

## Ellen G. White 1880 Manuscripts

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Church Difficulties

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

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

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

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

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

They should communicate with the one who has been appointed as president of their conference and confer with him. At some appointed time have the matter particularly considered. With great wisdom and in the fear of God, with much humility and earnest, humble prayer, should erring ones be dealt with.

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

But the next question is, What course has been pursued toward the erring? Have the Bible rules been followed to the letter? Read before them the rules given by their Captain. Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matthew 18:15-18.

Jesus is united to His people by a love far greater and more enduring than ever bound human kindred hearts together; and this love, so deep, so unchanging, is a continual assurance, a guarantee of this faithfulness to you. O wondrous love that should lead the Son of God, in order to secure us to Himself and ensure our eternal salvation, to yield up His honor, His glory, His royal throne, and royal court, and for our sakes become poor, that we, through His poverty, might be made rich.

He gave all that He had, His riches and His glory, and then gave His own precious life. For us He endured the agony in the garden of Gethsemane, where the mysterious cup trembled in His hand and His anguished soul cried out, "Father, if it be possible, let this cup pass from me." [Matthew 26:39.] Three times from His pale and quivering lips came this agonizing prayer, and then, "Nevertheless, not my will, but thine, O God, be done." [Luke 22:42.] An angel from heaven strengthened the royal Sufferer to tread His bloodstained path to Calvary and to drink the cup of suffering to its very dregs.

Oh! Why was all this suffering, this agonizing, and torturing agony? It was that by the sacrifice of Himself His love might stand revealed and move men from their ways of transgression.

His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. And after man had cost so much, will He leave him now? Oh! no! no! He is faithful that hath promised.

In Jesus we have an enduring, unchanging Friend: and though all worldly prospects fail and every earthly friend prove unfaithful and treacherous, yet He is faithful still. His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone: at every step, in tones of assurance, He bids you, "Follow Me, I will never leave thee nor forsake thee." [Hebrews 13:5.] But this blessed assurance is given only on condition of your obedience and faithfulness to Him.

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

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

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Psalm 15.

Here the backbiter is excluded from abiding in the tabernacle of God and from dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor cannot receive the approval of God and abide in His tabernacle.

How many ministers, while laboring in a good work amid a precious interest, are summoned from their work while souls are being converted, to help in some church trial. Satan instigated and originated it all for the purpose of distracting and confusing minds and throwing souls off the track.

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

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

Had the minister given words of advice in accordance with the Bible rule and stated like Nehemiah, “I am doing a great work, so that I cannot come down” [Nehemiah 6:3], that church would be in a far better condition. This has been acted over and over again, and many souls have been lost as the result.

Satan knows just how to work upon unconsecrated, unconverted men and women who thought more of maintaining their dignity and their own opinions than the salvation of souls; therefore he works upon hearts and minds to get up something to call the minister away from his labors just at the time when souls are interested and leaning in favor of the truth. And should the minister leave, he knows that that interest will never be revived again; Satan then secures souls in his toils who cannot again so easily break his fetters from off them.

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

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

If these steps have not been taken, do not listen to a word, close the ears, and refuse to take up a reproach against your neighbor. Listening to the reports of evil is lifting or taking up the reproach. If there were no brethren and sisters to take up the reproach against their neighbors, evil tongues would not find so fruitful a field in which to labor, backbiting and devouring one another.

This is the great wrong existing in the church at Ligonier. There have been talebearing, gossiping ones, seeking spots and stains in the characters of others, while their own souls were open to Satan’s temptations and closed to the compassion, pity, and love of Christ.

Instead of cherishing the spirit of the truth, they were glorifying themselves [by saying], “We are rich and increased with goods, and have need of nothing,” while they are “miserable, poor, naked, and blind.” The gold which is love, they do not possess. Says the true Witness, “I counsel thee to buy of me gold, that ye may be rich; white raiment, that ye may be clothed, and that your nakedness may not appear; and eyesalve, that ye may see.” [Revelation 3:17, 18.]

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

There has been a decided wrong with those who have carried their strong spirit into the church and ruled it. Women have had this strong, untamable spirit, which has been thought by some to be zeal for truth and for God. It is their own natural, self-sufficient, unyielding spirit that would never endure

control or contradiction. They exalt themselves, but God sees their wicked ways and His curse is resting upon them.

This spirit has ruled in the family, in the neighborhood, and in the church. This spirit is threatening the ruin of the church at Ligonier. One, only one, such element, if countenanced in the church, will destroy its peace, its unity, and its prosperity; but where there are relatives near and distant connected with this element, the danger is increased to just that degree of the number of connections and the sympathy given this ruling influence. The leader in the church is not the man for the place. Paul writes to Titus:

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” Titus 1:5-9.

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

If the father has felt no special burden for the conversion of his children and has not brought them up to be peaceable, kind, pure, and respectful, it is enough to show that the same influence he has had at home will be exerted in the church. He will not show an entirely different phase of character in the church from that which he has manifested at home.

This influence is read in the manner in which the family conduct themselves. Here the Bible has been disregarded, and in consequence, much, very much, trouble has been brought upon the church.

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

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

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

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

Unless Christ is enshrined in the soul, His Spirit controlling the affections, the profession of truth is useless.

“Lay hands,” said the inspired apostle, “suddenly on no man.” [1 Timothy 5:22.] Do not be in such haste to manufacture leaders, ordaining men that have never been tested or proved. Let the church be conducted in this manner: alternating with several, one leading one week and choosing another for the next week or two, thus keeping individuals at work in the church. After a suitable trial, select by the voice of the church someone to be the acknowledged leader, for never more than a year at a time. Then elect again a new one, or the same one if he has been a blessing to the church.

There are many who run risks, doing things at a venture, and do not move with proper discernment and wisdom in these important matters in which vital interests are involved.

The church must not be entrusted to inefficient, unsanctified men, for Satan works through them to ruin the church. There have been some professing the truth who have not been dealt with considerably, because the men in responsible positions have not known how to treat such cases, as they themselves were not right with God. There has been such a course pursued toward men whom they should respect even if they were erring.

Dr. Osborn is a man of intelligence, a man who loves the truth but one who will need to be dealt with considerably for his years and for his position as a man of influence. Those who have had no authority and who should not feel that it devolved upon them to handle such men have felt free to move and act in a most unwise manner. Their course has made the Doctor regard them with contempt. The course pursued toward Doctor Osborn has been all wrong. Had this man been handled judiciously he would have been a blessing to the church. He has used tobacco to a greater or less degree, but this habit was not as offensive in the sight of God as the defects in the characters of those who might judge him, for God weighs the motives.

The ruling, driving, storming spirits need to take their hands off and turn their attention to themselves. Their own destitution of the Spirit of God is the reason of their unquiet, censorious, condemning spirit. Could the Doctor have been dealt with in a kindly manner, in a spirit of tenderness, had respect been shown to his years and to his position, then his heart would have been impressed. God has His eye upon

him and will deal with him in a very different manner from that in which his brethren have dealt with him.

The Doctor has character moulded and habits confirmed, and to take the truth at his age and be transformed is a great work. This may not be expected in a day or a week or a month. The indulgence of tobacco is an evil which God would have him overcome. He can do this in the name and strength of Jesus. He can be conqueror and wear finally the victor's crown.

He has not submitted to the treatment which he has received with a good grace. He has been harsh, severe, and unyielding. He has been excited and has manifested strong feelings. His human nature could not bear the unintelligent, unreasonable, unchristian course pursued by men and women who had more zeal than knowledge. God has been displeased with and dishonored by them.

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

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

He may be an instrument in the hands of God of great good, but narrow minds and self-important, self-righteous ones do not discern this. They are too much shut up to themselves, too far separated from God, to see the great good that one such man may do if he is indeed converted, heart and soul, to God. They would push off such a soul; they would pursue a course which would result in his being lost to the cause, for the sake of carrying out their own spirit and will. Doctor Osborn has not pursued that meek and Christ-like course which the Bible requires, but those who have condemned him have pursued a course far more objectionable in the sight of God than that pursued by him, and they are answerable for their influence upon the Doctor.

God calls upon Doctor Osborn to come near to Him by faith and obedience. The grace of God can subdue, sanctify and refine, and make him an honor to the cause and a chosen vessel fit for the Master's use. The natural heart may be transformed by the grace of God.

I was shown that the same injudicious treatment has been exercised toward others. Some precious souls that could not justify the unchristian course pursued toward the Doctor were crowded until they have separated from the church, and others have been cut off. Such a spirit has taken possession of those who have ever carried things by storm that Satan, instead of the Spirit of Christ, has triumphed. Some of

those who have been deprived of the fellowship of the church have been more worthy of a place in the church than those by whom they were cut off. God calls upon these to repent and learn of Christ the spirit of meekness, of self-denial, and love.

Those persons who have been so officious need to become acquainted with the dear Saviour. He is the eternal and universal Guardian of justice. You can never exclude Him from any matter in which the rights of His offspring are concerned. He takes the part of His children against all who would wrong them. His hand is spread over them as a buckler. No man or woman can wound them without smiting that hand.

Sister Graham, see that you smite it not, for that right hand holds the sword of justice. It is in your organization to hurt, to mar, and to wound the feelings of others while you exalt yourself.

If you could see yourself as God sees you, you would take up the duties neglected at home and would in the fear of God, correct your own ways, and have a subdued, meek, and quiet spirit, that you might work the works of God.

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

A harsh manner, a repulsive spirit, a cold, unsympathizing, unlovely bearing toward our children, is moulding and fashioning the character, and this spirit is brought into the church to be acted over there and to sow discord and malice and strife.

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

The commission of any known sin, the neglect of the duties of life at home or abroad, will destroy faith and disconnect the soul from God. Sin is a heinous and offensive thing. It is highly offensive to God. There is a sad history in the life of Peter, which should be a lesson to all. He had been warned by his Master of approaching danger, but, self-confident and presumptuous, he affirmed a constant fidelity and zeal superior to the other disciples and declared himself willing to follow his Master to prison and to death. The test came for Peter when the storm of opposition came upon the followers in the humiliation



of their Master. Mournful words traced by the pen of inspiration, "They all forsook Him and fled"! [Mark 14:50.] And Peter, the ardent, self-confident, zealous Peter, repeatedly denied his Lord. He afterwards bitterly repented, but this example should admonish all to beware of self-confidence and self-righteousness. Mark the lesson of Christ upon humility and of the tenderness and care which should be manifested for the erring and those who need sympathy and love.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matthew 18:1-14.

There are those who have not honored the cause of God but have the deformity of sin revealed in their lives and in their characters; but even these must be borne with, remembering how Jesus bears with us and how wicked and sinful we have been, and yet He bears with us still.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matthew 18:23-35.

Here we are to take home the lessons of Christ in regard to the spirit which we should manifest towards each other. We should not be severe and exacting with the erring; it is all out of place. Christ has been merciful to us, forgiving our sins and transgressions. He paid an infinite price to redeem us from hopeless despair, and with the same tenderness, forbearance, and love, and with hearts filled with gratitude to God, we should exercise the same spirit.

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

Here again is presented the lost sheep. The ninety and nine are left while search is made for the one lost, perishing sheep. When the sheep was found, the shepherd elevated it to his shoulder and returned with rejoicing. He did not reprimand the straying sheep. He did not say, "Let him go, if he will," but he goes forth mid frost and cold, storm and tempest, to save the one lost sheep; and patiently he continues his labor until the object of his search is found.

In this very manner we are to treat the erring and the wandering. We are to practice self-denial and self-sacrifice. Ease and comfort are not to be considered when a soul for whom Christ died is in peril. Said Christ, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [Luke 15:7.] As joy was manifested over the recovery of the lost sheep, so will thankfulness and exceeding joy be manifested by the true servants of Christ when one soul is saved from death.

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

The Christian reformer should be first to reform himself, to obtain the spirit of the Master, willing, like Him, to suffer reproach and practice self-denial to consummate the great purpose which brought him into the world.

Christ teaches all who profess His name to humble themselves and bear the cross, walking in His footsteps. Instead of sparing themselves and seeking their own glory, they should continually have a just

appreciation of the value of one soul. The whole world sinks into insignificance when compared with the value of one soul.

A spirit to rule and exercise authority, lording it over God's heritage, is a work which will do great harm and result in the loss of souls.

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

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

It is truth seen in the words, in the conduct; it is the Word of God burning in the heart, shining upon the countenance, expressed from the lips; it is the humble prayer of the lowly and contrite which moves the arm of Omnipotence.

Christ prayed to His Father just prior to His crucifixion:

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. 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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John 17:17-26.

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

Every member of the church has an individual responsibility as a member of the visible church and a worker in the vineyard of the Lord and should do his utmost to preserve harmony, union, and love in the

church. Mark the prayer of Christ, "that they may all 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." [Verse 21.]

The evidence that the world cannot withstand and controvert, that God has sent Jesus into the world as its Redeemer, is in the oneness of the church. Their unity and harmony is the convincing argument. Satan is therefore constantly at work to prevent this harmony and union, that in witnessing the bickerings, strifes, and dissension, unbelievers shall become disgusted with Christianity and fastened in unbelief and infidelity. God is dishonored by those who profess the truth while they are at variance with one another.

If our profession [to have] greater truths than other denominations does not lead to deeper consecration and purer and holier lives, of what advantage is this truth to us? It would be better for us if we had never seen the light of truth, than to profess to accept it and not be sanctified by it.

To determine how great a matter is involved in the conversion of a soul from error to truth, we must appreciate the value of immortality; we must sense the pains of the second death. We must comprehend the honors and glory awaiting the ransomed and understand what it is to live in the presence of Him who died that He might elevate, ennoble, and give to the overcomer a royal diadem.

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

Now these white-robed ones are gathered within the fold of the great Shepherd. The faithful instrument and souls saved by his labors are greeted by the Lamb, which is seated in the midst of the throne, and led to the tree of life and to the fountain of living waters. With what joy does he behold these redeemed ones, who are made sharers of the Redeemer's throne! How much more precious is heaven to those who have been faithful in the work of saving others. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." [Daniel 12:3.]

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

Cultivate kindness, gentleness, and love in your heart and in the hearts of your families, at home and in the church of God. The channels of thought, desire, and action must be refined, purified, and ennobled. Rich blessings are in store for the church if they will come into a position to receive them. Look to Jesus constantly, not at the faults of your brethren. Purify the soul temple that has become defiled. Heaven is rich in blessings. Our heavenly Father is more willing to give the Holy Spirit to them that ask Him, than parents to give good gifts to their children.

Ask in faith, earnestly in humility; ask in faith, steady, constant faith, and He will answer. Remember, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." [Galatians 5:22, 23.]

Let no man or woman, whether his name be on the church book or not, presume to cherish the idea that he is a child of God, an heir of heaven, whatever his profession may be or experience he may have, unless these evidences are in his heart and developed in his character.

These clusters of Christian graces will grow upon the Christian tree. "By their fruits ye shall know them." [Matthew 7:20.]

Ms 2, 1880

A Dream

1880

I had a dream. I saw Dr. Kellogg in close conversation with men and with ministers. He adroitly would make statements born of suspicion and imagination to draw them out and then would gain expression from them, while I saw him clap his hands over something very eagerly. I felt a pang of anguish at heart as I saw this going on. I saw in my dream yourself and Elder [G. I.] Butler in conversation with him. You made statements to him which he seemed to grasp with avidity and close his hand over something in it. I then saw him go to his room, and there upon the floor was a pile of stones systematically laid up, stone upon stone. He placed the additional stones on the pile and counted them up. Every stone had a name—some report gathered up—and every stone was numbered.

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

I thought the Doctor seemed very defiant and determined. Said he, "Elder White is trying to tear us to pieces. He is working against us, and to save our reputation and life, we must work against him. I shall use every stone to the last pebble here upon this floor to kill him. This is only self-defense, a disagreeable necessity."

And then said the young man solemnly, "What have you gained? Have you in the act righted your wrongs? Have you opened your heart to Jesus Christ, and does He sit there enthroned? Who occupies the citadel of the soul under this administration of the stoning system?"

"You have a higher calling, a more important work. Leave all such work of gathering stones for the enemies of God's law. You brethren must love one another, or you are not children of the day, but of darkness."

I then saw my husband engaged in a similar work, gathering stones, making a pile, and ready to begin the stoning system. Similar words were repeated to him with additional injunctions, and I awoke.

Ms 4, 1880

## The Bible and the School

1880

It is only when we are conversant with our Bibles and have a clear conception of God that nature is appreciated and capable of kindling in our souls the highest emotions of moral grandeur. Those who love and adore God can sense the charms of nature. They see God through His created works. Nature speaks of His glory.

The Bible, the Book of all books, is the least appreciated, the least studied. This book trains the mind to grapple with the deepest problems and to pursue the broadest explorations. It exalts the intellect; it saves the soul.

What can I say to you, my brethren and sisters, to awaken in you an interest to become Bible readers and Bible doers? What can I say to you that will arouse your moral sensibilities to take this precious volume and make the most of it in your families and in your college? The case of every one is met. It is because you fail to make it your daily practice and guide that you follow your own plans and appreciate your own imaginings. Take it as your mirror. It will be a faithful monitor, detecting the faults and errors of your character. It will strengthen every good trait.

Youth, in the name of Jesus I appeal to you whom I shall soon meet around the throne of God, Study your Bible. It will prove to you [to be] not only the pillar of cloud by day, but the pillar of fire by night. It opens before you a path leading up and still upward, bidding you go forward. The Bible—you do not know its worth! It is a book for the mind, for the heart, for the conscience, the will, and the life. It is the message of God to you, in such simple style that it meets the comprehension of a little child.

The Bible—precious Book! It is out of fashion to read it, to study it, to make it the principal study in schools. For this reason God has directed that a school shall be established where the Bible shall be held sacred, its teachings elevated above the teachings of men. The Bible, rightly interpreted, should be the chief study. Time is short, and we want to know how to live so as to be prepared for the future. Great events are before us. The Bible tells what they are.

We read of how a deist, who had labored publicly to disprove Christianity and to bring the Scriptures into contempt as a forgery, was one day found instructing his child from the pages of the New Testament. When challenged with his inconsistency, his only reply was that it was necessary to teach the child morality and that nowhere was there to be found such morality as in the Bible. "Were there no Bible, there would be no source of instructions in duties and virtues."

Bring the Bible into your families; make it your textbook. With your children around you, read it, explain it, teach them to be interested in it.

What we believe is of great consequence with us. The pursuit of knowledge and science is the pursuit of truth. All truth comes from God. Religion is what the students need before they are educated. What we want in our college in this degenerate age is that the students shall be connected with God and in union with Jesus Christ. Then they will see and understand that God has ordained that perfect union should exist between science and Bible religion.

We want practical piety. There must be the converting power of God upon the hearts of the teachers. The very best talent should be employed, those who love to search the Scriptures and who obey their teachings. Less worldly knowledge of customs and practices and greater knowledge of Christ, His life, His character, and His spirit, would make the school what God designed it should be.

Ms 5, 1880

Testimony to Publishing House Workers

Battle Creek, Michigan

January 28, 1880

I was shown that there was a great lack of religious devotion in the office. There are of necessity some employed who make no profession of religion whose deportment is really better than some who profess the truth. There [are] many things that need to be corrected.

Ollie White might have made a success in her qualifications as a good worker in the office, but she does not carry her religion into her practical life. She works with selfish motives, and her influence is not such as will correctly represent our faith. Unbelievers who make no pretension to be Sabbath-keeping Adventists but who have acted [i.e. lived] up to the best light they have are nearer the kingdom of heaven.

These who profess to be one of us, [who] take advantage of the situation and exert an influence against those who are connected with the church and the office by the reports they carry away, should have no second trial without unmistakable evidence of thorough conversion. There is so great a lack of principle in this gossip and talebearing, [that] it should not be tolerated for a moment, but meet the sternest rebuke. If there is nothing said, nothing insinuated, but truth, [even] then it is out of place ever to repeat things that take place in connection with the office and families and the church. But these who are free to talk of these things are seldom content to stop at barely the truth; they exaggerate words and transactions and color them so that a wrong impression is carried and very great harm is done to those whose reputation should be held sacred as their own.

When selfishness exists in the heart, it will lead to strange developments. What Ollie White needs is religion. She has not the genuine article. Her sister needs [a] true, humble heart. Selfishness is warping her character and will poison her life. Both of these dear children may be daughters of God, but they need to pray and watch lest they shall make a mistake and find they come far short of the Bible standard. They will reap that which they have sown. The harvest will be surely what they now make it. The life they now live is deciding their eternal destiny. Both these girls need to give strict attention to the heart temple, lest it be defiled.

True godliness with humility will be an adornment that is imperishable. There should be efforts made to be thorough in everything. Unless this faithfulness and thoroughness is carried out in even the smaller matters of life, it will not be blended with the larger matters. There will be losses at every point. The inner work of the heart is of greater consequence than the outward adorning. The ornament of a meek and quiet spirit will be of great value with God.

Now is the time to obtain an experience. Now is the time to know for yourselves that Jesus is formed in you, the hope of glory. Self must be second in everything. Christ and the truth must have the adoration

of the soul. O, how many are spoiling their characters by petting some unamiable traits which they should resolutely overcome.

This is your case, dear children. You are the purchase of the blood of Christ, and Jesus is your Pattern. If you desire to stand with those women whom God and man will respect and love to honor, you must make a decided change in your words, your tastes, and your actions. Resolve to search for every defect, to criticize yourselves severely, [to] take yourselves to task for every vain and idle word, every vain and foolish thought, for the moments of precious time spent in useless reading, fictitious tales, should be put away, and all reading which destroys your appetite for the Word of God. You need to study your Bible with a purpose to understand its truths and put it to a practical use. You cannot do this in your own strength. Jesus will help you. You are fighting the battles of life. Will Satan be victor, or will you conquer him through Jesus? May God help you, dear children, to be victorious.

Ms 6, 1880

The Needs of California

California

April 4, 1880

(Notes taken by Mrs. E. G. White at a meeting attended by workers in California, April 4, 1880.)

In the morning at nine o'clock we had a meeting for prayer. There seemed to be some earnestness in prayer. There was quite a full attendance. I was indeed drawn out in prayer that God would let His healing power rest upon our ministers. They are without an exception failing for want of physical strength. My soul is agonized as I see our weakness; and yet so few have faith, but few know how to trust God, how to walk out by faith. There is such a desire to walk by sight rather than by faith. Elder [S. N.] Haskell spoke in regard to the necessity of the work on this coast and the necessity of our ministers going out with faith, doing our work with thoroughness.

Brother Rice speaking: Feels that Chico needs labor now; that the work is not as thoroughly done as needs to be. Forty-one signed the covenant. Good Sabbath school. It is forty miles from Red Bluff, sixty miles from Arbuckle. Fresh Water twenty miles from Arbuckle. A tent must go to Chico. No meeting house. The weather is too cold for meetings, which shortened the labors there.

Brother Chapman spoke in favor of Santa Barbara county. They have friends who are keeping the Sabbath there, sisters. One is a school teacher, cousin to Brother Chapman's wife. He urged the attention to Santa Barbara. It is a very pleasant country and will be a good place for some laborer. He is determined to do his duty, to obtain a greater consecration to God.

Brother Gardner says he lived there two years and was urged to speak, giving expositions of the prophecies. He spoke of Carpenter Valley, ten miles from Santa Barbara, and other parts of the country. The First-day Adventists tried to get a hold there, but failed, and all are in favorable condition to embrace the truth. Fruit culture is the business of the place. This comprises 30 miles by fifteen. It is so arranged that liquor cannot be sold in Santa Barbara.



Brother Myers spoke in behalf of Napa. The Sabbathkeepers have died or moved away, and the inhabitants are those who have never heard the truth. He pleads for help to come to Napa. He pleads for a tent. Thirty names on church book, but few of them meet. Thirty names for Sabbath school.

Brother Tay speaks in favor of Santa Barbara. He pleads for help for Santa Barbara. People from all sections go there.

Brother Gardener: Spiritualists have made inroads there, which is bad.

Brother Church: He says Calistoga, he thinks, has been shunned. It is nine miles from St. Helena.

Brother Butcher has a great desire for Vacaville and Dixon. Since his tongue has been loosed, he has created a great excitement. He says he was ordained elder of the church. He objected because of his stammering tongue. He told them if the Lord had chosen him He could loose his tongue. He stuttered, could not talk, read, or pray but he longed on the last day of January to talk. The next week he prayed the Lord to let his tongue loose on the seventh day of February. He called his friends together and he talked freely. He exhorts to have faith that the Lord will help. "Some say my tongue will go back on me, but the Lord has shown me I should talk all the time."

Brother Benson: He says they were at work in the field when Brethren Butcher came and talked with them. They felt that angels of God were all around them.

Brother Butcher pleads for Vacaville. There is a great anxiety to hear more of this truth. Honest souls are there wanting to hear now. People say that they have not been inside [a church] for years.

Brother [W. M.] Healey: Openings, so many they can hardly determine where to go, from Shasta to San Diego. Vacaville and Dixon are good fields, but question the wisdom of pitching the tent there when so many openings.

Limbodye (?): He pleads for Santa Rosa and Napa. He talks earnestly and humbly. It may be our weakness, may be a blessing to show us our weakness. He feels like connecting with God and working in His strength. Some, he thinks, have offered prayers with mistaken idea that if Elders Waggoner and Healey fail, that the cause will go down. They might drop off, and the cause will go forward all the same. But they want a part in it, and if they go trusting in God in faith, good will be done.

Elder Waggoner says he did not come here to do the work as a preacher. He has felt as deep an interest as though he were preaching. He speaks in behalf of San Francisco. It has been shown that that is, and ever will be, a missionary field. Tents should be pitched in different points of the city. Some provision ought to be made for Nevada. Vacaville, Napa, and Dixon all need help. Young Sister Crosby is teaching school at Humboldt (?) settlement. Commenced only five years ago and is a temperance colony. Santa Barbara is a good opening. Lassen County ought to have been occupied several years ago. Have confidence to send the truth the world over. When Elders [James] White and [Joseph] Bates started in Maine and Massachusetts, [they] went out in different states and gathered up one and another, and then the truth goes. The reading matter is going everywhere. [I have] fullest confidence in God's power to help. When God gives us a work, He will give strength for the work.

Brother Israel: Call from Bakersfield, Kern County. A brother at Bakersfield calls for labor. Not healthful to labor during summer season. In foothills could labor in the warmest season. Tent could be pitched in county-seat. Santa Barbara, San Luis Obispo, the other side of Santa Barbara, healthful all seasons of the

year. San Francisco needs help. Church in debt seven thousand dollars. Can do no more than pay taxes and expenses. Have not had heart to leave San Francisco.

In regard to himself, the Lord has done a great deal for him. Desires to consecrate himself to God. The Lord has heard prayer. [Sr.] Israel now in her right mind. Restored to her right mind. She believed that testimony, and an entire change has taken place in her mind.

Brother Stephens pleads for San Jose (?). It never had a fair chance to know our faith. One taken stand and thinks Methodist minister deeply interested in the truth. Feels thankful with us; strives to overcome deficiencies of character.

Sister Shuts: She heard the truth [from] Brother Roberts. Books circulated. Nine embraced the truth.

Auburn has an interest. Ten embracing the truth.

Stockton should be visited. Never had a chance.

Haskell: If there ever was a time when labor is needed, it is now. What will we do, brethren? Educate ourselves in the work of God as we never have done before. If we cannot be preaching, go forth as colporteurs. Talk and read the truth. Have a Bible class. A brother in Pennsylvania frontier embraced the truth and obtained 150 subscribers. Not a preacher. He claims not to be a minister. The neighbors got interested and have a Bible class. As the result of four weeks' labor in a coal region, fourteen of the very first-class of citizens have embraced the truth. We need scores like this to enter the cause of God. Go out with the presence of God. Our God is not dead. When we feel the importance, we should adapt ourselves to the situation.

Ms 7, 1880

Diary, February - March 1880

California

February 24 - March 21, 1880

Tuesday, February 24, 1880

[En Route to California]

It is cloudy. I am sick. Cannot eat. Nervous headache is upon me. Ate nothing through the day. At night arrived at Council Bluffs. Tried to find Sister Milner's. They were absent. We walked back to a hotel.

Thursday, February 26, 1880

Rested a portion of the night. Coal gas from the coal stove came into the car, affecting my lungs and heart. Have written two pages foolscap to send back to Battle Creek for Volume 4. Sent four pages to Mary Clough. We are having a hail storm. It is now two. We entered Cheyenne quarter past one.

Passed Cheyenne about three o'clock. It is snowing and hailing. I feel like breathing out my heart's desire for the protecting care of God on this journey. When I think that this is the fifteenth time we have passed over this road without accident or harm, I feel grateful to God and trust Him still. He will be our

guide and guard on this journey. My heart is grateful, very grateful, for the assurance I have of the presence of God. I love Him; I trust Him; I will praise Him.

Friday, February 27, 1880

We have had a very cold night. It is cold this morning—not storming, but clear and cold. We rested well last night. Took refreshment with gratitude of heart.

We had plenty of room and a very pleasant day. Wrote several large sheets of paper to Brother Haughey and sent back to Battle Creek. Changed cars and were well located some time before the Sabbath. We had a good company. There is not a child or invalid on board. Again we have the entire control of two sections.

Sabbath, February 28, 1880

We have had a very cold night. It is crisp and cold this morning. We enjoyed our breakfast. I have eaten but one meal a day except for Tuesday, ate nothing; Wednesday, two meals. I am feeling much better than when eating two meals. Met and conversed with McKenzie, the great temperance lecturer who is establishing inebriate asylums in different states. Here close by us is seated Stokes, who killed Fiske.

Sunday, February 29, 1880

We had a beautiful sunrise. The sky was broadly striped with crimson, gold, and silver. What a picture of loveliness painted for us by the great Master Artist! Instinctively my heart was filled with gratitude to God. His wondrous love to fallen man, in giving His Son to shame, reproach, insult, mocking, and an ignominious death seemed so deep, so rich, so broad, my heart throbbed with glad joy that I was privileged to be a child of God. In the night I found dear Mary [White] resting upon her elbow, viewing in the bright moonbeams the scenery of nature. We passed Cape Horn in the night. Wild, grandly wild, was the scene. Arrived at Oakland about eleven o'clock. We were received heartily by our friends. I ate no dinner. Rode out with daughter Emma [White] and Mary and Sister Fay [?]. Gathered young turnip tops for greens. Elder Waggoner came from St. Helena. He is feeble.

Monday, March 1, 1880

[Oakland, Calif.]

Rested well last night. Awoke at five o'clock. The moon was shining very brightly. My heart went up to God for wisdom and judgment to know how to move, how to advise. Important decisions are being made. God help us to decide aright. Rode down to Edson's [White]. Dined with them. Walked out in the city.

Tuesday, March 2, 1880

[Oakland]

It is quite cool, but pleasant. My heart is heavy, my mind pressed with care and anxiety. The tangled condition of affairs here is distressing. Talked with Edson in regard to his going to Battle Creek. He is willing to go if it is our judgment. We think he should qualify himself as a speaker and should attend school for this purpose.

Wednesday, March 3, 1880

[Oakland]

It has been raining and blowing hard all night. It continues to rain this morning. Decided to leave an appointment for one week from next Sabbath for Santa Rosa. We had a profitable praying season in the evening.

Thursday, March 4, 1880

[Oakland]

We had a very good night's rest. It is a beautiful morning. Sky is clear; the air purified. Elder [S. N.] Haskell, Brother Jones, Willie [White], Mary, Lucinda [Hall], and myself united in prayer. We had a precious season in supplicating our Father in heaven for His wisdom and help in this our time of need.

Friday, March 5, 1880

[Oakland]

It is a pleasant day. I wrote quite steadily. Had conversation with Brother Palmer, who has recently embraced the truth. He is a singing-school teacher.

Sabbath, March 6, 1880

[Oakland]

It is a beautiful day. We found the Seventh-day Adventist church well filled. Brethren from San Francisco were present. We spoke to the hearers. Had freedom. We were heartily welcomed to California by our brethren and sisters. In the evening attended tract and missionary meeting. Spoke about twenty minutes. Elder Haskell talked and also Elder Waggoner. I felt quite weary.

Sunday, March 7, 1880

[Oakland]

We have another beautiful day. There was fire in the night at Brooklyn.

I wrote eighteen pages of letter paper. In the evening spoke to a well filled house of attentive listeners, from Revelation. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." [Revelation 7:14.] I felt very tired when I arose to speak, but in watering others, my own soul was watered. The precious overcomer's reward cheered my heart and made my soul joyous with hope.

Monday, March 8, 1880

[Oakland]

A beautiful day. Sent letters to Brother Corliss and my husband. Wrote some for paper. Arranged article for Volume 1, Great Controversy. I feel sad. My mind is troubled and perplexed. I receive no letters from Battle Creek.

Tuesday, March 9, 1880

[Oakland]

The past night has been an eventful one. The Grand Hotel was burned and the entire block consumed. The flames and smoke made a grand display. There were also fires in several parts of the city at the same time. It is supposed to be the work of Kearney's followers. He threatened that if his man put up for election was defeated, he would burn Oakland. The wind was blowing a gale and carried all before it; threatened other blocks. I thought of the great conflagration in the last day. What efforts will be made to stay the flames? Engines will be put in working order but the mandate of heaven has gone forth, and no human power can divert the judgment of God. He has said, and it will be done.

A lady from Stockton visited me. She is convinced on the Sabbath, but has not kept it yet. She is a fashionable milliner, but God is teaching her by dreams. She will take her position. Wants to be baptized.

Wednesday, March 10, 1880

[Oakland]

Have a most beautiful morning. Rode down to Edson's. Took dinner with them. Prepared matter for Signs. Spoke in the evening in our church upon temperance. Dr. ---- spoke upon the use of tobacco. We had a very interesting meeting. The pledge was circulated and quite a number of names were obtained.

Rode out with Sister Willis [?]. She is in trouble, poor woman; her husband is a drunkard. She is obtaining a divorce from him.

Thursday, March 11, 1880

[Oakland]

Another beautiful morning; sun shining clear and beautiful. Prepared matter for Signs. Had long consultation with Elders Waggoner and Haskell, and Sister [Lucinda] Hall, Willie, and Mary in regard to the Signs and other matters. For this reason was hindered from going to Petaluma as I designed. Wrote eight pages to Father.

Friday, March 12, 1880

It is a clear morning. Wind blows some. Wrote four pages to Father, one to Sister Chapman, and four pages to Sister Lizzie.

We crossed the bay for San Francisco. From there took the boat for Petaluma. Tarried Friday night at Brother Chapman's. We were heartily welcomed, Sister Hall and myself, to their hospitable home. We had a very pleasant time with the family. Brother and Sister Chapman were at Santa Rosa.

Sabbath, March 13, 1880

[Santa Rosa, Calif.]

It was a very cold night. The sun rose clear this morning. Took early breakfast and was conveyed two miles to the depot in Brother Chapman's carriage. The cars took us to Santa Rosa about eight o'clock. I spoke to the people in forenoon with much freedom. There was a houseful gathered from Forestville, Petaluma, St. Helena, Healdsburg. Elder Haskell commenced to speak and fainted nearly away in the desk. I spoke one hour. Then had social meeting. There was a good spirit in the meeting. Some confessions were made. Elder Haskell was able to speak in the evening.

At close of Sabbath we had deep feeling in family prayer. My supplications went forth from a broken heart.

Sunday, March 14, 1880

[Santa Rosa]

It is a clear, bright sunshiny day. Elder Haskell spoke in the forenoon to a good congregation. We had missionary meeting in afternoon. Took into consideration the plan of inviting Elders Corliss and Farnsworth to labor in California. There was a unanimous vote to that effect, with promise to sustain them with their means and prayers. I had freedom in speaking to those present in regard to self-denial, plainness of dress, and putting means into the treasury.

The matter of purchasing another tent was introduced. Pledges were quickly made, amounting to \$150. This was very liberal.

In the evening I spoke to a house well filled. The largest number were unbelievers. They listened with good attention. I pray that the word spoken may not be in vain. I have left an appointment for Healdsburg and Petaluma.

Monday, March 15, 1880

It is another clear morning. Rose early and prepared to take the cars. We took train at quarter of seven. Took boat at Petaluma. Arrived at San Francisco at a little past ten. Took the ferry boat and were on our way to Oakland at half past ten. Arrived at home at half past eleven. Found all well. Wrote some letters. Talked with Brother Wilson, who is getting papers for separation from his wife.

A bad step. Talked with him against it. He has not taken a right course with his wife.

Tuesday, March 16, 1880

[Oakland]

Bright sunshine. Have written letters to Father, Lizzie, and Sister Bahler.

Elder Haskell and I rode down with Edson. Took dinner with them. Had conversation with Brother Gardner. Edson and Willie are over in the city today.

Wednesday, March 17, 1880

[Oakland]

We had rain in the night. It is cloudy this morning. Took breakfast with Will and Mary. Brother Palmer called. Invited me to dine with them. I had a very profitable visit with them and believe it will be a blessing to them. We had a season of prayer before we left them. They urged me to come again.

Thursday, March 18, 1880

[Oakland]

Spent the day in writing. Weather clear but cold.

Friday, March 19, 1880

Clear morning. Left Oakland for Petaluma.

Sabbath, March 20, 1880

[Petaluma, Calif]

Spoke to the church at Petaluma. Had good congregation. Social meeting after discourse. Spoke in the evening in Methodist church. Rode three miles after meeting to Brother Chapman's.

Sunday, March 21, 1880

[Petaluma, Healdsburg]

It is a beautiful day but quite cold. Spoke in afternoon in Petaluma in theater to Ladies' Christian Temperance Union upon the subject of temperance. Had good audience and freedom in presenting temperance from Christian standpoint. Took the cars for Healdsburg. Spoke in the Seventh-day Adventist church to a full house. All listened with attention.

Ms 8, 1880

How Shall We Celebrate Christmas and the New Year?

1880

[First part missing.]

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18.

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

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

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

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

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

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

Everybody is trying to find out how they can bring suitable gifts to one another. In the family, the study is to know what next they can give. They have given something every year. Now what shall I give this year to the children or to father and mother? But where are the Saviour's poor? They are right before your doors.

And He will say unto them on His left hand, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matthew 25:42-45.

Now why is this so? It is because there is so much selfishness. Jesus Christ identified Himself with His suffering poor, and when we do the works of benevolence, we are doing it unto Christ. I want to know how many of us are doing this kind of work. How many will keep Christmas aright? The wealthy bring gifts to their friends, but they are rich still. Then how can this be a sacrifice to them? Then what shall we do to please God? I will tell you. If you would keep this day as you should, you would call upon the needy poor, and if they are in want of anything, supply that want.

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

This responsibility rests upon each of us, that we regard Christ as first and last and best in everything. The best offering we can make to God after we give ourselves is our property. Jesus gave Himself without reserve for us. I am so grateful that we have such a precious example in the Bible.

When Jesus was born and Joseph and Mary came to the temple to do after the usual custom, they were poor, and they could not bring a great offering to God. They brought two turtle doves, according to the



law. The Lord had provided by law for the poor that they might bring an offering of two turtle doves, and they brought their simple offering for the child Jesus, who was the Son of the living God.

When we bring an offering to God, what does He require? Is it a great gift? I will tell you what He requires; it is a gift according to what a man has, be it ever so simple. God will accept it according to that which you have. We can open our hearts to God whether we be rich or poor.

I am so thankful that when Mary came, she came with turtle doves; I am so thankful that such an offering to God should be accepted in return for His great gift to us. Just a little offering—two turtle doves! How simple the offering! Yet it is precious in the sight of God.

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

We do not want the cause of God to go crippling along for want of means that are needed upon the right hand and upon the left. We want the little rivulets to be turned into the treasury. Let every one bring in an offering to God. Don't you think that this is the way to observe Christmas? Don't you think it is the best way, rather than that means should go into the treasuries of the ungodly?

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

How much better it would be to teach the children, upon their birthday, that they should go to God with an offering upon that day. Teach them that they ought to lay up something to bring to God on their birthday as a thank offering for His mercies over them through the year, and so keep God in their memory.

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

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

This is the great day of humiliation before God. Your eternal welfare depends upon your course of action. You should weave this through the minds of your children and impress them with the things of God. You have let your work occupy your whole attention.

You have been more concerned with your work and drive in your household affairs than with teaching your children, beautifying and adorning their hearts, and giving them a beautiful character.

Now there is a new year coming, and as the light is streaming from the open door, every one of us should thirst for more and more of its illuminating power, because the earth is growing darker and darker every day. Many have not experienced the fullness of this light upon their heart. Fathers and mothers, it is your duty before your families to let the love of God into your hearts, that they may see that you are bound up with their eternal interests, that when they do anything that grieves you, it grieves Jesus. Unless you are persevering in your efforts, unless you are working all the time, Satan will overcome you at last, for he never ceases his vigilance.

We are to war against principalities. It is not a war against flesh and blood, but against wicked powers in high places. How can you do this? By every word that proceeds out of the mouth of God. Just as sure as you look into that mirror [remainder missing].

Ms 9, 1880

Agents of Satan

Circa September 1880

I had the special burden of testimony while at the Boylston [Massachusetts] camp ground Friday night. I was unable to sleep. My soul was deeply burdened. I had spoken with one man upon the ground who occupied a tent with several women and children. In the night season, while pleading with God, there was distinctly revived in my mind a vision given me years ago, in which this man to whom I had been introduced was presented at the same time that the course of Nathan Fuller was shown me. There were three men shown me whom I should meet who would be acting over the same work of iniquity under the profession of godliness. This man was one of the three.

As I bore my testimony in the morning meeting, the power and Spirit of God rested upon me, but I did not mention individual cases. Later in the day I felt clear in reference to my duty and bore my testimony, naming this one case as being peculiar and most marked. This man, while professedly keeping the fourth commandment was breaking the seventh. By his course of action, he has been doing directly opposite to the direction of the apostle to abstain from every appearance of evil. He was a licentious person. His influence was exerted to gather around him a company of women who accompanied him as a wife would accompany her husband. In this they disgraced their womanhood and wifeness and presented a cause of stumbling to those who would believe the truth were it not for such unchristianlike deportment, such undue familiarity with married and unmarried women.

We are a people looked upon as peculiar. Our position and faith distinguish us from every other sect and denomination. If we as a people are in life and character no better than the world, they will point to us and say, "These are Seventh-day Adventists. We have here a sample of the people who keep the seventh day for Sunday." The stigma which such a class rightly deserve is attached to all of those who are conscientiously keeping the seventh day, which is clearly pointed out in the fourth commandment.

Oh, how much better it would be for us as a people if such a class would not make any pretensions to the truth!

This man, I was shown, was pursuing a course of deception and he is a reproach to the cause of God. He is an offense to God. The ledger of heaven testifies of him thus, "A deceiver, an adulterer, creeping into houses and leading captive women who ought to have wisdom, foresight, and judgment to despise the course of all such men." How many souls he will destroy by his satanic sophistry, the judgment will tell.

I felt called upon to rebuke this man in the name of the Lord and to call upon the women who were accompanying him from place to place as a faithful wife follows her husband to separate from him and withdraw their misplaced confidence, for unhappiness and ruin were in the path they had entered upon in being led by this man. Such men ought to be rebuked and discountenanced at once, that they may not deceive precious souls and lay stumbling blocks in the way of those who would believe the truth if it were not for the example of such professors of the truth.

Temptation resisted improves virtue. Satan uses men and women as agents to solicit to sin and make it attractive. That he may rob God of His glory, he educates these faithful agents to disguise sin that he may the more successfully destroy the souls of men. Satan is the great enemy of God and man. He transforms himself through his agents into an angel of light, beguiling his deluded followers through his satanic cunning. In the Scripture he is called a destroyer, an accuser of the brethren, a deceiver, a liar, a tormentor, and a murderer. Satan has a great many in his employ, but is most successful when he can use professed Christians for his satanic work. Whoever entices to sin is his agent. Whoever inclines the hearts of men to disregard and transgress the law of God is a tempter. Every man and woman that he can engage in his service he employs. The greater their influence, the more elevated their position, the more knowledge they profess of God and His service, the more successfully can Satan use them.

And now, as we near the close of this earth's history, dangers and perils thicken around the people of God. A mere profession will not avail any of us. There must be a living connection with God. Strength must be daily drawn from Jesus Christ to make us discern Satan's devices. We have been shown that great dangers and perils surround the church which will lead them lightly to regard sin, and if these are not promptly met and thoroughly put away from us, the frown of God will rest upon His people. We must be so closely connected with God that we can have spiritual eyesight to discern the wickedness which is in a most artful and secret manner finding place in our midst through those who profess our faith.

The greatest sins are brought in through those who profess to be sanctified, who profess that they cannot sin, yet many of this class are corrupt in heart and life. Some of these men are influential and wicked, brilliant and corrupt, prostituting their great power to the satanic work of ruining souls, in alluring and deceiving. These profess God yet are living in sin, self-sufficient and self-righteous, making their own standard of righteousness and utterly failing to meet the Bible standard. These, notwithstanding their high claims, are strangers to the covenant of promise. It is a great mercy that God bears with their perversity and that they are not cut down as cumberers of the ground, but still remain within the possibilities of forgiveness if they repent of their transgressions. The mercy of God is continually abused, and His forbearance presumed upon.

McComber is a teacher of doctrines that defile the body, the temple of God. There is scarcely a ray of hope for him. He has deceived himself and deluded others so long. He has been engaged in doing the

work of Satan so long that he (Satan) has almost entire control of his mind and body. If the professed robe of godliness can be dropped from him, and his vile purposes and thoughts be exposed so that he will not continue to lead others in the paths of hell, it will be all we may expect. His purpose is to seduce women. His conscience has become so seared and stupefied that it has ceased its functions.

The light of God has been first hated and then resisted, because it brought his own wicked course to be seen in the light of God's law. It is one of the saddest evidences of the blinding influences of sin that months and years roll on, and there is no awakening to repentance. With a firm persistence this man has pursued his hellish course. In the soul of this sinful man, there are no bitter feelings of remorse, no dread of heaven's vengeance. If by deception and lies he can cover his sins from the observation of man, he is well content. All sense of right and wrong are dead within him. His conscience is seared with sin. He is an artful, corrupt man, whose fruits are briars and thorns, and what he sows he shall also reap. A harvest is before him that he will be horrified to gather.

If punishment immediately followed the transgression of God's law, there would be greater fear to sin. Dark and horrid designs are deliberately planned to separate man and wife. All his satanic work is done under pretensions of being a representative of Jesus Christ, when he is a representative of Satan, who artfully plans and then accomplishes his work. One sinner dressed up as an angel of light can do incalculable harm, especially when he works under the pretense of piety.

Desolation and death are in the slimy tracks of this man, and what is to be the most deplored is that some conscientious souls are being deceived. Said the apostle, "Of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts" (2 Timothy 3:6)—not one kind of lust, but divers lusts. But these licentious characters by their false pretensions enter respectable families, creeping in like the slimy serpent, practicing their deceptive wiles and intrigues until conscientious souls are led astray by their errors. Damnable heresies are received as truths, and the most revolting, disgusting sins are committed as acts of righteousness, for conscience has become stupefied and confused.

This man's mind and soul are permeated with defilements. His very thoughts are polluted. This man professed and embraced the unpopular doctrine that the seventh day is the Sabbath of the Lord thy God. To his religious experience this gave a semblance of honesty. But this did not make him one jot more acceptable to God, for he was one who held the truth in unrighteousness.

Our position has been clearly defined and brought out in our publications. The truth was sought for with much persevering study and earnest prayer. Divine light from the Lord shone upon the Word, and the solemn testing truths for this time were revealed.

This man McComber took these truths, concealed the fact that they were brought out in our publications, and tried to make others believe that God had given him the light upon the truth. Then he mixed his damnable heresies with the truth and presented a confused mass to the people as truths for this time. By professing to have great light to give to the people on the Sabbath of the fourth commandment and kindred truths, he has an appearance of really being led of God. When the confidence of the woman is once gained, then his satanic work commences of wresting the Scriptures. He makes void the seventh commandment, seeking to show that the adultery condemned in the law of God means something else than what it is generally understood to mean. He really tries to make sensible women believe it not offensive to God for wives to be untrue to their marriage vows and to

commit adultery. He will not admit that this would be breaking the seventh commandment. He wrests the Word of God to his own destruction and to the ruination of souls.

Satan would be glad if sinners could enter the church professedly Sabbathkeepers while he would control their minds and affections, causing them to deceive and corrupt others. A man professing to be keeping the law of God, who will drag those who have confidence in him into the depths of wickedness and sin in the transgression of that law, commits one of the highest crimes against heaven of which a man can be guilty. He says of such, "What hast thou to do to declare My statutes?" Psalm 50:16.

Many will be deceived through the professedly pious ones. Says David, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea above fine gold." Psalm 119:126, 127. David in his time thought that men had exceeded the boundaries prescribed to the longsuffering of God and that God must interfere and vindicate His honor and restrain the fast-growing unrighteousness. Men who receive the truth in unrighteousness while professing to be conscientiously obeying the law of God will be working with all deceivableness of unrighteousness to make souls think lightly of God's positive commands, that they may be led away by the error of the wicked into transgression of the law.

This man had a corrupt mind. His religion was a deception. He used his influence to beguile souls into sin. He had not a high reverence for God. He had no brilliant talents or attractive personal appearance, but his pretensions to purity were his power of influence.

There will be found in this degenerate age men who are so corrupt and so blinded to the sinfulness of sin that they choose a licentious life because it suits the natural and perverse inclination of the heart. Instead of facing the mirror, the law of God, and bringing their hearts and characters to God's standard, His holy precepts, they allow Satan's agents to erect his standard in accordance with his satanic character. Corrupt men think it easier to misinterpret the Scriptures to sustain them in their iniquity than to yield up their corruption and sin and be pure in heart and life.

Some women who are naturally sympathetic and are pure and true have a reverence for those they think honored of God. Such are liable to be deceived and beguiled by these supposed very good and righteous men. The course of action of this man was in direct opposition to the law of God and all the teachings of Christ. Souls are deceived by him. He comes to those unacquainted with him and presents the light upon the Sabbath and professes to be conscientiously observing it.

The arguments as furnished in our publications are so clear that they may be presented by those who are not holy in heart or life. People may, and some do, accept the truth from the weight of evidence, reposing confidence in the one who was instrumental in bringing them the light and truth. This man has error mingled with truth. He is teaching heresies for truth, and souls will be deceived by the errors of this wicked man. He has done a work he will not be flattered to have appear in the day of final reckoning. There are men of this stamp who will lead astray those not on their guard, many more than we have any idea of. Cases of this kind will be multiplied as we draw near the end, and many will be deceived and infatuated unless they are rooted and grounded in all the truths of the Bible and have a living connection with God. Dangers unseen beset our path. Our only safety is in constant watchfulness and prayer. The nearer we live to Jesus Christ the more shall we partake of His holy and pure character, the more offensive will sin appear to us, and the more exalted and desirable the purity and brightness of Christ.

That he might make the sin of adultery and licentiousness appear harmless and cover his corrupt life, this man will labor to bring portions of Scripture and cite instances where good men have fallen into sin. There should be no hesitancy in deciding the cases of such dangerous characters. They are Satan's special agents to allure and destroy souls.

Paul met with just such in his day, and the church has been cursed with them in all ages. At Miletus Paul called the elders of the church together and warned them in regard to what they would meet. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20:28-31.

But he who holds the truth in unrighteousness, who makes declaration of belief in the truth and wounds it every day by his inconsistent life in surrendering himself to the service of Satan, practicing iniquity and leading souls to ruin, Jesus is ashamed to call "brother." This class hold intercourse with fallen angels and are aided by them in their cruel power over minds, deceiving and being deceived. This class fill the minds of those who listen to them with fanciful ideas and follies, unfitting those minds for high and holy thoughts and solemn realization of truth, because they are infatuated with earthly, sensual gratifications and so have no relish for pure, unadulterated truth. God is forgotten, the man is extolled, [and] secret licentiousness is practiced by these deceived souls as a virtue. It is a species of witchcraft.

The question of the apostle to the Galatians may well be asked, "Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Galatians 3:1. There is always a bewitching power in heresies and in licentiousness. There is a sorcery that holds the mental powers as under a spell and paralyzes them. The mind is so deluded that it cannot reason intelligently, and an illusion is continually leading it from purity. And he who is instrumental in this satanic work, either by precept or example, in seducing others into sin and covering the sin of licentiousness with the cloak of Christianity, should bear the righteous indignation of all true Christians and will be the subject of God's wrath.

These tamperers with virtue, whose favorite sin is licentiousness, are not few or scarce in this age of degeneracy. Men will lead astray unwise women and blind their consciences by dressing up the foul sin of adultery in a religious garment, calling it righteousness. The spiritual eyesight becomes blurred, and even women of heretofore untainted morals become confused under the satanic sorcery and delusive sophistry of these agents of Satan professing to be messengers of light. It is this delusion which gives them power. Should they come out boldly and make their advances openly, inviting to sin, they would be repulsed without a moment's hesitation; but they work first to gain sympathy and secure faith and confidence in them as holy men of God, as God's special messengers. Then their artful work begins to draw away souls from the path of rectitude by their attempts to make void the law of God. Some women have so great confidence in men professing piety that they think they cannot err and that nothing they do or say must be called sin.

It is a committal of these very sins by the world at large which is defiling the earth under the inhabitants thereof. The cup of iniquity is almost full. When ministers take advantage of the confidence and reverence with which the people look upon them, to lead them to regard sin as righteousness because

committed by those who profess to be holy, they make themselves as much more guilty in the sight of God than is the common sinner as their profession is higher. In the day of God, when the great ledger of heaven is opened, there will be found the names of ministers who have made pretensions to purity of heart and life and professed to be entrusted with the gospel to win souls to Christ, but have taken advantage of their position to allure souls to transgress the law of God. They will reap that which they have sown, a crop of licentiousness.

They have deceived the unwary, and a sure harvest awaits them. These souls that they have led to ruin through their influence as messengers from the God of the whole earth, will confront them. They cause members of the church to transgress the seventh commandment, alluring them on with the devil's sophistry that there is a spiritual harmony or union existing between them and that with such, licentious indulgence is not sinful.

Such will feel the sentence of God's condemnation and retributive justice in accordance with the exalted position they assumed. The carnal-minded minister whose works are works of iniquity, giving himself up to debasing practices and ruining bodies and souls of his flock whom he pretends to be a wise shepherd over, will have a harvest of the kind he has sown.

A minister who would even approach to a suggestion of impurity to a woman should be judged as a base deceiver. Souls are blindly led into a course of licentiousness by these wolves in sheep's clothing. It is almost impossible to recover men out of the horrible snare into which they have fallen by coming under this corruptive power of Satan, so that they will ever again have pure thoughts and clear conception of God's requirements or discern between purity and corruption. Sin, to their deceived minds, has been sanctified by the minister and is never again regarded in the loathsome light in which God looks upon it. After a man has, through a satanic influence, drawn souls, breaking down the moral standard of right by misinterpreting its principles, thus lessening their sense of sin and leading them to corrupt their ways before God, their judgment becomes perverted and they look upon sin as righteousness and righteousness as sin.

The character of men and women who associate with those whose inclinations and habits are not elevated and pure ere long will become like theirs. Habits, tastes, and principles are almost unconsciously adopted.

Women will not choose the society of one man above another unless they are better pleased with his habits and principles. If the society of a man of impure mind and licentious habits is chosen in preference to that of the virtuous and pure, there can be no surer indication that the inclinations and tastes harmonize. This level is called by these deceived, blinded, infatuated souls, a high and holy affinity of spirit, a spiritual harmony. The apostle terms this as "spiritual wickedness in high places," against which we are to institute a vigorous warfare whenever it may be discovered. [Ephesians 6:12.] Give it no quarter. It is the track of the old serpent, whose sting is death. It ruins the body. Its influence is fatal upon the soul.

When the deceiver commences his deceptive work, he frequently finds dissimilarity of tastes and habits, but through his pretensions to godliness, he gains the confidence. When this is done, his wily deceptive power is exercised in his own way to carry out his own device. By associating with this dangerous element, women become accustomed to breathe the atmosphere of impurity and are drawn into a low, defiling current. Almost insensibly to themselves, they become permeated with the spirit of such a man.

His thoughts are their thoughts and their identity is lost in him and becomes his shadow. The distinctive qualities of mind are gone, and the characteristics, tastes, and spirit of their seducer, whom they will defend against the world, take their place.

Men professing to have great and new light, claiming to be reformers, will have great power over a certain class of minds that are convinced of the heresies that exist and are not satisfied with the spiritual condition of the churches. With true, honest hearts they desire to see a reform for the better, a coming up to a higher standard. And if the servants of Jesus Christ would present to this class the truth for this time, pure and unadulterated, they would accept it and purify themselves by obeying the truth.

But Satan, ever vigilant and seeking whom he may devour, sets upon the track of these inquiring souls. Someone making high profession as a reformer comes to souls (as Satan came to Christ) as an angel of light; he gains the confidence of these souls and then uses his influence to deceive them. His garments of righteousness cover a soul leprous with sin. We look and wonder how it is possible for such men to obtain the least influence over women of virtue and of good reasoning powers when the Word of God is so plain and definite upon the points where they are deceived. Paul had to meet just such characters in his day. He writes, "For this is the will of God, even your sanctification, that ye should abstain from fornication." 1 Thessalonians 4:3.

The unsanctified heart is desperately wicked. The indulgence of sin darkens the spiritual vision and blunts and stupefies the perceptive faculties of the soul. The guilt, corruption, and shame which are results of licentiousness defile the whole man and bring dishonor upon the precious cause of truth. The unhappiness and degradation that follow in its train have close relation to death and hell and cannot be estimated. The world is defiled under its inhabitants. It is the transgression of God's laws that mars God's image in man. It corrupts our entire nature. It deranges and degrades every power and capacity of our beings. The world has nearly filled up the measure of their iniquity, but that which will bring the heaviest retribution is the practice of iniquity under the cloak of godliness.

The Redeemer of the world never spurned true repentance, however great the guilt, but He hurled burning denunciations against Pharisees and hypocrites whose fruit was briars and thorns. There is more hope for the open sinner than for this class. The blight of God's curse is upon the pretender, as was represented in the fruitless fig tree. The Saviour of man sees the soul temple—for which He has paid the price of His own blood—degraded, desecrated, and defiled with deeds of darkness and sin, its Godlike chambers converted into a robber's haunt, a den of thieves. The soul that has been wept over and entreated and borne with becomes doomed and blighted, a monument of avenging wrath.

"That every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God." 1 Thessalonians 4:4. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness 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." 1 Thessalonians 2:8-12.

This man and those deceived by him who love not the truth and have pleasure in unrighteousness come under the specification of the apostle. They are given up to strong delusion. What stronger delusion can



come upon minds than that there is nothing that is displeasing to God in licentiousness and adultery? Paul writes to Titus of those who “profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.” Titus 1:16.

Why will so many be indifferent to the warnings given from Peter’s time down to the present and be deceived and ensnared? “But there were false prophets also among the people, even as there shall be false teachers among you, who privily (not openly) shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” 2 Peter 2:1. In no way can Christ be so decidedly denied as in the iniquitous works of licentiousness which bring the wrath of God upon the children of disobedience by those who profess to be His followers. “And many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of.” Verse 2. The class here referred to are not those who openly claim to have no faith in Christ. It is a people who profess to believe the truth and by their vileness of character bring a reproach upon the cause of truth, causing it to be evil spoken of. “And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” Verse 3. “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. ...

“These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity,” boasting of their light, their knowledge, and their love of the truth, “they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.” Verses 12-19.

I see the necessity in this age of corruption, when our adversary the devil is as a roaring lion walketh about seeking whom he may devour, of lifting my voice of warning, “Watch and pray, lest ye enter into temptation.” [Mark 14:38.] There are many men with brilliant talents who wickedly prostitute them to the service of Satan. What warnings can I give to a people who profess to have come out from the world and to have left its works of darkness? What warnings can I give to a people whom God has made the repositories of His law and who like the pretentious fig tree flaunt their apparently flourishing branches in the very face of the Almighty, yet bear no fruit to the glory of God? They cherish impure thoughts, unholy imaginings, unsanctified desires, and base passions.

God hates the fruits borne upon such a tree. Angels, pure and holy, look upon their course with abhorrence. Satan exults over it, for it is the mortal sting which he gives.

Oh, that men and women would consider and inquire what is to be gained by transgressing God’s law. At all times and in all places, under any and every circumstance, transgression is a terrible mistake, a dishonor to God, and a curse to man. We must regard it thus, however fair its guise and by whomsoever it is committed. As Christ’s ambassador I entreat of you who profess present truth promptly to resent

any approach to impurity and forsake the society of those who intimate or breathe an impure suggestion. Loathe these defiling sins with the most intense hatred. Fly from those who would even in conversation let their minds run in such a channel, "for out of the abundance of the heart the mouth speaketh." [Matthew 12:34.] Shun them as you would the leprosy.

I call upon all who have had any confidence in these pretenders, whose lives are not elevated and whose conversation is not pure, to measure them by the gospel rule: "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Let the mirror of God's Word reflect upon them and discern the defects in their moral character.

We are in an age of the world when there is a fascinating mesmeric power in all that class who would gloss over sin, secretly insinuating impure thoughts and coming as angels of light while they are the servants of sin. They do not sense the offensive character of sin, or the retributive justice of God that will fall upon the sinner.

I tremble for those who are not fully upon their guard and who will be in danger of being deceived and corrupted. As a servant of Jesus Christ, I warn you to shun the company of this class. Let them not into your houses, neither bid them Godspeed. Separate yourselves from their company, for they corrupt the very atmosphere you breathe.

By associating with this class, you assume their character and will be weighed in the same scales in which they are weighed. The soul is corrupted by imbibing the spirit of the impure. It is most difficult to purify the soul from its defilement made under a satanic delusion assuming a form of exalted sanctity. The common and unclean are placed upon one level. Loose indulgence and the gratification of the carnal passions have debased the judgment. In this class the sense of sin has become so weak they fall under temptation until the chains of habit become so firm they are held in the slavery of sin. Sins upon which they once looked with horror have become as second nature. Satan holds control of soul and body, working through them to bring others into the same snare. These spiritual deceivers pervert the Scriptures, turning the truth of God into a lie. They wrest the Scriptures to their own destruction.

If the conscience of one of their number is awakened and troubled by a sense of his guilt, his associates in sin will ridicule and threaten him, opposing any effort he may make to break his fetters and will wall him in with difficulties which, combined with the infatuation of vicious habits, make overcoming a work of extreme difficulty. Have no sympathy with the corrupt, for those who do will eventually lose their virtue and upright principles and will sacrifice health, reputation, peace, happiness, and hereafter, heaven. Never look with favor one instant upon any man or woman who shall make improper advances toward you. Whoever solicits to sin is a tempter, and whatever shall incline any of us to transgress the law of God is a temptation.

The very sins they would tempt you to commit are of the same character that called down the wrath of God upon the inhabitants of the old world and caused His vengeance to be visited upon Sodom. Solicitations which would draw us away from holiness and away from God will meet us on every hand.

As Moses called to Israel that they leave the tents of Korah, Dathan, and Abiram, we would call for all to leave these corrupt men alone to suffer the disgrace and punishment of their crimes. [Numbers 16:26.]

As God has shown me how abhorrent in His sight are these defiling sins, and as they are steadily increasing in our world and would intrude into our churches, I warn you to give no place to the devil. Fly

from the seducer. Though a minister, he is Satan in the form of a man. He has borrowed the livery of heaven that he may serve his master and deceive souls. You should not for one moment give place to an impure, covert suggestion. Grant no indulgence. Rebuke them. Associate not with them, no, not so much as to eat [with them]. Regard with no compliance the words that would tarnish your soul's purity. Even listening to an impure suggestion will stain the soul, as foul, impure water will defile the channel through which it passes.

Choose poverty, separation from friends, losses, reproaches, or any suffering, rather than to defile the soul with sin. Death before dishonor or the transgression of God's law should be the motto of every Christian. As a people professing to be reformers, treasuring the most sacred, solemn, purifying truths of God's Word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may fear God. Truth and purity require that we make more thorough work to cleanse the camp of the Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church. When the individual members of the church shall act as true followers of the meek and lowly Saviour, there will be less covering up and excusing of sin. All will strive to act at all times as if in God's presence. They will realize that the eye of God is ever upon them and that the most secret thought is known to Him. The character, the motives, the desires and purposes are as clear as the light of the sun to the eye of the Omniscient.

By far the larger class do not bear this in mind, because they do not cultivate spirituality and test their character by God's standard of right. They do not bear constantly in mind that a fearful account must be rendered at the bar of God by all the transgressors of His law. The life must be ordered and fashioned as in the eye of the great Taskmaster. Can you who have professed to receive such great light in advance of every other people on the face of the earth be content with a low level?

Oh, how earnestly and constantly should we seek for the divine presence, that there may be not only a profession, but a realization of the solemn truths that the end of all things is at hand and that the Judge of all the earth standeth at the door! How can you disregard His just and holy requirements? How can you transgress in the very face of Jehovah? Can you pursue a course of sin in full view of the consequences? Can you cherish unholy thoughts and base passions in the full view of the pure angels and of the Redeemer, who gave Himself for you that He might redeem you from all iniquity and purify unto Himself a peculiar people zealous of good works? Can we be guiltless and cherish sin in the sight of God? As you contemplate the matter in the light which shines from the cross of Christ, will not sin appear too mean, too perilous, too fearful to indulge in?

Sinful corruptions! How sinful at any time, but how much more so now, when standing upon the very borders of the eternal world! I speak to my people. If you draw close to Jesus and seek to adorn your profession by a well-ordered life and godly conversation, your feet will be kept from straying into forbidden paths. If you will only watch, continually watch unto prayer, if you will do everything as if you were in the immediate presence of God, you will be saved from yielding to temptation and may hope to be kept pure, spotless, and undefiled unto the end. If you hold the beginning of your confidence firm unto the end, all your way will be established in God, and what grace has begun, glory shall crown in the kingdom of our God. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Galatians 5:22, 23. If Christ be within us, we shall crucify the flesh with the affections and lusts.

Ms 10, 1880

## Proper Training in Our Schools

1880

By listening to reports from others there is danger of becoming prejudiced and suspicious. We are all in danger of having our views and opinions, even on the most vital subjects, influenced by our feelings and our wishes. The most strictly honest, God-fearing persons have likes and dislikes which need to be constantly guarded, or their own experience and that of others will be biased, and persons that are not deserving of it will receive ill treatment. Unless there is a continual connection with God, self will intrude, and a certain course be pursued, more because it suits the individual peculiarities of the mind than because it is proper and right.

Reports have been accepted by influential members, and judgment has been passed which will surely bring back the same judgment. Everything possible should be done to keep back evil reports, and all, especially the erring, should be kindly treated. Satan will give these erring ones a hard time, but you can represent Christ to them in showing the mercy and compassion Christ has manifested toward you. In our minds and hearts we should ever cherish the thought that Christ died to save these tempted and tried souls.

We should feel constrained by the love Christ has manifested to us to do all in our power to help suffering humanity. Jesus came to save the lost, and we must be co-workers with Him. The heart that is full of the Spirit of Christ will love all for whom He suffered and died.

Every day a course of conduct is pursued by men and women in responsible positions in our institutions, more because the heart is not right and loves such a course than because the judgment, after measuring by the Word of God, approves of it. When duty and inclination are at variance, unless the heart is surrendered to God to do His will, it is difficult to see the matters in the correct light.

Sharp, critical traits of character should be guarded and repressed, and love, tenderness, and true Christian courtesy continually strengthened by exercise. The patience and love of Christ, which He manifested toward the erring and the lost, must be practiced. Mercy, the twin sister of Justice, should ever be by the side of the human agent. He should be pitiful, courteous, kind, considerate, tenderly guarding the feelings of others.

Influence is power, but it is often lost through miscalculation. The worker for Christ must never forget that he is only a part of the whole. He is only a thread in the web which connects the parts together. One act out of harmony with the material which composes the whole will destroy the needed perfection. "For we are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

The same spirit with which we judge others, whether it is a spirit of faultfinding or forbearance, will be shown to us. As we judge, we shall be judged. We can make around us an atmosphere fragrant with love and tenderness or one that is dark with criticism and faultfinding.

Educators must not be extremists upon any one point, if they would be well balanced workers. Pride should not be exhibited in regard to classes or studies because they happen to meet your mind. The good of the students in the future must be carefully considered, not sacrificed because it is natural for

their instructor to give the greater strength of his powers to one branch in which he has a special interest.

There is a great deficiency in our schools in the line of composition, writing, and bookkeeping. These are as essential for practical life as the science of grammar. Bookkeeping should stand as one of the most important branches of education. There is not one in twenty who knows how to keep accounts correctly.

Attention should also be given to reading, for this is a branch of study greatly neglected. It requires much training to be able to read properly. Through the lack of this training, one half of the force of the other instruction will be lost. Teachers who are not competent to give instruction in this line and to teach correct pronunciation and where to place the emphasis, should become learners till they can teach how to read with the proper emphasis and with a full, clear, distinct tone of voice.

Those, also, who teach the Word of God to others should be taught how to read and speak impressively. Ministers who have but a short time to study should not place themselves under teachers who cannot discern the need of learning all that can be learned in a short time. Teachers who have a certain prescribed course which they wish all to pursue with the same degree of thoroughness are not the best for those whose time is limited. They go so deeply and minutely into subjects that it is impossible, without taking a regular course, to follow and derive much benefit.

The most precious moments of our ministers are nearly lost for the want of a teacher who can take in the situation and manage the matter judiciously, drilling them patiently and kindly in the branches most essential for practical use in their ministerial work. They need especial drill in reading and writing and in keeping accounts correctly.

Having learned the simple rules, they should bend their minds to the acquisition of knowledge in connection with their labor, so that they may be "workmen that need not to be ashamed." [2 Timothy 2:15.] They can master one branch of science after another while they are engaged in the work of preaching the truth, if they will wisely employ their time. Golden moments are thrown away in unimportant conversation, in indolence, and in doing those things that are of little consequence, that ought to be used everyday in useful employments that will fit us more easily to approach the high standard.

The men who now stand before the people as representatives of Christ have generally more ability than they have training, but they do not put their faculties to use, making the most of their time and opportunities. Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. It is essential for them to set their aim high. But there has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence.

Our ministers will have to render to God an account for the rusting of the talents He has given to improve by exercise. They might have done ten-fold more work intelligently had they cared to. They could have become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with proper motives and aims.

Brother [G. H.] Bell might have been the greatest help to our ministers had he felt the necessity of the case and had wisdom to know what they needed. Those of his scholars who view things from his standard and see perfection in his teachings stand in his view upon a high elevation and are just about right in his eyes. They are his especial favorites, while he is inclined to be prejudiced against those who question the wisdom of his plans in devoting so much time to grammar, to the neglect of other studies, and keeping favorite ones who show an aptitude for this branch of study, drilling over and over upon it, losing time in gaining a one-sided education. This he does not see, for he is not properly balanced upon this matter.

Ms 11, 1880

## Our Sabbath Schools

1880

The object of the Sabbath school should not be lost sight of in mechanical arrangements, thus occupying time which should be given to other important matters. We should ever be guarded against forms and ceremonies which will eclipse the real object for which we are laboring. There is danger of carrying [the] system to such an extreme that the Sabbath school will become weariness, when on the contrary it should be a rest, a refreshment, and a blessing. The purity and simplicity of the Sabbath school work must not be swallowed up in such an endless variety of forms that sufficient time can not be devoted to the religious interests.

The beauty and success of the school is in its simplicity and earnestness in serving God. Nothing can be done without order and regulation, but these may be arranged so as to shut out greater and more important duties. Less should be said to the scholars about the external preliminaries in system, and much more should be said in regard to the salvation of their souls. This must be made the ruling principle of the school.

The old, old story of the love of Jesus, repeated by the teachers and the superintendent with the love of Jesus in the heart, will have a power that will convict and convert souls. If the love and tenderness of Jesus has touched your heart, you will be able to work for your scholars.

The simplicity of the gospel must be kept in view. With help from above we can do faithful work for the Master. The fact should be kept continually before the scholars that without heart work, all our efforts will be in vain. Affection and love should be seen in every movement of teachers and managers of the school. Cold formality should be replaced by earnest zeal and energy. The love of Jesus should so pervade the whole school that the pupils will learn to regard this as the highest education.

Sternness or faultfinding should find no place in Sabbath school or day school. This should be put far from the hearts of the teachers and of all who act a leading part in the school. Pride should not be felt in the forms or mechanical workings of the school, but in the good that it accomplishes in bringing souls to Jesus Christ. Machines may be made to respond to the will of man, working with perfect exactitude, but they are destitute of souls. So with schools where formality takes a leading place, it is as marble without life.

When all connected with the school have a sense of the responsibility of their work and feel that they are making efforts, not only for time, but for eternity, order and harmony will be seen in every department.

The spirit of love and universal kindness should prevail in the college. The sanctifying power of the truth upon the heart and life should here be daily seen and felt. It should be prominent in word and action in the management of the school and should be kept before the students as a subject of the greatest importance. A spirit of kindness and tender regard should be manifested for everyone. The teachers should be learners of the highest of all teachers, that they may also bring their students to Him.

While the misconduct of the pupils should not be passed over without reproof and correction, yet love and sympathy should be blended with all the rules and discipline. Authority and dignity must not be rigidly manifested. If this were the attitude of God toward man, what a deplorable condition we should all be in, with our blunders, mistakes, and numerous sins. Our heavenly Father bears long and patiently with our impenitence and rudeness, when if He should be exacting and critical, visiting our transgressions with deserved rebuke and punishment, we should all perish.

But how loath we are to bear with and excuse the mistakes and blunders of the inexperienced youth under our charge! There is no excuse for the manifestation of impatience in the teachers of our schools, from the highest to the lowest.

Self must in no case be exhibited. The good of the students should ever be kept in view, and the future, immortal life, which it is their privilege to share, should never be lost sight of for a moment.

Teachers occupy a most solemn and important position in dealing with minds and should feel that they are working for time and for eternity. In no case should they lose sight of their responsibilities or trifle with them. With dull scholars they will have a trial and must bear patiently with their ignorance; with sensitive, nervous students they must deal tenderly and very patiently, remembering that they are hereafter to meet these students before the judgment seat of Christ and all the work done will be brought in review before God. God forbid that they should hear the fearful words, "I gave you charge of these youth that you might have an opportunity to be My representative showing forth My grace to them in kindness of manner, and patience, in meekness; but you wasted the golden opportunity in building up and preserving your own dignity, and thus souls are lost that might have been saved to do acceptable work for the Master in practicing the lesson God required you to teach them."

I wish I could find language to express the importance of our college. All should feel that it is one of God's instrumentalities to make known the knowledge of Himself to man. Our teachers, ministers, and professors may have the power of Christ ruling in their hearts and exemplified in their lives.

Aids to self-development must be given to the youth; they must be drawn out, stimulated, encouraged, and urged to action, and this from the highest consideration only, that they may glorify God.

People must be educated to think for themselves. But even knowledge may be a power for evil as well as good, just according to the direction given to it. Therefore, men who are employed as instructors of youth must be connected with God, must be men of wisdom. Students must be impressed with the fact that knowledge alone may be a power in the hands of those who educate to destroy.

If mistakes are made, he [the teacher] should kindly point them out; but he should never exaggerate them, thus intimidating the one who is willing to help, so that he will not attempt the work again.

A teacher's work is to educate and discipline. He will sometimes find blundering helpers but he should not be so ungenerous as to make their errors appear in the worst light. There is danger of allowing the judgment to become warped by prejudice in talking over the defects of teachers and students.

A line of Bible history should be the foundation of knowledge. The teachers in our colleges, from the highest to the lowest grade, should have a burden for the souls of the students. They should have a spirit of wrestling with God as did Jacob, who said, "I will not let thee go except thou bless me." [Genesis 32:26.] Such will be blessed in the work.