

*Ellen G. White*

**REVIEW & HERALD**  
**ARTICLES**



**BOOK I OF IV**

**1849 - 1887**

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# THE PRESENT TRUTH

(some 6 Ellen G. White articles)

August 1, 1849, through November 1, 1850

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## DEAR BRETHREN AND SISTERS

**T**HE LORD has shown me that it is my duty to relate to you, what he has revealed to me relating to the present truth, our present tried, scattered and tempted state, and our duty in view of the coming judgments of God.

Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the brethren at Topsham, Maine. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy place of the heavenly sanctuary, where the ark is, containing the ten commandments. This door was not opened, until the mediation of Jesus was finished in the Holy place of the sanctuary in 1844. Then, Jesus rose up, and shut the door in the Holy place, and opened the door in the Most Holy, and passed within the second veil, where he now stands by the ark; and where the faith of Israel now reaches.

I saw that Jesus had shut the door in the Holy place, and no man can open it; and that he had opened the door in the Most Holy, and no man can shut it: (See Revelation 3:7, 8;) and that since Jesus has opened the door in the Most Holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

I saw that the present test on the Sabbath could not come, until the mediation of Jesus in the Holy place was finished; and he had passed within the second veil; therefore, Christians, who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844; and had not kept the true Sabbath, now rest in hope; for they had not the light, and the test on the Sabbath, which we now have, since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith,

and have not kept the true Sabbath, they were doubting about it being a test for us now.

I saw that the enemies of the present truth have been trying to open the door of the Holy place, that Jesus has shut; and to close the door of the Most Holy place, which he opened in 1844, where the ark is containing the two tables of stone, on which are written the ten commandments, by the finger of Jehovah.

Satan is now using every device in this sealing time, to keep the minds of God's people from the present, sealing truth; and to cause them to waver. I saw a covering that God was drawing over His people, to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God.

Satan knew this, and was at work in mighty power, to keep the minds of as many as he possibly could unsettled, and wavering on the truth. I saw that the mysterious knocking in New York and other places, was the power of Satan; and that such things would be more and more common, clothed in a religious garb, to lull the deceived to more security; and to draw the minds of God's people God's people, if possible, to those things and cause them to doubt the teachings, and power of the Holy Ghost.

I saw that Satan was working through agents, in a number of ways. He was at work through ministers, who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching, or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching praying or in conversation used mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it, were so far in the darkness and deception of the Devil, that they thought it was the power of God, given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away

from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, and the covering drawn over God's people God's people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

God has begun to draw this covering over His people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for His people; and Satan will be permitted to work also.

I saw that the mysterious signs and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people God's people; but if their hearts could be seen, they would appear as black as ever.

My accompanying angel bade me look for the travel of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past.

At the commencement of the Holy Sabbath, (January 5,) we engaged in prayer with Brother Belden's family at rocky Hill, Connecticut., and the Holy Ghost fell upon us. I was taken off in vision to the Most Holy place, where I saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the Most Holy place, until every case was decided either for salvation or destruction: and that the wrath of God could not come until Jesus had finished his work in the Most Holy



daughter is dressed in reference to fashion, not health nor comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feeblest? Then she needs the greatest care. Is she indoors the most, and, therefore, the least protected against cold and storm? Then she needs double care. But as she is dressed, there is nothing to hope for the future relative to her health but habitual cold feet, a congested brain, headache, disease of the liver and lungs, and an early grave.

Her dress may be nearly long enough; but let it sit loosely and comfortably. Then clothe her limbs and feet as comfortably, as wisely, and as well as you do those of your boy; and let her go out, and enjoy exercise in the open air, and live to enjoy health and happiness.

3. It is modest. Yes, we think it is the most modest and becoming style of dress worn by woman. If the reader thinks otherwise, will he please turn to the first page, and again examine the figure there represented, and then tell us wherein this style of dress is faulty or unbecoming? True, it is not fashionable. But what of that? Fashions do not always come from heaven. Neither do they always come from the pure, the virtuous, and the good.

It is true that this style of dress exposes her feet. And why should she be ashamed of her well-clad feet any more than men are of theirs? It is of no use for her to try to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts extended by hoops, giving her the appearance of a hay stack, or a Dutch churn.

But does the popular style of woman's dress always hide her feet from the public gaze? See that lady passing over the muddy street, holding her skirts nearly twice as far from the ground as ours, exposing, not only her feet, but her nearly-naked limbs. Similar exposures are frequent as she ascends and descends the stairs, and as she is helped into, and out of, carriages. These exposures are disagreeable, if not shameful; and a style of dress which makes their frequent occurrence almost certain, we must regard as a poor safeguard of modesty and virtue. But we did not design an exposure of this false modesty in relation to woman's feet, but simply a defense of the style of dress which we regard, in every way, truly modest.

What style of dress can be neater, more modest, and more becoming girls from the

ages of five to fourteen years, than ours? Stand those girls of fashion beside these, and then say which appears most comfortable, most modest, and most becoming. The fashionable style is not as long as ours, yet no one laughs at those who follow that style for wearing a short dress. Their limbs are nearly naked, while modesty and health clothe the limbs of the others. Fashion and false modesty look upon these girls who have their limbs clad in reference to comfort, modesty, and health, with horror, but smile upon those whose dresses are quite as short, and whose limbs are uncomfortably, immodestly, and unhealthfully exposed. Here come the cross and the reproach, for simply doing right, in the face of the tyrant—Fashion. God help us to have the moral courage to do right, and to labor patiently and humbly in the great cause of reform.

In behalf of my sisters who adopt the reform dress,

Greenville, Montcalm Co., Michigan,  
April, 1868.

#### A FEW SUGGESTIONS

1. We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they feel at home in it, and enjoy a satisfaction and blessing in trying to do right.

2. But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience—wisdom to speak and act so as not to offend the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slights, and their reproachful speeches.

3. In view of existing prejudices against the reform dress, it becomes our duty in adopting it to avoid all those things which make it unnecessarily objectionable. It should reach to within eight or nine inches from the floor. The skirt of the dress should not be extended as with hoops. It should be as full as the long dress. With a proper amount of light skirts, the dress will fall properly and gracefully about the limbs.

Anything eight or nine inches from the floor is not the reform dress. It should be cut by an approved pattern, and fitted and made by directions from one who has experience in this style of dress.

4. Taste should be manifested as to colors. Uniformity in this respect with those who adopt this style of dress, is desirable

so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter.

5. And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point:

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”  
1 Peter 3:1-4.

My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you.

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April 14, 1868

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#### FEEDING OF INFANTS

I AM often told that in *How to Live*, I stated that infants should be nursed but three times a day. This is a mistake. But it is true that in the second number of that work, page 52, the following expression is found: “Babes should be nursed but three times a-day.” These are neither my words, nor my sentiments. The article containing them was extracted from Cole's philosophy of health. The printer failing to give the proper credit, the following statement was given on the first page of number 3: “The article in number 2, headed, particular directions to parents and guardians, should have been credited to this excellent work, *The philosophy of health.*”

MY SENTIMENTS ARE THESE:—

1. No general rules can be established in the care of all infants, in consequence of their almost endless varieties of condition at birth, and their different constitutional wants.

2. No mother would confine the period of infancy to a few days, or weeks, or even months after birth. In *How to Live*, number 2, page 44, I did say, "Infancy extends to the age of six or seven years."

3. The term properly called infancy, requires several changes as to the periods of taking food. Before birth it is receiving nourishment constantly. And the changes from this to the establishment of only two meals a day, which may, in most children, be done from the ages of one to three years, must be gradual.

4. No rules for all children can be given as to the progressive steps in these changes. Parents must view the wants of their children by the best light they have. When all act upon the best light they can obtain, it can hardly be expected that all mistakes will be avoided, but it is safest and best for the cause of reform, to err, if err we must, on the side of custom, rather than on the side of extreme change.

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April 21, 1868

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### **THEY SLEEP IN JESUS**

**T**HE RECENT obituary notice of Sister Nichols, wife of Brother Otis Nichols, of Dorchester, Massachusetts, called to mind the fact that many of the faithful friends of present truth, who from the Second-advent ranks were the first to embrace the Sabbath, now sleep in Jesus.

They bore the Sabbath cross when it was heavier than it now is, on account of its friends being few, and its enemies and their persecutions being many and bitter. Now the Sabbath cross is comparatively light, because of the many friends of the Sabbath, and the well-known fact that the Sabbath of the Bible is clearly sustained by sacred and secular history.

Brother and Sister Nichols were among the first to embrace the Sabbath, and liberally hand out their means to sustain the cause in its infancy. It was money from her hand that bore our expenses from their door, in 1844, to the first Conference of believers in the third message, held at rocky Hill, Conn. Of these who then bore the cross, and with their means sustained the cause, and have since toiled and suffered for the good of others, and have died in hope, it is said, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they

may rest from their labors, and their works do follow them."

Among these are also my venerable parents. They both rest in hope: my mother in Illinois, my father in Connecticut; but when the trump of God shall awake the dead, and they be caught up to meet their Lord in the air, these who have toiled side by side in their Master's vineyard, will meet in immortal vigor, to see in many of those who shall be saved by the influence of the third message, the fruits of their labors and their prayers.

Learning that my father was very feeble and near his end, and that he was anxious to see me before his death, I left my sick husband in Brookfield, November, 1866, and went alone to see him. He was living with one of my sisters, in Kensington, Conn. When I met my dear father, I saw a great change had come over him since last we parted. I at once saw that the feebly-burning taper of life must soon go out. As we met, he wept like a child, and expressed his gratitude that I had made the sacrifice of leaving my sick husband to come to see him. He often remarked that he felt that it was our last meeting, and that he felt that he could not be denied the privilege of seeing me and hearing me speak once more to the people. I immediately sent for my three sisters, living in Maine. They all came, and together we, five sisters in all, surrounded the bed of our dying father, who had then passed his fourscore years.

But before these sisters came, we enjoyed a Sabbath meeting in which my father took part. Although very feeble, he was dressed, sat up during the meeting, and finally arose and bore an excellent testimony. His mind was very fruitful on Bible subjects, and he seemed sweetly ripened for the heavenly garner. This was his last testimony, and its memory is precious.

In two weeks I enjoyed another Sabbath with my father. The large kitchen was well filled with brethren and sisters, some from a distance. My sisters from Maine were present, and there I had the privilege of speaking to them. It was suggested that the meeting be at the next house on account of my father's feebleness; but this he would not listen to for a moment. He stated that this would be the last time he should hear me speak, and he could not be denied the privilege. It was a most solemn, affecting meeting. This was evidently the last meeting we should all enjoy together in the present state of things. One at least, of our family, would be severed from us before we could meet again. And the solemn inquiry was, Shall we all meet again in that world where sickness and death will be

known no more?

This visit with my dear sisters was most satisfactory, and I trust profitable. Although we were not practically agreed on all points of religious duty, yet our hearts were one.

My father, as he sank nearer and nearer the grave, did not lose his clearness of intellect, but to the last his mind was active, and especially fruitful in the things relating to the kingdom of God. He often stated that it was a great pleasure to him to have so many of his children around him in his last hours. His patience in his afflictions, and willingness, and even anxiety to have the hours of his probation close, were remarkable. The praise of God, and grateful expressions of his goodness were continually upon his lips, and thus he died.

He sleeps in Jesus, and we are awaiting the coming of the life-giver to break the fetters of the tomb, and release the captives from their prison-house, and reunite the severed links of the family chain. All who have kept the word of his patience, shall be exalted to the right hand of God, and be rewarded with an inheritance in the better world, and possess everlasting life.

We cherish feelings of the tenderest regard of our dear Brother Nichols. More than twenty years since, we shared his hospitalities when friends were few and poor. For several years nearly all the means necessary to bear our expenses came from his purse. And although his lot may still be in the furnace of affliction, he should be comforted with the fact that his was the great privilege of doing for the advancement of the cause of truth, when one dollar would count more than one hundred at its present stage. May the sentiment of his heart be in harmony with the words of the prophet, so frequently quoted his house more than twenty years since:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

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January 5, 1869

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### **THE REVIEW AND HERALD**

**M**INISTERS WHO are engaged in active labor in the cause of God, and who have earned a reputation among our people, should use their influence to the very best advantage.

Their responsibilities do not cease with their pulpit labors. It is the duty of all who

through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Though Paul was at last confined in a Roman prison—shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death—yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the result of that sanctification which we have in these articles endeavored to set forth. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

August 2, 1881

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### REST FOR THE WEARY

**J**ESUS INVITES the weary to come to him for rest: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11: 28-30.

Many who hear this invitation sigh for rest, and yet press on the rugged path, hugging their burdens closer to their heart. Jesus loves them, and longs to bear their burdens and themselves also in his strong arms of love. He invites them to lay the heavy burdens on him. Your fears and uncertainties, that rob you of peace and rest, he would remove; but you must come to him, and tell him the secret woes of your heart. He invites your confidence as the proof of your love for him. Jesus would rather have the gift of the humble, trusting heart than all the wealth riches can bestow. He invites through his messengers the gift of yourselves. Only come to him in the simplicity and confidence with which a child would come to its parents, and the divine touch from his hand will relieve you of your burdens.

Let us not forget that Christ is the way, the way, the truth, and the life. The compas-

ionate Saviour invites all to come to him. Let us believe the words of our Lord, and not make the way to him so hard. Let us not travel the precious road, cast up for the ransomed of the Lord to walk in, with murmuring, with doubts, with cloudy forebodings, groaning, as if forced to an unpleasant, exacting task. The ways of Christ are ways of pleasantness, and all his paths are peace. If we have made rough paths for our feet, and taken upon us heavy burdens of care in laying up for ourselves treasures upon the earth, let us now change, and follow the path Jesus has prepared for us.

We are not always willing to give our burdens to Jesus. We sometimes pour our troubles into human ears, and tell our afflictions to those who cannot help us, and neglect to confide all to Jesus, that he may change the sorrowful ways to paths of joy and peace. Self-denying, self-sacrificing love gives glory and victory to the cross. The promises of God's word are very precious. We must study his word, if we would know his will. The words of inspiration, carefully studied and practically obeyed, will lead our feet in a plain path, where we may walk without stumbling. Oh, that ministers and people would take all the burdens and perplexities to Jesus, who is waiting to receive them and give them peace and rest. Jesus will never forsake those who put their trust in him.

We are living in an age when wickedness prevails. The perils of the last days thicken around us, and because iniquity abounds, the love of many waxes cold. This need not be if all would come to Jesus, and confidingly and in faith trust in him. His meekness and his lowliness, cherished, will bring peace and rest and moral power to every soul.

The shortness of time is urged as an incentive for us to seek righteousness and to make Christ our friend. This is not the great motive. It savors of selfishness. Is it necessary that the terrors of the day of God be held before us to compel us through fear to right action? This ought not to be. Jesus is attractive. He is full of love, mercy, and compassion. He proposes to be our friend, to walk with us through all the rough pathways of life. He says to you, I am the Lord thy God; walk with me, and I will fill thy path with light. Jesus, the majesty of heaven, proposes to elevate to companionship with himself those who come to him with their burdens, their weaknesses, and their cares. He will make them his dear children, and finally give them an inheritance of more value than the empires of kings, a crown of glory richer than has ever decked the brow of the most

exalted earthly monarch.

It is our duty to love him as our Redeemer. He commands our love, and as a friend he invites our love. Christ's invitation to us all is a call to a life of peace and rest—a life of liberty and love, and to a rich inheritance in the future immortal life. Why, then, should we resist his invitation and refuse his love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose him as our best and most honored and loved companion here? Christ calls us to walk with him in this world in the path of humble, trustful obedience, which will secure a pure, holy, happy life. Which will we choose—liberty in Christ, or bondage and tyranny in the service of Satan? It is our privilege to have a calm, close, happy walk with Jesus every day we live.

We need not be alarmed if this path of liberty is laid through conflicts and sufferings. The liberty we shall enjoy will be the more valuable because we made sacrifices to obtain it. The peace which passeth knowledge will cost us battles with the powers of darkness, struggles severe against selfishness and inward sins. The victories gained daily through persevering, untiring effort in well-doing, will be precious through Christ who hath loved us, "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." The excellence of Christ we should seek to obtain. In the face of temptation we should school ourselves to firm endurance, which will not provoke one murmuring thought, although we may be weary in toiling, and in fighting the good fight of faith.

Thank God that some have passed through afflictions with light undimmed. Their hope and faith are strong, because acquired by conflict and nurtured by suffering. If it were not for these heroes of faith, who have learned to endure, and to suffer and be strong, the outlook would be indeed discouraging. How could any of us know how to sympathize with the sorrowing, the burdened, the afflicted, and be to them the help they need, if we had never experienced similar trials ourselves? We cannot appreciate our Redeemer in the highest sense until we can see him by the eye of faith reaching to the very depths of human wretchedness, taking upon himself the nature of man, the capacity to suffer, and by suffering putting forth his divine power to save and lift sinners up to companionship with himself. Oh, why have we so little sense of sin? Why so little penitence? It is because we do not come near-

er the cross of Christ. Conscience becomes hardened through the deceitfulness of sin, because we remain away from Christ. Consider the Captain of our salvation. He suffered shame for us that we might not suffer everlasting shame and contempt. He suffered on the cross, that mercy might be granted to fallen man. God's justice is preserved, and guilty man is pardoned. Jesus dies that the sinner might live. Shame is borne by the Son of the Highest for the sake of poor sinners, that they might be ransomed and crowned with eternal glory.

The cross of Calvary appeals in power, affording a reason why we should love Christ now, and why we should consider him first, and best, and last, in everything. We should take our fitting place in humble penitence at the foot of the cross. We may learn the lessons of meekness and lowliness of mind as we go up to Mount Calvary, and, looking upon the cross, see our Saviour in agony, the Son of God dying, the just for the unjust. Behold Him who could summon legions of angels to his assistance with one word, a subject of jest and merriment, of reviling and hatred. He gives himself a sacrifice for sin. When reviled, he threatened not; when falsely accused, he opened not his mouth. He prays on the cross for his murderers. He is dying for them. He is paying an infinite price for every one of them. He would not lose one whom he has purchased at so great cost. He gives himself to be smitten, and scourged, without a murmur. And this uncomplaining victim is the Son of God. His throne is from everlasting, and his kingdom shall have no end.

Come, you who are seeking your own pleasures in forbidden joys and in sinful indulgences, you who are scattering from Christ. Look, O look upon the cross of Calvary; behold the royal victim suffering on your account, and be wise while you have opportunity, and seek now the fountain of life and true happiness. Come, you who complain and murmur at the little inconveniences and the few trials you must bear in this life. Look on Jesus, the author and finisher of your faith. He turns from his royal throne, his high command, and lays aside his royal robe, and clothes his divinity with humanity. For our sakes he became poor, that we through his poverty might be made rich.

The Son of God was rejected and despised for our sakes. Can you, in full view of the cross, beholding by the eye of faith the sufferings of Christ, tell your tale of woe, your trials? Can you nurse revenge of your enemies in your heart while the prayer of

Christ comes from his pale and quivering lips for his revilers, his murderers—"Father, forgive them; for they know not what they do?"

A work is before us to subdue pride and vanity, that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Jesus Christ. We must not shrink from the depths of humiliation to which the Son of God submitted in order to raise us from the degradation and bondage of sin to a seat at his right hand. We must deny self, and fight continually against pride. We must hide self in Jesus Christ, and let him appear in our conversation and character as the One altogether lovely, and the chief among ten thousand. Our lives, our deportment, will testify how highly we prize Christ, and the salvation he has wrought out for us at such a cost to himself. While we look constantly to Him whom our sins have pierced, and our sorrows have burdened, we shall acquire strength to be like him. We shall bind ourselves in willing, happy, captivity to Jesus Christ. It is high time we devoted the few remaining precious hours of our probation to washing our robes of character, and making them white in the blood of the Lamb, that we may be of that white-robed company who shall stand about the great white throne.

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### DOING FOR CHRIST

**C**HRI<sup>S</sup>T SAYS to his redeemed people, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To be a patient toiler in that which calls for self-denying labor, is a glorious work, that heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be, holiest, worship. True worship consists in working together with Christ. Prayers, exhortation, and talk are

cheap fruits, which are frequently tied on, but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; doing deeds of benevolence, speaking kind words, and manifesting tender regard for the poor, the needy, the afflicted. When one's heart sympathizes with others burdened with discouragement and grief; when his hand clothes the naked, and the stranger is made welcome to a seat in his parlor and in his heart, then angels come very near, and an answering strain responds in heaven. Every act, every deed of justice and mercy and benevolence, makes music in heaven. The Father from his throne beholds and numbers the performer of them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act to the needy, or the suffering, is as though done to Jesus. Whoever succors the poor, or sympathizes with the afflicted and oppressed, and befriends the orphan, brings himself into a more close relationship to Jesus.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels; for 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 unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Matthew 25: 41-46.

Jesus here identifies himself with his suffering people. I was hungry and thirsty; I was a stranger; I was naked; I was sick; I was in prison. When you were enjoying your food from your bountifully spread tables, I was famishing of hunger in the hovel or street, not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needless-

of the crucifixion, that all who believe on him should become one through the name of Jesus. When we consider that Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make in order to preserve that unity?

If the world sees a perfect harmony existing in the Church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church. But to yield to such feelings and views is unsafe, and will lead to anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoined these upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church.

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

He addresses these words to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

To the Romans he writes: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but con-

descend to men of low estate. Be not wise in your own conceits."

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

And Paul, in one of his epistles to the Corinthians, says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

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### THE INFLUENCE OF WORLDLINESS

**M**ANY OF the people of God are stupefied by the spirit of the world, and are denying their faith by their works. They cultivate a love for money, for houses and lands, until it absorbs the powers of mind and being, and shuts out love for the Creator and for souls for whom Christ died. The God of this world has blinded their eyes; their eternal interests are made secondary; and brain, bone, and muscle are taxed to the utmost to increase their worldly possessions. And all this accumulation of cares and burdens is borne in direct violation of the injunction of Christ, who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." They forget that he said also, "Lay up for yourselves treasures in heaven;" that in so doing they are working for their own interest. The treasure laid up in heaven is safe; no thief can approach nor moth corrupt it. But their treasure is upon the earth, and their affections are upon their treasure. In the wilderness, Christ met the great leading temptations that would assail man. There, single-handed, he encountered the wily, subtle foe, and overcame him. The first great temptation was upon appetite; the second, presumption; the third, love of the world. The thrones and kingdoms of the world, and the glory of them, were offered to Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All these things," said he to Christ, "will I give thee, if thou wilt fall down and worship me." Yet Christ repelled the wily foe, and came off victor.

Man will never be tried by temptations as powerful as those which assailed Christ;

yet Satan has better success in approaching him. "All this money, this gain, this land, this power, these honors and riches, will I give thee"—for what? The condition is seldom as plainly stated as it was to Christ—"If thou wilt fall down and worship me." He is content to require that integrity shall be yielding, conscience blunted. Through devotion to worldly interests he receives all the homage he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, and dishonesty. Man is charmed, and treacherously allured on to ruin.

The example of Christ is before us. He overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If the sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow.

A young man came to Christ, and said, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus bade him keep the commandments. He replied, "All these things have I kept from my youth up; what lack I yet?" Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the divine law. He did not love his neighbor as himself. His selfish love of riches was a defect, which, if not remedied, would debar him from heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

Christ would have the young man understand that he required nothing of him more than to follow the example that he himself, the Lord of heaven, had set. He left his riches and glory, and became poor, that man, through his poverty, might be made rich; and for the sake of these riches, he requires man to yield earthly wealth, honor, and pleasure. He knows that while the affections are upon the world, they will be withdrawn from God; therefore he said to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? Oh, no! "He went away sorrowful; for he had great possessions." To him riches were honor and power; and the great amount of his treasure

made such a disposal of it seem almost an impossibility.

This world-loving man desired heaven; but he wanted to retain his wealth, and he renounced immortal life for the love of money and power. Oh, what a miserable exchange! Yet many who profess to be keeping all the commandments of God are doing the same thing.

Here is the danger of riches to the avaricious man; the more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with his life; and he turns from the attractions of the immortal reward, in order to retain and increase his earthly possessions. Had he kept the commandments, his worldly possessions would not have been so great. How could he, while plotting and striving for self, love God with all his heart, and with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor as their wants demanded, he would have been far happier, and would have had greater heavenly treasure, and less of earth upon which to place his affections.

Christ has committed to each of us talents of means and of influence; and when he shall come to reckon with his servants, and all are called to the strictest account as to the use made of the talents entrusted to them, how will you, my brother, my sister, bear the investigation? Will you be prepared to return to the Master his talents doubled, laying before him both principal and interest, thus showing that you have been a judicious as well as faithful and persevering worker in his service? All will be rewarded in exact proportion to the fidelity, perseverance, and earnest effort made in trading with their Lord's goods; but the cases of many will be represented by the servant who wrapped his talent in a napkin, and buried it in the earth, that is, hid it in the world.

God holds you as his debtor, and also as debtor to your fellow men who have not the light of present truth. He has given you light, not to be hidden under a bushel, but to be set on a candlestick that all in the house may be benefited. Your light should shine to enlighten souls for whom Christ died. The grace of God ruling in your heart, and bringing your mind and thoughts into subjection to Jesus, would make you a power on the side of Christ and the truth.

Said Paul, "I am debtor both to the Greeks and the Barbarians, both to the wise and the unwise." God had revealed his truth to Paul, and in so doing had made him a debtor to those who were in darkness to enlighten

them. But many do not realize their accountability to God. They are handling their Lord's talents; they have powers of mind, that, if employed in the right direction, would make them coworkers with Christ and his angels. Many souls might be saved through their efforts, to shine as stars in the crown of their rejoicing. But they are indifferent to all this. Satan has sought, through the attractions of this world, to enchain them and paralyze their moral powers, and he has succeeded only too well.

How can houses and lands compare in value with precious souls for whom Christ died? Through your instrumentality, dear brethren and sisters, these souls may be saved with you in the kingdom of glory; but you cannot take with you there the smallest portion of your earthly treasure. Acquire what you may, preserve it with all the jealous care you are capable of exercising, and yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench, may destroy the accumulations of your entire life, and lay them a mass of smoldering ruins. You may devote all your talent and energy to laying up treasures on earth; but what will they advantage you when your life closes or Jesus makes his appearance? Just as much as you have been exalted here by worldly honors and riches to the neglect of spiritual life, just so much lower will you sink in moral worth before the tribunal of the great Judge. "What shall it profit a man, if he shall gain the whole world, and lose his own soul."

The wrath of God will fall upon those who have served mammon instead of their Creator. But those who live for God and heaven, pointing out the way of life to others, will find that the path of the just is as the shining light, that shineth more and more unto the perfect day. And they will hear by and by the welcome invitation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The joy of Christ was that of seeing souls saved in his glorious kingdom; and for this joy he "endured the cross, despising the shame." But soon "he shall see of the travail of his soul, and shall be satisfied." How happy will those be, who, having shared in his work, are permitted to share in his joy!

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**THE WORD OF THE LORD NOT  
TO BE DISREGARDED**

**T**HE LORD gave Jeremiah a message of reproof to bear to His people, charging

them with the continual rejection of his counsel: "I have spoken to you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers." He pleaded with them not to provoke him to anger with the work of their hands and the devices of their evil hearts; "but they hearkened not."

Jeremiah then predicted the captivity of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people, whose punishment was to be in proportion to the light they had had, and the warnings they had despised and rejected.

The Lord commanded Jeremiah to stand in the court of the Lord's house, and to speak unto all the people of Judah who came there to worship those things which he would give him to speak, that they might hearken, and turn from their evil ways. Then God would repent of the punishment which he had purposed to inflict upon them because of their wickedness.

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

The sin of Eli consisted in passing lightly over the iniquity of his sons, who were in sacred office. His neglect to reprove and restrain his sons brought upon Israel a fearful calamity. The sons of Eli were slain, Eli himself lost his life, the ark of God was taken from Israel, and thirty thousand of the people were slain. All of these calamities occurred because sin was lightly regarded and allowed to remain among them. What a lesson is this to men holding responsible positions in the Church of God! It warns them faithfully to remove the wrongs that dishonor the cause of truth.

In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would insure them the