

Adult  
Sabbath School  
Bible Study Guide  
April | May | June 2023



# TO KNOW WISDOM AND INSTRUCTION



## LESSON STUDY HELPS



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## Prophets and Kings, Chapter 5, pages 75-86

## Solomon's Repentance

Twice during Solomon's reign the Lord had appeared to him with words of approval and counsel--in the night vision at Gibeon, when the promise of wisdom, riches, and honor was accompanied by an admonition to remain humble and obedient; and after the dedication of the temple, when once more the Lord exhorted him to faithfulness. Plain were the admonitions, wonderful the promises, given to Solomon; yet of him who in circumstances, in character, and in life seemed abundantly fitted to heed the charge and meet the expectation of Heaven, it is recorded: "He kept not that which the Lord commanded." "His heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods." 1 Kings 11:9, 10. And so complete was his apostasy, so hardened his heart in transgression, that his case seemed well-nigh hopeless. {PK 75.1}

From the joy of divine communion, Solomon turned to find satisfaction in the pleasures of sense. Of this experience he says: {PK 76.1}

"I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards: . . . I got me servants and maidens: . . . I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. . . . {PK 76.2}

"And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. . . . Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. {PK 76.3}

"And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. . . . I hated life. . . . Yea, I hated all my labor which I had taken under the sun." Ecclesiastes 2:4-18. {PK 76.4}

By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good. He erected altars to heathen gods, only to learn how vain is their promise of rest to the spirit. Gloomy and soul-harassing thoughts troubled him night and day. For him there was no longer any joy of life or peace of mind, and the future was dark with despair. {PK 76.5}

Yet the Lord forsook him not. By messages of reproof and by severe judgments, He sought to arouse the king to a realization of the sinfulness of his course. He removed His protecting care and permitted adversaries to harass and weaken the kingdom. "The Lord stirred up an adversary unto Solomon, Hadad the Edomite. . . . And God stirred him up another adversary, Rezon, . . . captain over a band," who "abhorred Israel, and reigned over Syria. And Jeroboam, . . . Solomon's servant," "a mighty man of valor," "even he lifted up his hand against the king." 1 Kings 11:14-28. {PK 77.1}

At last the Lord, through a prophet, delivered to Solomon the startling message: "Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son." Verses 11, 12. {PK 77.2}

Awakened as from a dream by this sentence of judgment pronounced against him and his house, Solomon with quickened conscience began to see his folly in its true light. Chastened in spirit, with mind and body enfeebled, he turned wearied and thirsting from earth's broken cisterns, to drink once more at the fountain of life. For him at last the discipline of suffering had accomplished its work. Long had he been harassed by the fear of utter ruin because of inability to turn from folly; but now he discerned in the message given him a ray of hope. God had not utterly cut him off, but stood ready to deliver him from a bondage more cruel than the grave, and from which he had had no power to free himself. {PK 77.3}

In gratitude Solomon acknowledged the power and the loving-kindness of the One who is "higher than the highest" (Ecclesiastes 5:8); in penitence he began to retrace his steps toward the exalted plane of purity and holiness from whence he had fallen so far. He could never hope to escape the blasting results of sin, he could never free his mind from all remembrance of the self-indulgent course he had been pursuing, but he would endeavor earnestly to dissuade others from following after folly. He would humbly confess the error of his ways and lift his voice in warning lest others be lost irretrievably because of the influences for evil he had been setting in operation. {PK 78.1}

The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks of those who have been led into evil by his course, and tries in every possible way to lead them back into the true path. The clearer the light that he has entered into, the stronger is his desire to set the feet of others in the right way. He does not gloss over his wayward course, making his

wrong a light thing, but lifts the danger signal, that others may take warning. {PK 78.2}

Solomon acknowledged that "the heart of the sons of men is full of evil, and madness is in their heart." Ecclesiastes 9:3. And again he declared, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Ecclesiastes 8:11-13. {PK 78.3}

By the spirit of inspiration the king recorded for after generations the history of his wasted years with their lessons of warning. And thus, although the seed of his sowing was reaped by his people in harvests of evil, his life-work was not wholly lost. With meekness and lowliness Solomon in his later years "taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." He "sought to find out acceptable words: and that which was written was upright, even words of truth." "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished." Ecclesiastes 12:9-12. {PK 79.1}

"Let us hear the conclusion of the whole matter," he wrote: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Verses 13, 14. {PK 80.1}

Solomon's later writings reveal that as he realized more and still more the wickedness of his course, he gave special attention to warning the youth against falling into the errors that had led him to squander for nought Heaven's choicest gifts. With sorrow and shame he confessed that in the prime of manhood, when he should have found God his comfort, his support, his life, he turned from the light of Heaven and the wisdom of God, and put idolatry in the place of the worship of Jehovah. And now, having learned through sad experience the folly of such a life, his yearning desire was to save others from entering into the bitter experience through which he had passed. {PK 80.2}

With touching pathos he wrote concerning the privileges and responsibilities before the youth in God's service: {PK 80.3}

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity." Ecclesiastes 11:7-10.

"Remember now thy Creator in the days of thy youth,  
While the evil days come not,  
Nor the years draw nigh,  
When thou shalt say, I have no pleasure in them;

"While the sun,  
Or the light,  
Or the moon,  
Or the stars,  
Be not darkened,  
Nor the clouds return after the rain:

"In the day when the keepers of the house shall tremble,  
And the strong men shall bow themselves,  
And the grinders cease because they are few,  
And those that look out of the windows be darkened,  
And the doors shall be shut in the streets,

"When the sound of the grinding is low,  
And he shall rise up at the voice of the bird,  
And all the daughters of music shall be brought low;

"Also when they shall be afraid of that which is high,  
And fears shall be in the way,

"And the almond tree shall flourish,  
And the grasshopper shall be a burden,  
And desire shall fail:

"Because man goeth to his long home,  
And the mourners go about the streets:

"Or ever the silver cord be loosed,  
Or the golden bowl be broken,  
Or the pitcher be broken at the fountain,

Or the wheel broken at the cistern.

"Then shall the dust return to the earth  
As it was:  
And the spirit shall return unto God  
Who gave it."

*Ecclesiastes 12:1-7. {PK 80.4}*

Not only to the youth, but to those of mature years, and to those who are descending the hill of life and facing the western sun, the life of Solomon is full of warning. We see and hear of unsteadiness in youth, the young wavering between right and wrong, and the current of evil passions proving too strong for them. In those of maturer years, we do not look for this unsteadiness and unfaithfulness; we expect the character to be established, the principles firmly rooted. But this is not always so. When Solomon should have been in character as a sturdy oak, he fell from his steadfastness under the power of temptation. When his strength should have been the firmest, he was found to be the weakest. {PK 82.1}

From such examples we should learn that in watchfulness and prayer is the only safety for both young and old. Security does not lie in exalted position and great privileges. One may for many years have enjoyed a genuine Christian experience, but he is still exposed to Satan's attacks. In the battle with inward sin and outward temptation, even the wise and powerful Solomon was vanquished. His failure teaches us that, whatever a man's intellectual qualities may be, and however faithfully he may have served God in the past, he can never with safety trust in his own wisdom and integrity. {PK 82.2}

In every generation and in every land the true foundation and pattern for character building have been the same. The divine law, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," the great principle made manifest in the character and life of our Saviour, is the only secure foundation, the only sure guide. Luke 10:27. "Wisdom and knowledge shall be the stability of thy times, and strength of salvation," the wisdom and knowledge which God's word alone can impart. Isaiah 33:6. {PK 82.3}

It is as true now as when the words were spoken to Israel of obedience to His commandments: "This is your wisdom and your understanding in the sight of the nations." Deuteronomy 4:6. Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation. Amidst all life's perplexities and dangers and conflicting claims, the one safe and sure rule is to do what God says. "The statutes of the Lord are right," and "he that doeth these things shall never be moved." Psalm 19:8; 15:5. {PK 83.1}

Those who heed the warning of Solomon's apostasy will shun the first approach of those sins that overcame him. Only obedience to the requirements of Heaven will keep man from apostasy. God has bestowed upon man great light and many blessings; but unless this light and these blessings are accepted, they are no security against disobedience and apostasy. When those whom God has exalted to positions of high trust turn from Him to human wisdom, their light becomes darkness. Their entrusted capabilities become a snare. {PK 83.2}

Till the conflict is ended, there will be those who will depart from God. Satan will so shape circumstances that unless we are kept by divine power, they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" So long as life shall last, there will be need of guarding the affections and the passions with a firm purpose. Not one moment can we be secure except as we rely upon God, the life hidden with Christ. Watchfulness and prayer are the safeguards of purity. {PK 83.3}

All who enter the City of God will enter through the strait gate--by agonizing effort; for "there shall in no wise enter into it anything that defileth." Revelation 21:27. But none who have fallen need give up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but if they repent, forsake sin, and turn to God, there is still hope for them. He who declares, "Be thou faithful unto death, and I will give thee a crown of life," also gives the invitation, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Revelation 2:10; Isaiah 55:7. God hates sin, but He loves the sinner. "I will heal their backsliding," He declares; "I will love them freely." Hosea 14:4. {PK 84.1}

Solomon's repentance was sincere; but the harm that his example of evil-doing had wrought could not be undone. During his apostasy there were in the kingdom men who remained true to their trust, maintaining their purity and loyalty. But many were led astray; and the forces of evil set in operation by the introduction of idolatry and worldly practices could not easily be stayed by the penitent king. His influence for good was greatly weakened. Many hesitated to place full confidence in his leadership. Though the king confessed his sin and wrote out for the benefit of after generations a record of his folly and repentance, he could never hope entirely to destroy the baleful influence of his wrong deeds. Emboldened by his apostasy, many continued to do evil, and evil only. And in the downward course of many of the rulers who followed him may be traced the sad influence of the prostitution of his God-given powers. {PK 84.2}

In the anguish of bitter reflection on the evil of his course, Solomon was constrained to declare, "Wisdom is better than weapons of war: but one sinner destroyeth much good." "There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity." {PK 85.1}

"Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." Ecclesiastes 9:18; 10:5, 6, 1. {PK 85.2}

Among the many lessons taught by Solomon's life, none is more strongly emphasized than the power of influence for good or for ill. However contracted may be our sphere, we still exert an influence for weal or woe. Beyond our knowledge or control, it tells upon others in blessing or cursing. It may be heavy with the gloom of discontent and selfishness, or poisonous with the deadly taint of some cherished sin; or it may be charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. But potent for good or for ill it will surely be. {PK 85.3}

That our influence should be a savor of death unto death is a fearful thought, yet it is possible. One soul misled, forfeiting eternal bliss—who can estimate the loss! And yet one rash act, one thoughtless word, on our part may exert so deep an influence on the life of another that it will prove the ruin of his soul. One blemish on the character may turn many away from Christ. {PK 86.1}

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others, this law holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension is a seed that will spring up in a "root of bitterness" whereby many shall be defiled. Hebrews 12:15. And how much larger number will the "many" poison! Thus the sowing of good and evil goes on for time and for eternity. {PK 86.2}

**Education, Chapter 15, page, 135-145**  
**Business Principles and Methods**

There is no branch of legitimate business for which the Bible does not afford an essential preparation. Its principles of diligence, honesty, thrift, temperance, and purity are the secret of true success. These principles, as set forth in the book of Proverbs, constitute a treasury of practical wisdom. Where can the merchant, the artisan, the director of men in any department of business, find better maxims for himself or for his employees than are found in these words of the wise man: {Ed 135.1}

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Proverbs 22:29. {Ed 135.2}

"In all labor there is profit: but the talk of the lips tendeth only to penury." Proverbs 14:23. {Ed 135.3}

"The soul of the sluggard desireth, and hath nothing." "The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Proverbs 13:4; 23:21. {Ed 135.4}

"A talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips." Proverbs 20:19. {Ed 135.5}

"He that hath knowledge spareth his words;" but "every fool will be meddling." Proverbs 17:27; 20:3. {Ed 135.6}

"Go not in the way of evil men;" "can one go upon hot coals, and his feet not be burned?" Proverbs 4:14; 6:28. {Ed 136.1}

"He that walketh with wise men shall be wise." Proverbs 13:20. {Ed 136.2}

"A man that hath friends must show himself friendly." Proverbs 18:24. {Ed 136.3}

The whole circle of our obligation to one another is covered by that word of Christ's, "Whatsoever ye would that men should do to you, do ye even so to them." Matthew 7:12. {Ed 136.4}

How many a man might have escaped financial failure and ruin by heeding the warnings, so often repeated and emphasized in the Scriptures: {Ed 136.5}

"He that maketh haste to be rich shall not be innocent." Proverbs 28:20. {Ed 136.6}

"Wealth gotten in haste shall be diminished: but he that gathereth by labor shall have increase." Proverbs 13:11, R.V., margin. {Ed 136.7}

"The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death." Proverbs 21:6. {Ed 136.8}

"The borrower is servant to the lender." Proverbs 22:7. {Ed 136.9}

"He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure." Proverbs 11:15. {Ed 136.10}

"Remove not the old landmark; and enter not into the fields of the fatherless: for their Redeemer is mighty; He shall plead their cause with thee." "He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." "Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him." Proverbs 23:10, 11; 22:16; 26:27. {Ed 136.11}

These are principles with which are bound up the well-being of society, of both secular and religious associations. It is these principles that give security to property and life. For all that makes confidence and co-operation possible, the world is indebted to the law of God, as given in His word, and as still traced, in lines often obscure and well-nigh obliterated, in the hearts of men. {Ed 137.1}

The psalmist's words, "The law of Thy mouth is better unto me than thousands of gold and silver" (Psalm 119:72), state that which is true from other than a religious point of view. They state an absolute truth and one that is recognized in the business world. Even in this age of passion for money getting, when competition is so sharp and methods are so unscrupulous, it is still widely acknowledged that, for a young man starting in life, integrity, diligence, temperance, purity, and thrift constitute a better capital than any amount of mere money. {Ed 137.2}

Yet even of those who appreciate the value of these qualities and acknowledge the Bible as their source, there are but few who recognize the principle upon which they depend. {Ed 137.3}

That which lies at the foundation of business integrity and of true success is the recognition of God's ownership. The Creator of all things, He is the original proprietor. We are His stewards. All that we have is a trust from Him, to be used according to His direction. {Ed 137.4}



This is an obligation that rests upon every human being. It has to do with the whole sphere of human activity. Whether we recognize it or not, we are stewards, supplied from God with talents and facilities, and placed in the world to do a work appointed by Him. {Ed 137.5}

To every man is given "his work" (Mark 13:34), the work for which his capabilities adapt him, the work which will result in greatest good to himself and to his fellow men, and in greatest honor to God. {Ed 138.1}

Thus our business or calling is a part of God's great plan, and, so long as it is conducted in accordance with His will, He Himself is responsible for the results. "Laborers together with God" (1 Corinthians 3:9), our part is faithful compliance with His directions. Thus there is no place for anxious care. Diligence, fidelity, caretaking, thrift, and discretion are called for. Every faculty is to be exercised to its highest capacity. But the dependence will be, not on the successful outcome of our efforts, but on the promise of God. The word that fed Israel in the desert, and sustained Elijah through the time of famine, has the same power today. "Be not therefore anxious (R.V.), saying, What shall we eat? or, What shall we drink? . . . Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:31-33. {Ed 138.2}

He who gives men power to get wealth has with the gift bound up an obligation. Of all that we acquire He claims a specified portion. The tithe is the Lord's. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree," "the tithe of the herd, or of the flock, . . . shall be holy unto the Lord." Leviticus 27:30, 32. The pledge made by Jacob at Bethel shows the extent of the obligation. "Of all that Thou shalt give me," he said, "I will surely give the tenth unto Thee." Genesis 28:22. {Ed 138.3}

"Bring ye all the tithes into the storehouse" (Malachi 3:10), is God's command. No appeal is made to gratitude or to generosity. This is a matter of simple honesty. The tithe is the Lord's; and He bids us return to Him that which is His own. {Ed 138.4}

"It is required in stewards, that a man be found faithful." 1 Corinthians 4:2. If honesty is an essential principle of business life, must we not recognize our obligation to God--the obligation that underlies every other? {Ed 139.1}

By the terms of our stewardship we are placed under obligation, not only to God, but to man. To the infinite love of the Redeemer every human being is indebted for the gifts of life. Food and raiment and shelter, body and mind and soul--all are the purchase of His blood. And by the obligation of gratitude and service thus imposed, Christ has bound us to our fellow men. He bids us, "By love serve one another." Galatians 5:13. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40. {Ed 139.2}

"I am debtor," Paul declares, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Romans 1:14. So also are we. By all that has blessed our life above others, we are placed under obligation to every human being whom we might benefit. {Ed 139.3}

These truths are not for the closet more than for the counting room. The goods that we handle are not our own, and never can this fact safely be lost sight of. We are but stewards, and on the discharge of our obligation to God and man depend both the welfare of our fellow beings and our own destiny for this life and for the life to come. {Ed 139.4}

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Cast thy bread upon the waters: for thou shalt find it after many days." "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Proverbs 11:24, 25; Ecclesiastes 11:1. {Ed 139.5}

"Labor not to be rich. . . . Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." Proverbs 23:4, 5. {Ed 140.1}

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38. {Ed 140.2}

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Proverbs 3:9, 10. {Ed 140.3}

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightsome land." Malachi 3:10-12. {Ed 140.4}

"If ye walk in My statutes, and keep My commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, . . . and none shall make you afraid." Leviticus 26:3-6. {Ed 140.5}

"Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Isaiah 1:17; Psalm 41:1, 2; Proverbs 19:17. {Ed 141.1}



He who makes this investment lays up double treasure. Besides that which, however wisely improved, he must leave at last, he is amassing wealth for eternity,—that treasure of character which is the most valuable possession of earth or heaven. {Ed 141.2}

### Honest Business Dealings

"The Lord knoweth the days of the upright: and their inheritance shall be forever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied." Psalm 37:18, 19. {Ed 141.3}

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. . . . He that sweareth to his own hurt, and changeth not;" "he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, . . . and shutteth his eyes from seeing evil; he shall dwell on high: . . . bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Psalm 15:2-4; Isaiah 33:15-17. {Ed 141.4}

God has given in His word a picture of a prosperous man—one whose life was in the truest sense a success, a man whom both heaven and earth delighted to honor. Of his experiences Job himself says:

"In the ripeness of my days,  
When the secret of God was upon my tent;  
When the Almighty was yet with me,  
And my children were about me; . . .  
When I went forth to the gate unto the city,  
When I prepared my seat in the broad place [margin],  
The young men saw me and hid themselves,  
And the aged rose up and stood;  
The princes refrained talking,  
And laid their hand on their mouth;  
The voice of the nobles was hushed. . . .

"For when the ear heard me, then it blessed me;  
And when the eye saw me, it gave witness unto me;  
Because I delivered the poor that cried,  
The fatherless also, and him [margin], that had none to help him.

"The blessing of him that was ready to perish came upon me;  
And I caused the widow's heart to sing for joy.  
I put on righteousness, and it clothed me:  
My justice was as a robe and a diadem.  
I was eyes to the blind,  
And feet was I to the lame.  
I was a father to the needy:  
And the cause of him that I knew not I searched out."  
"The stranger did not lodge in the street:  
But I opened my doors to the traveler."

"Unto me men gave ear, and waited. . . .  
And the light of my countenance they cast not down.  
I chose out their way, and sat chief,  
And dwelt as a king in the army,  
As one that comforteth the mourners."

*Job 29:4-16, R.V.; 31:32; 29:21-25.* {Ed 142.1}

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Proverbs 10:22. {Ed 142.2}

"Riches and honor are with Me," declares Wisdom; "yea, durable riches and righteousness." Proverbs 8:18. {Ed 143.1}

The Bible shows also the result of a departure from right principles in our dealing both with God and with one another. To those who are entrusted with His gifts but indifferent to His claims, God says: {Ed 143.2}

"Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it." "When one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty." "Why? saith the Lord of hosts. Because of Mine house that is waste." "Will a

man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." Haggai 1:5-9; 2:16; Malachi 3:8; Haggai 1:10. {Ed 143.3}

"Forasmuch therefore as your treading is upon the poor, . . . ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them." "The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto." "Thy sons and thy daughters shall be given unto another, . . . and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand." Amos 5:11; Deuteronomy 28:20, 32. {Ed 143.4}

"He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Jeremiah 17:11. {Ed 143.5}

The accounts of every business, the details of every transaction, pass the scrutiny of unseen auditors, agents of Him who never compromises with injustice, never overlooks evil, never palliates wrong. {Ed 144.1}

"If thou seest the oppression of the poor, and violent perverting of judgment and justice, . . . marvel not at the matter: for He that is higher than the highest regardeth." "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." Ecclesiastes 5:8; Job 34:22. {Ed 144.2}

"They set their mouth against the heavens. . . . And they say, How doth God know? and is there knowledge in the Most High?" "These things hast thou done," God says, "and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes," Psalm 73:9-11; 50:21. {Ed 144.3}

"I turned, and lifted up mine eyes, and looked, and behold a flying roll. . . . This is the curse that goeth forth over the face of the whole earth: for everyone that stealeth shall be cut off as on this side according to it; and everyone that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." Zechariah 5:1-4. {Ed 144.4}

Against every evildoer God's law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard. It destroys his peace. If unheeded, it pursues him to the grave. It bears witness against him at the judgment. A quenchless fire, it consumes at last soul and body. {Ed 144.5}

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37. {Ed 145.1}

This is a question that demands consideration by every parent, every teacher, every student--by every human being, young or old. No scheme of business or plan of life can be sound or complete that embraces only the brief years of this present life and makes no provision for the unending future. Let the youth be taught to take eternity into their reckoning. Let them be taught to choose the principles and seek the possessions that are enduring--to lay up for themselves that "treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth;" to make to themselves friends "by means of the mammon of unrighteousness," that when it shall fail, these may receive them "into the eternal tabernacles." Luke 12:33; 16:9, R.V. {Ed 145.2}

All who do this are making the best possible preparation for life in this world. No man can lay up treasure in heaven without finding his life on earth thereby enriched and ennobled. {Ed 145.3}

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Timothy 4:8. {Ed 145.4}

**Adventist Home, Chapter 17, pages 114-120****Mutual Obligations**

**Each Has Individual Responsibilities.**--The two who unite their interest in life will have distinct characteristics and individual responsibilities. Each one will have his or her work, but women are not to be valued by the amount of work they can do as are beasts of burden. The wife is to grace the family circle as a wife and companion to a wise husband. At every step she should inquire, "Is this the standard of true womanhood?" and, "How shall I make my influence Christlike in my home?" The husband should let his wife know that he appreciates her work. {AH 114.1}

The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vow unites them as one, so their belief in Christ should make them one in Him. What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His Spirit? {AH 114.2}

You now have duties to perform that before your marriage you did not have. "Put on therefore, . . . kindness, humbleness of mind, meekness, longsuffering." "Walk in love, as Christ also hath loved us." Give careful study to the following instruction: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." {AH 114.3}

**God's Instruction to Eve.**--Eve was told of the sorrow and pain that must henceforth be her portion. And the Lord said, "Thy desire shall be to thy husband, and he shall rule over thee." In the creation, God had made her the equal of Adam. Had they remained obedient to God--in harmony with His great law of love--they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man's abuse of the supremacy thus given him has too often rendered the lot of woman very bitter, and made her life a burden. {AH 115.1}

Eve had been perfectly happy by her husband's side in her Eden home; but, like restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God had assigned her. In attempting to rise above her original position, she fell far below it. A similar result will be reached by all who are unwilling to take up cheerfully their life duties in accordance with God's plan. {AH 115.2}

**Wives Submit; Husbands Love.**--The question is often asked, "Shall a wife have no will of her own?" The Bible plainly states that the husband is the head of the family. "Wives, submit yourselves unto your own husbands." If this injunction ended here, we might say that the position of the wife is not an enviable one; it is a very hard and trying position in very many cases, and it would be better were there fewer marriages. Many husbands stop at the words, "Wives, submit yourselves," but we will read the conclusion of the same injunction, which is. "As it is fit in the Lord." {AH 115.3}

God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life. God has given her a conscience, which she cannot violate with impunity. Her individuality cannot be merged into that of her husband, for she is the purchase of Christ. It is a mistake to imagine that with blind devotion she is to do exactly as her husband says in all things, when she knows that in so doing, injury would be worked for her body and her spirit, which have been ransomed from the slavery of Satan. There is One who stands higher than the husband to the wife; it is her Redeemer, and her submission to her husband is to be rendered as God has directed--"as it is fit in the Lord." {AH 116.1}

When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture in this way, they do violence to the design of the marriage institution. This interpretation is made simply that they may exercise arbitrary rule, which is not their prerogative. But we read on, "Husbands, love your wives, and be not bitter against them." Why should the husband be bitter against his wife? If the husband has found her erring and full of faults, bitterness of spirit will not remedy the evil. {AH 116.2}

**Wives Subject Only As Husbands Are Subject to Christ.**--The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything. But it was not the design of God that the husband should



have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife, and that she must submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term. . . . {AH 117.1}

Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a Saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority? {AH 117.2}

Let every husband and father study to understand the words of Christ, not in a one-sided manner, merely dwelling upon the subjection of the wife to her husband, but in the light of the cross of Calvary, study as to his own position in the family circle. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." Jesus gave Himself up to die upon the cross in order that He might cleanse and keep us from all sin and pollution by the influence of the Holy Spirit. {AH 117.3}

Mutual Forbearance Is Needed.--We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bonds slave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven. . . . If one errs, the other will exercise Christlike forbearance and not draw coldly away. {AH 118.1}

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do. {AH 118.2}

Let Each Graciously Yield.--In the married life men and women sometimes act like undisciplined, perverse children. The husband wants his way, and the wife wants her way, and neither is willing to yield. Such a condition of things can bring only the greatest unhappiness. Both husband and wife should be willing to yield his or her way or opinion. There is no possibility of happiness while they both persists in doing as they please. {AH 118.3}

Unless men and women have learned of Christ, His meekness and lowliness, they will reveal the impulsive, unreasonable spirit so often revealed by children. The strong, undisciplined will seek to rule. Such ones need to study the words of Paul: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." {AH 118.4}

Adjusting Family Difficulties.--It is a hard matter to adjust family difficulties, even when husband and wife seek to make a fair and just settlement in regard to their several duties, if they have failed to submit the heart to God. How can husband and wife divide the interests of their home life and still keep a loving, firm hold upon each other? They should have a united interest in all that concerns their homemaking, and the wife, if a Christian, will have her interest with her husband as his companion; for the husband is to stand as the head of the household. {AH 119.1}

Counsel to Discordant Families.--Your spirit is wrong. When you take a position, you do not weigh the matter well and consider what must be the effect of your maintaining your views and in an independent manner weaving them into your prayers and conversation, when you know that your wife does not hold the same views that you do. Instead of respecting the feelings of your wife and kindly avoiding, as a gentleman would, those subjects upon which you know you differ, you have been forward to dwell upon objectionable points, and have manifested a persistency in expressing your views regardless of any around you. You have felt that others had no right to see matters differently from yourself. These fruits do not grow upon the Christian tree. {AH 119.2}

My brother, my sister, open the door of the heart to receive Jesus. Invite him into the soul-temple. Help each other to overcome the obstacles which enter the married life of all. You will have a fierce conflict to overcome your adversary the devil, and if you expect God to help you in this battle, you must both unite in deciding to overcome, to seal your lips against speaking any words of wrong, even if you have to fall upon your knees and cry aloud, "Lord, rebuke the adversary of my soul." {AH 119.3}

Christ in Each Heart Will Bring Unity.--If the will of God is fulfilled, the husband and wife will respect each other and cultivate love and confidence. Anything that would mar the peace and unity of the family should be firmly repressed, and kindness and love should be cherished. He who manifests the spirit of tenderness, forbearance, and love will find that the same spirit will be reflected upon him. Where the Spirit of God reigns, there will be no talk of unsuitability in the marriage relation. If Christ indeed is formed within, the hope of glory, there will be union and love in the home. Christ abiding in the heart of the wife will be at agreement with Christ abiding in the heart of the husband. They will be striving together for the mansions Christ has gone to prepare for those who love Him. {AH 120.1}

**Ye Shall Receive Power, Chapter 2, pages 54  
Transformed By The Spirit**

**February 15th**

**“Temper is Subdued”**

Who is a wise man and endowed with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. **James 3:13.** {YRP 54.1}

Meekness in the school of Christ is one of the marked fruits of the Spirit. It is a grace wrought by the Holy Spirit as a sanctifier, and enables its possessor at all times to control a rash and impetuous temper. When the grace of meekness is cherished by those who are naturally sour or hasty in disposition, they will put forth the most earnest efforts to subdue their unhappy temper. Every day they will gain self-control, until that which is unlovely and unlike Jesus is conquered. They become assimilated to the divine Pattern, until they can obey the inspired injunction, "Be swift to hear, slow to speak, slow to wrath" (James 1:19). {YRP 54.2}

When a man professes to be sanctified, and yet in words and works may be represented by the impure fountain sending forth its bitter waters, we may safely say, that man is deceived. He needs to learn the very alphabet of what constitutes the life of a Christian. Some who profess to be servants to Christ have so long cherished the demon of unkindness that they seem to love the unhallowed element, and to take pleasure in speaking words that displease and irritate. These men must be converted, before Christ will acknowledge them as His children. {YRP 54.3}

Meekness is the inward adorning, which God estimates as of great price. The apostle speaks of this as more excellent and valuable than gold, or pearls, or costly array. While the outward adorning beautifies only the mortal body, the ornament of meekness adorns the soul, and connects finite man with the infinite God. This is the ornament of God's own choice. He who garnished the heavens with the orbs of light has by the same Spirit promised that He will "beautify the meek with salvation" (Psalm 149:4). Angels of heaven will register as best adorned, those who put on the Lord Jesus Christ, and walk with Him in meekness and lowliness of mind.--Review and Herald, Jan. 18, 1881. {YRP 54.4}

**Testimonies to the Church, Chapter 56, pages 421-427****Importance of Government**

Dear Brother P: I have several times attempted to write to you, but have as often been hindered. I will delay no longer. I have felt for a few days past especially anxious in regard to you. Last June some things were shown me in regard to you. I was carried back in the past and shown your unsettled, roving life. You were without God. Yours has been a hard, reckless life. Yet I saw that God had in mercy spared your life many times when it seemed that no human power or wisdom could preserve it. You now stand a miracle of mercy. When your life has been in imminent peril, Christ, your Advocate, has pleaded in your behalf: "Father, spare his life a little longer. He has been an unfruitful tree, which has cumbered the ground; yet cut it not down. I will patiently wait a little longer, and see if it will not bear fruit. I will impress his heart with the truth. I will convict him of sin." {2T 421.1}

I was shown that the Lord opened the way for you to obey and serve Him. Your steps were directed West, where your surroundings would be more favorable to a growth in grace, and where it would be less difficult for you to form a character for heaven. You came into our family and were received into our hearts. This was all ordered of the Lord. You had not the experience which was necessary in order to live a life that God would approve. You were situated where in a few short months you could obtain more light and a more correct knowledge of present truth than you could have obtained in years if you had remained East. {2T 421.2}

Our compassionate High Priest was acquainted with your weakness and your errors and did not leave you in your inexperience to battle with the great foe amid unfavorable surroundings. Had you remained in ----- you would not have retained the truth. The opposition you would have received would have raised your combativeness, and you would have dishonored the truth by a hasty spirit; and then, as obstacles arose in your Christian journey, you would have become discouraged and yielded the truth. You have much to be thankful for. Your heart should be filled with gratitude to your loving Saviour for His mercy to you, to you who have so long abused His love. {2T 421.3}

I was shown that you were a rough stone from the quarry, which needed much hewing, squaring, and polishing before it could fill a place in the heavenly building. Some of this work has been done for you; but, oh, there is a much greater work yet to be done! You have had a very unhappy spirit. You have seen the rough side of life. You have not had much happiness; but you were the one who stood in your own light, debarring yourself from good. In your youth you encouraged a spirit of discontent; you would not be ruled; you chose to walk in your own way, irrespective of others' judgment or counsel. You would not submit to be controlled by your stepfather, because you wanted to follow your own way. He did not understand the best way to manage you, and you were determined not to respect his authority. As soon as he would speak to you, you would place yourself upon the defensive. Your combativeness was large, and you would battle everything and everybody that crossed your plans. Even when suggestions were made of a better course to pursue in your plans and labors, you would fly in an instant. You thought you were censured, thought you were blamed, and felt grieved with those who were your true friends. Your imagination was diseased. You thought that everybody was against you and that your lot was exceedingly hard. It has been hard, but you have made it so. {2T 422.1}

Your course toward your stepfather was unbecoming. He did not deserve to be treated by you as he was. He had faults and had committed errors, but while you were awake to see these in an aggravated light you did not see your own errors. In the providence of God your wife was prostrated by disease. She was a proud-spirited woman; but she repented of her sins, and her repentance was accepted of God. {2T 422.2}

Your way has been hedged up, on the right hand and on the left, to hinder your progress to perdition. The Lord has brought your unruly, untamable spirit to submit to Him. By a mixture of judgment and mercy you have been brought to repentance. Like Jonah, you fled from present duty to sea. God hedged up your way by the visitations of His providence. You could not prosper or be happy, because you could not leave yourself behind. You took self and sin with you. You cherished a discontented, restless spirit and would not do the duties in your path. You wanted a change, some larger work. You became roving in disposition. {2T 423.1}

The eye of the dear Saviour has been upon you, or you would have been left in your unsettled state, and in your sins, to become abandoned in character and miserable in circumstances. While in the land of strangers and in the hour of sickness, you have sadly felt your forlorn, desolate condition. You have passed long nights and weary days of restlessness and pain, away from your mother and sisters, with none but stranger hands to do a kindly office for you, and no Christian hope to sustain you. {2T 423.2}

You were seeking after happiness, but did not obtain it. You had neglected the advice of your mother and her entreaties not to violate the commands of God. At times this neglect has caused you bitterness of spirit. But I cannot enter into every particular, for I am not strong. I will dwell upon the most essential things shown me. {2T 423.3}

I saw that a work is before you which you do not comprehend. It is to die to self, to crucify self. You have a quick, impetuous temper, which you must subdue. You possess noble traits of character, which will secure you friends if your



hasty spirit does not wound. You have a strong attachment for those who manifest an interest for you. When you comprehend things aright you are conscientious; but you often move from impulse, without stopping to reflect. {2T 423.4}

You pass your judgment upon individuals, and comment upon their ways and manners, when you do not understand their position or their work. You view things from your standpoint and then are ready to question or condemn the course they pursue, without candidly viewing matters on all sides. You have no knowledge of the duties of others and should not feel responsible for their acts, but do your duty, leaving others with the Lord. Possess your spirit in patience, preserve peace and calmness of mind, and be thankful. {2T 424.1}

I saw that the Lord had given you light and experience, that you might see the sinfulness of a hasty spirit and control your passions. So surely as you fail to do this, just so surely you will fail of everlasting life. You must overcome this disease of the imagination. You are extremely sensitive, and if a word is spoken favoring an opposite course from that which you have been pursuing, you are hurt. You feel that you are blamed, and that you must defend yourself, save your life; and in your earnest effort to save your life, you lose it. You have a work to do to die to self and to cultivate a spirit of forbearance and patience. Get over the idea that you are not used right, that you are wronged, that somebody wants to crowd or harm you. You see through false eyes. Satan leads you to take these distorted views of things. {2T 424.2}

Dear Brother P, at Adams Center your case was again shown me. I saw that you had ever failed to exercise true self-government. You have made efforts; but these efforts have only reached the external, they have not touched the spring of action. Your hasty temper often causes you sincere and painful regret and self-condemnation. This passionate spirit, unless subdued, will increase to a peevish, faultfinding spirit; indeed, this is already upon you in a degree. You will be ready to resent everything. If jostled upon the sidewalk, you will be offended, and a word of complaint will spring to your lips. When driving in the street, if full half the road is not given you, you will feel stirred in a moment. If asked to put yourself out of your course to accommodate others, you will chafe and fret, and feel that your dignity is imposed upon. You will show to all your besetting sin. Your very countenance will indicate an impatient spirit, and your mouth will seem always ready to utter an angry word. In this habit, as in tobacco using, total abstinence is the only sure remedy. An entire change must take place in you. You frequently feel that you must be more guarded. You resolutely say, "I will be more calm and patient;" but in doing this you only touch the evil on the outside; you consent to retain the lion and watch him. You must go further than this. Strength of principle alone can dislodge this destroying foe and bring peace and happiness. {2T 424.3}

You have repeatedly said: "I can't keep my temper." "I have to speak." You lack a meek, humble spirit. Self is all alive, and you stand guard continually to preserve it from mortification or insult. Says the apostle: "For ye are dead, and your life is hid with Christ in God." Those who are dead to self will not feel so readily and will not be prepared to resist everything which may irritate. Dead men cannot feel. You are not dead. If you were, and your life were hid in Christ, a thousand things which you now notice, and which afflict you, would be passed by as unworthy of notice; you would then be grasping the eternal and would be above the petty trials of this life. {2T 425.1}

"The tongue is a fire, a world of iniquity." "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit." Margin, "a cool spirit." {2T 426.1}

Our great Exemplar was exalted to be equal with God. He was high commander in heaven. All the holy angels delighted to bow before Him. "And again, when He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him." Jesus took upon Himself our nature, laid aside His glory, majesty, and riches to perform his mission, to save that which was lost. He came not to be ministered unto, but to minister unto others. Jesus, when reviled, abused, and insulted, did not retaliate. "Who, when He was reviled, reviled not again." When the cruelty of man caused Him to suffer painful stripes and wounds, He threatened not, but committed Himself to Him who judgeth righteously. The apostle Paul exhorted his Philippian brethren: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Is the servant greater than his master? Christ has given us His life as a pattern, and we dishonor Him when we become jealous of every slight, and are ready to resent every injury, supposed or real. It is not an evidence of a noble mind to be prepared to defend self, to preserve our own dignity. We would better suffer wrongfully a hundred times than wound the soul by a spirit of retaliation, or by giving vent to wrath. There is strength to be obtained of God. He can help. He can give grace and heavenly wisdom. If you ask in faith, you will receive; but you must watch unto prayer. Watch, pray, work, should be your watchword. {2T 426.2}

Your wife might be a blessing if she would only take upon her the responsibility that it is her duty to take. But she has shunned responsibility all her life, and now is in danger of being influenced, instead of influencing you. Instead of having a softening, elevating influence upon you, there is danger of her thinking as you think, and acting as you act, without reaching down deep to be guided by principle in all her actions. You sympathize with each other, and, unfortunately, help each other to view matters incorrectly. She can exert an influence for good, but she possesses a spirit which savors of spiritual indolence and sloth. She is reluctant to engage in any good work if it is not pleasant and agreeable. What was the sin of Meroz? Doing nothing. It was not because of great crimes that they were condemned, but because they did not come up to the help of the Lord. {2T 427.1}

I was shown that your wife does not understand herself. She shunned caretaking in her youth and is not disposed to engage in it even now. She is inclined to lean upon others, rather than upon her own powers. She has not encouraged a noble independence. She should, for years back, have been educating herself to bear burdens. She is not in health. She is predisposed to torpidity of the liver and is not inclined to exercise. She has not the faculty of setting herself to work unless she sees that she must. She eats nearly double the amount which she ought to eat. All that she takes into her stomach, above that which her system can convert into good blood, becomes waste matter, to burden nature in the disposal of it. Her system is clogged with a mass of matter which hinders her in her work, clogs the machinery, and weakens the life forces. {2T 427.2}

**Ministry of Healing, Chapter 26, pages 325-335****Stimulants and Narcotics**

Under the head of stimulants and narcotics is classed a great variety of articles that, altogether used as food or drink, irritate the stomach, poison the blood, and excite the nerves. Their use is a positive evil. Men seek the excitement of stimulants, because, for the time, the results are agreeable. But there is always a reaction. The use of unnatural stimulants always tends to excess, and it is an active agent in promoting physical degeneration and decay. {MH 325.1}

**Condiments**

In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating. {MH 325.2}

**Tea and Coffee**

Tea acts as a stimulants and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid. {MH 326.1}

Because of these results, many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility. {MH 326.2}

The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces. Tired nerves need rest and quiet instead of stimulation and overwork. Nature needs time to recuperate her exhausted energies. When her forces are goaded on by the use of stimulants, more will be accomplished for a time; but, as the system becomes debilitated by their constant use, it gradually becomes more difficult to rouse the energies to the desired point. The demand for stimulants becomes more difficult to control, until the will is overborne and there seems to be no power to deny the unnatural craving. Stronger and still stronger stimulants are called for, until exhausted nature can no longer respond. {MH 326.3}

**The Tobacco Habit**

Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites a thirst for strong drink and in many cases lays the foundation for the liquor habit. {MH 327.1}

The use of tobacco is inconvenient, expensive, uncleanly, defiling to the user, and offensive to others. Its devotees are encountered everywhere. You rarely pass through a crowd but some smoker puffs his poisoned breath in your face. It is unpleasant and unhealthful to remain in a railway car or in a room where the atmosphere is laden with the fumes of liquor and tobacco. Though men persist in using these poisons themselves, what right have they to defile the air that others must breathe? {MH 328.1}

Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration which is becoming such a cause of alarm. {MH 328.2}

Boys begin the use of tobacco at a very early age. The habit thus formed when body and mind are especially susceptible to its effects, undermines the physical strength, dwarfs the body, stupefies the mind, and corrupts the morals. {MH 329.1}



But what can be done to teach children and youth the evils of a practice of which parents, teachers, and ministers set them the example? Little boys, hardly emerged from babyhood, may be seen smoking their cigarettes. If one speaks to them about it, they say, "My father uses tobacco." They point to the minister or the Sunday-school superintendent and say, "Such a man smokes; what harm for me to do as he does?" Many workers in the temperance cause are addicted to the use of tobacco. What power can such persons have to stay the progress of intemperance? {MH 329.2}

I appeal to those who profess to believe and obey the word of God: Can you as Christians indulge a habit that is paralyzing your intellect and robbing you of power rightly to estimate eternal realities? Can you consent daily to rob God of service which is His due, and to rob your fellow men, both of service you might render and of the power of example? {MH 329.3}

Have you considered your responsibility as God's stewards, for the means in your hands? How much of the Lord's money do you spend for tobacco? Reckon up what you have thus spent during your lifetime. How does the amount consumed by this defiling lust compare with what you have given for the relief of the poor and the spread of the gospel? {MH 329.4}

No human being needs tobacco, but multitudes are perishing for want of the means that by its use is worse than wasted. Have you not been misappropriating the Lord's goods? Have you not been guilty of robbery toward God and your fellow men? "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. {MH 330.1}

### Intoxicating Drinks

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

*Proverbs 20:1; 23:29-32.*

Never was traced by human hand a more vivid picture of the debasement and the slavery of the victim of intoxicating drink. Enthralled, degraded, even when awakened to a sense of his misery, he has no power to break from the snare; he "will seek it yet again." Verse 35. {MH 330.2}

No argument is needed to show the evil effects of intoxicants on the drunkard. The bleared, besotted wrecks of humanity--souls for whom Christ died, and over whom angels weep--are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land. {MH 331.1}

And who can picture the wretchedness, the agony, the despair, that are hidden in the drunkard's home? Think of the wife, often delicately reared, sensitive, cultured, and refined, linked to one whom drink transforms into a sot or a demon. Think of the children, robbed of home comforts, education, and training, living in terror of him who should be their pride and protection, thrust into the world, bearing the brand of shame, often with the hereditary curse of the drunkard's thirst. {MH 331.2}

Think of the frightful accidents that are every day occurring through the influence of drink. Some official on a railway train neglects to heed a signal or misinterprets an order. On goes the train; there is a collision, and many lives are lost. Or a steamer is run aground, and passengers and crew find a watery grave. When the matter is investigated, it is found that someone at an important post was under the influence of drink. To what extent can one indulge the liquor habit and be safely trusted with the lives of human beings? He can be trusted only as he totally abstains. {MH 331.3}

### The Milder Intoxicants

Persons who have inherited an appetite for unnatural stimulants should by no means have wine, beer, or cider in their sight, or within their reach; for this keeps the temptation constantly before them. Regarding sweet cider as harmless, many have no scruples in purchasing it freely. But it remains sweet for a short time only; then fermentation begins. The sharp taste which it then acquires makes it all the more acceptable to many palates, and the user is loath to admit that it has become hard, or fermented. {MH 331.4}

There is danger to health in the use of even sweet cider as ordinarily produced. If people could see what the microscope reveals in regard to the cider they buy, few would be willing to drink it. Often those who manufacture cider for the market are not careful as to the condition of the fruit used, and the juice of wormy and decayed apples is expressed. Those who would not think of using the poisonous, rotten apples in any other way, will drink the cider made from them, and call it a luxury; but the microscope shows that even when fresh from the press, this pleasant beverage is wholly unfit for use. [WHEN THIS STATEMENT WAS MADE IN 1905, IT WAS COMMON PRACTICE TO MANUFACTURE CIDER AS HERE DESCRIBED BY THE AUTHOR. TODAY, IN PLACES WHERE THE PURITY OF FOODS IS

NOT CONTROLLED, APPLE CIDER MAY STILL BE MADE THE SAME WAY. BUT WHERE CIDER IS PRODUCED UNDER SANITARY CONDITIONS, USING GOOD, SOUND FRUIT, OBVIOUSLY THE OBJECTIONS DISAPPEAR.--PUBLISHERS.] {MH 332.1}

Intoxication is just as really produced by wine, beer, and cider as by stronger drinks. The use of these drinks awakens the taste for those that are stronger, and thus the liquor habit is established. Moderate drinking is the school in which men are educated for the drunkard's career. Yet so insidious is the work of these milder stimulants that the highway to drunkenness is entered before the victim suspects his danger. {MH 332.2}

Some who are never considered really drunk are always under the influence of mild intoxicants. They are feverish, unstable in mind, unbalanced. Imagining themselves secure, they go on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined, the highest considerations are not sufficient to keep the debased appetite under the control of reason. {MH 332.3}

The Bible nowhere sanctions the use of intoxicating wine. The wine that Christ made from water at the marriage feast of Cana was the pure juice of the grape. This is the "new wine . . . found in the cluster," of which the Scripture says, "Destroy it not; for a blessing is in it." Isaiah 65:8. {MH 333.1}

It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1. He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that in the forty days' fast in the wilderness He suffered in our behalf the severest test that humanity could endure. It was Christ who directed that John the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the wife of Manoah. Christ did not contradict His own teaching. The unfermented wine that He provided for the wedding guests was a wholesome and refreshing drink. This is the wine that was used by our Saviour and His disciples in the first Communion. It is the wine that should always be used on the Communion table as a symbol of the Saviour's blood. The sacramental service is designed to be soul-refreshing and life-giving. There is to be connected with it nothing that could minister to evil. {MH 333.2}

In the light of what the Scriptures, nature, and reason teach concerning the use of intoxicants, how can Christians engage in the raising of hops for beer making, or in the manufacture of wine or cider for the market? If they love their neighbor as themselves, how can they help to place in his way that which will be a snare to him? {MH 333.3}

Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poison, and the more debilitated it becomes, the greater is the desire for these things. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness. {MH 334.1}

There would soon be little necessity for temperance crusades if in the youth who form and fashion society, right principles in regard to temperance could be implanted. Let parents begin a crusade against intemperance at their own firesides, in the principles they teach their children to follow from infancy, and they may hope for success. {MH 334.2}

There is work for mothers in helping their children to form correct habits and pure tastes. Educate the appetite; teach the children to abhor stimulants. Bring your children up to have moral stamina to resist the evil that surrounds them. Teach them that they are not to be swayed by others, that they are not to yield to strong influences, but to influence others for good. {MH 334.3}

Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against and to be sure that they are consistent in reform. {MH 334.4}

It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation. {MH 335.1}

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action. {MH 335.2}

In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss and will suffer without them. But by persistence they will overcome the craving and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally and perform her work nobly and well. {MH 335.3}

**Child Guidance, Chapter 44, pages 244-257****Administration of Corrective Discipline**

Ask the Lord to Come In and Rule.--Exact obedience in your family; but while you do this, seek the Lord with your children, and ask Him to come in and rule. Your children may have done something that demands punishment; but if you deal with them in the spirit of Christ, their arms will be thrown about your neck; they will humble themselves before the Lord and will acknowledge their wrong. That is enough. They do not then need punishment. Let us thank the Lord that He has opened the way by which we may reach every soul. {CG 244.1}

If your children are disobedient, they should be corrected. . . . Before correcting them, go by yourself, and ask the Lord to soften and subdue the hearts of your children and to give you wisdom in dealing with them. Never in a single instance have I known this method to fail. You cannot make a child understand spiritual things when the heart is stirred with passion. {CG 244.2}

Instruct Children Patiently.--The Lord wants the hearts of these children from their very babyhood to be given to His service. While they are too young to reason with, divert their minds as best you can; and as they become older, teach them by precept and example that you cannot indulge their wrong desires. {CG 244.3}

Instruct them patiently. Sometimes they will have to be punished, but never do it in such a way that they will feel that they have been punished in anger. By such a course you only work a greater evil. Many unhappy differences in the family circle might be avoided if parents would obey the counsel of the Lord in the training of their children. {CG 244.4}

Parents to Be Under Discipline to God.--Mothers, however provoking your children may be in their ignorance, do not give way to impatience. Teach them patiently and lovingly. Be firm with them. Do not let Satan control them. Discipline them only when you are under the discipline of God. Christ will be victor in the lives of your children if you will learn of Him who is meek and lowly, pure and undefiled. {CG 245.1}

But if you attempt to govern without exercising self-control, without system, thought, and prayer, you will most assuredly reap the bitter consequences. {CG 245.2}

Never Correct in Anger.--You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. {CG 245.3}

To manifest passion toward an erring child is to increase the evil. It arouses the worst passions of the child and leads him to feel that you do not care for him. He reasons with himself that you could not treat him so if you cared. {CG 245.4}

And think you that God takes no cognizance of the way in which these children are corrected? He knows, and He knows also what might be the blessed results if the work of correction were done in a way to win rather than to repel. . . . {CG 245.5}

Do not, I beg of you, correct your children in anger. That is the time of all times when you should act with humility and patience and prayer. Then is the time to kneel down with the children and ask the Lord for pardon. Seek to win them to Christ by the manifestation of kindness and love, and you will see that a higher power than that of earth is co-operating with your efforts. {CG 245.6}

When you are obliged to correct a child, do not raise the voice to a high key. . . . Do not lose your self-control. The parent who, when correcting a child, gives way to anger is more at fault than the child. {CG 246.1}

Scolding and Fretting Never Help.--Harsh, angry words are not of heavenly origin. Scolding and fretting never help. Instead, they stir up the worst feelings of the human heart. When your children do wrong and are filled with rebellion, and you are tempted to speak and act harshly, wait before you correct them. Give them an opportunity to think, and allow your temper to cool. {CG 246.2}

As you deal kindly and tenderly with your children, they and you will receive the blessing of the Lord. And think you that in the day of God's judgment anyone will regret that he has been patient and kind with his children? {CG 246.3}

Nervousness Is No Excuse for Impatience.--Parents sometimes excuse their own wrong course because they do not feel well. They are nervous and think they cannot be patient and calm and speak pleasantly. In this they deceive themselves and please Satan, who exults that the grace of God is not regarded by them as sufficient to overcome natural infirmities. They can and should at all times control themselves. God requires it of them. {CG 246.4}

Sometimes when fatigued by labor or oppressed with care, parents do not maintain a calm spirit, but manifest a lack of forbearance that displeases God and brings a cloud over the family. Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch



over yourselves and resolve that none but pleasant, cheerful words shall escape your lips. By thus exercising self-control, you will grow stronger. Your nervous system will not be so sensitive. . . . Jesus knows our infirmities and has Himself shared our experience in all things but in sin; therefore He has prepared for us a path suited to our strength and capacity. {CG 246.5}

Sometimes everything seems to go wrong in the family circle. There is fretfulness all around, and all seem very miserable and unhappy. The parents lay the blame upon their poor children and think them very disobedient and unruly, the worst children in the world, when the cause of the disturbance is in themselves. God requires them to exercise self-control. They should realize that when they yield to impatience and fretfulness, they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased. {CG 247.1}

There Is Sometimes Power in Silence.--Those who desire to control others must first control themselves. . . . When a parent or teacher becomes impatient and is in danger of speaking unwisely, let him remain silent. There is wonderful power in silence. {CG 247.2}

Give Few Commands; Then Require Obedience.-- Let mothers be careful not to make unnecessary requirements to exhibit their own authority before others. Give few commands, but see that these are obeyed. {CG 247.3}

Do not . . . in your discipline of children release them from that which you have required them to do. Do not let your mind become so absorbed in other things as to cause you to grow careless. And do not become wearied in your guardianship because your children forget and do that which you have forbidden them to do. {CG 247.4}

In all your commands aim to secure the highest good of your children, and then see that these commands are obeyed. Your energy and decision must be unwavering, yet ever in subjection to the Spirit of Christ. {CG 248.1}

Dealing With a Negligent Child.--When you ask your child to do a certain thing, and he answers, "Yes, I will do it," and then neglects to fulfill his word, you must not leave the matter thus. You must call your child to account for this neglect. If you pass it by without notice, you educate your child to habits of neglect and unfaithfulness. God has given to every child a stewardship. Children are to obey their parents. They are to help bear the burdens and responsibilities of the home; and when they neglect to do their appointed work, they should be called to account and required to perform it. {CG 248.2}

Results of Hasty, Spasmodic Discipline.--When children have done wrong, they themselves are convicted of their sin and feel humiliated and distressed. To scold them for their faults will often result in making them stubborn and secretive. Like unruly colts, they seem determined to make trouble, and scolding will do them no good. Parents should seek to divert their minds into some other channel. {CG 248.3}

But the trouble is, parents are not uniform in their management, but move more from impulse than from principle. They fly into a passion and do not set an example before their children that Christian parents should. One day they pass over the wrongdoings of their children, and the next day they manifest no patience or self-control. They do not keep the way of the Lord to do justice and judgment. They are often more guilty than are their children. {CG 248.4}

Some children will soon forget a wrong that is done to them by father and mother; but other children who are differently constituted cannot forget severe, unreasonable punishment which they did not deserve. Thus their souls are injured, and their minds bewildered. The mother loses her opportunities to instill right principles into the mind of the child, because she did not maintain self-control and manifest a well-balanced mind in her deportment and words. {CG 249.1}

Be so calm, so free from anger, that they will be convinced that you love them, even though you punish them. {CG 249.2}

Inducements Are Sometimes Better Than Punishment.-- I have felt such a deep interest in this line of work that I have adopted children in order that they might be trained in right lines. Instead of punishing them when they did wrong, I would hold out inducements to them to do right. One was in the habit of throwing herself on the floor if she could not have her own way. I said to her, "If you will not lose your temper once today, your uncle White and I will take you in the carriage, and we will have a happy day in the country. But if you throw yourself on the floor once, you will forfeit your right to the pleasure." I worked in this way for these children, and now I feel thankful that I had the privilege of doing this work. {CG 249.3}

Deal With Wrong Promptly, Wisely, Firmly.-- Disobedience must be punished. Wrongdoing must be corrected. The iniquity that is bound up in the heart of a child must be met and overcome by parents and teachers. Wrong must be dealt with promptly and wisely, with firmness and decision. Hatred of restraint, love of self-indulgence, indifference to things of eternity, must be carefully dealt with. Unless evil is eradicated, the soul will be lost. And more than this: he who gives himself up to follow in Satan's lead seeks constantly to entice others. From our children's earliest years we should seek to subdue in them the spirit of the world. {CG 249.4}

The Rod Is Sometimes Necessary.--The mother may ask, "Shall I never punish my child?" {CG 250.1}

Whipping may be necessary when other resorts fail, yet she should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime, to show the child that he does not hold the lines of control. {CG 250.2}

And when this step becomes necessary, the child should be seriously impressed with the thought that this is not done for the gratification of the parent, or to indulge arbitrary authority, but for the child's own good. He should be taught that every fault uncorrected will bring unhappiness to himself and will displease God. Under such discipline children will find their greatest happiness in submitting their wills to the will of the heavenly Father. {CG 250.3}

As the Last Resort.--Many times you will find that if you will reason with them kindly, they will not need to be whipped. And such method of dealing will lead them to have confidence in you. They will make you their confidant. They will come to you and say, I did wrong today at such a time, and I want you to forgive me and to ask God to forgive me. I have gone through scenes like this, and therefore I know. . . . I am thankful that I had courage, when they did wrong, to deal with them firmly, to pray with them, and to keep the standards of God's Word before them. I am glad that I presented to them the promises made to the overcomer, and the rewards offered to those who are faithful. {CG 250.4}

Never Strike a Passionate Blow.--Never give your child a passionate blow, unless you want him to learn to fight and quarrel. As parents you stand in the place of God to your children, and you are to be on guard. {CG 251.1}

You may have to punish with the rod; this is sometimes essential, but defer any settlement of the difficulty until you have settled the case with yourselves. Ask yourself, Have I submitted my way and will to God? Have I placed myself where God can manage me, so that I may have wisdom, patience, kindness, and love in dealing with the refractory elements in the home? {CG 251.2}

Caution to a Quick-tempered Father.--Bro. L., have you considered what a child is, and whither it is going? Your children are the younger members of the Lord's family--brothers and sisters entrusted to your care by your heavenly Father for you to train and educate for heaven. When you are handling them so roughly as you have frequently done, do you consider that God will call you to account for this dealing? You should not use your children thus roughly. A child is not a horse or a dog to be ordered about according to your imperious will, or to be controlled under all circumstances by a stick or whip, or by blows with the hand. Some children are so vicious in their tempers that the infliction of pain is necessary, but very many cases are made much worse by this manner of discipline. . . . {CG 251.3}

Never raise your hand to give them a blow unless you can with a clear conscience bow before God and ask His blessing upon the correction you are about to give. Encourage love in the hearts of your children. Present before them high and correct motives for self-restraint. Do not give them the impression that they must submit to control because it is your arbitrary will, because they are weak, and you are strong, because you are the father, they the children. If you wish to ruin your family, continue to govern by brute force, and you will surely succeed. {CG 252.1}

Never Shake an Offending Child.--Parents have not given their children the right education. Frequently they manifest the same imperfections which are seen in the children. They eat improperly, and this calls their nervous energies to the stomach, and they have no vitality to expand in other directions. They cannot properly control their children because of their own impatience; neither can they teach them the right way. Perhaps they take hold of them roughly and give them an impatient blow. I have said that to shake a child would shake two evil spirits in, while it would shake one out. If a child is wrong, to shake it only makes it worse. It will not subdue it. {CG 252.2}

First Use Reason and Prayer.--First reason with your children, clearly point out their wrongs, and impress upon them that they have not only sinned against you, but against God. With your heart full of pity and sorrow for your erring children, pray with them before correcting them. Then they will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them, but from a sense of duty, for their good; and they will love and respect you. {CG 252.3}

That prayer may make such an impression on their minds that they will see that you are not unreasonable. And if the children see that you are not unreasonable, you have gained a great victory. This is the work that is to be carried on in our family circles in these last days. {CG 253.1}

The Effectiveness of Prayer in a Disciplinary Crisis.--Do not threaten them with the wrath of God if they do wrong, but bring them in your prayers to Christ. {CG 253.2}

Before you cause your child physical pain, you will, if you are a Christian father or mother, reveal the love you have for your erring one. As you bow before God with your child, you will present before the sympathizing Redeemer His own words, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark 10:14. That prayer will bring angels to your side. Your child will not forget these experiences, and the blessing of God will rest upon such instruction, leading him to Christ. When children realize that their parents are trying to help them, they will bend their energies in the right direction. {CG 253.3}

Personal Experiences in Discipline.--I never allowed my children to think that they could plague me in their childhood. I also brought up in my family others from other families, but I never allowed those children to think that they could plague their mother. Never did I allow myself to say a harsh word or to become impatient or fretful over the children. They never got the better of me once--not once, to provoke me to anger. When my spirit was stirred, or when I felt anything like being provoked, I would say, "Children, we shall let this rest now; we shall not say anything more about it now. Before we retire, we shall talk it over." Having all this time to reflect, by evening they had cooled off, and I could handle them very nicely. . . . {CG 253.4}

There is a right way, and there is a wrong way. I never lifted a hand to my children, before I talked with them; and if they broke down, and if they saw their mistake (and they always did when I brought it before them and prayed with them), and if they were subdued (and they always were when I did this), then I had them under my control. I never found

them otherwise. When I prayed with them, they would break all to pieces, and they would throw their arms around my neck and cry. . . . {CG 254.1}

I never allowed, in correcting my children, even my voice to be changed in any way. When I saw something wrong, I waited until the "heat" was over, and then I would take them after they had had a chance for reflection and were ashamed. They would get ashamed, if I gave them an hour or two to think of these things. I always went away and prayed. I would not speak to them then. {CG 254.2}

After they had been left to themselves for a while, they would come to me about it. "Well," I would say, "we will wait until evening." At that time we would have a season of prayer, and then I would tell them that they hurt their own souls and grieved the Spirit of God by their wrong course of action. {CG 254.3}

Take Time for Prayer.--When I have felt roiled and was tempted to speak words that I would be ashamed of, I would keep silent and pass right out of the room and ask God to give me patience to teach these children. Then I could go back and talk with them, and tell them they must not do this wrong again. We can take such a position in this matter that we shall not provoke the children to wrath. We should speak kindly and patiently, remembering all the time how wayward we are and how we want to be treated by our heavenly Father. {CG 254.4}

Now these are the lessons that parents must learn, and when you have learned these, you will be the very best students in the school of Christ, and your children will be the very best children. In this way you can teach them to have respect for God and to keep His law, because you will have excellent government over them, and in doing this you are bringing up into society children who will be a blessing to all around them. You are fitting them to be laborers together with God. {CG 255.1}

Joy May Follow the Pain of Discipline.--The true way of dealing with trial is not by seeking to escape it, but by transforming it. This applies to all discipline, the earlier as well as the later. The neglect of the child's earliest training, and the consequent strengthening of wrong tendencies, makes his after education more difficult and causes discipline to be too often a painful process. Painful it must be to the lower nature, crossing, as it does, the natural desires and inclinations; but the pain may be lost sight of in a higher joy. {CG 255.2}

Let the child and the youth be taught that every mistake, every fault, every difficulty, conquered, becomes a steppingstone to better and higher things. It is through such experiences that all who have ever made life worth the living have achieved success. {CG 255.3}

Follow the Divine Guidebook.--Parents who would properly rear their children need wisdom from heaven in order to act judiciously in all matters pertaining to home discipline. {CG 256.1}

The Bible is a guide in the management of children. Here, if parents desire, they may find a course marked out for the education and training of their children, that they may make no blunders. . . . When this Guidebook is followed, parents, instead of giving unlimited indulgence to their children, will use more often the chastening rod; instead of being blind to their faults, their perverse tempers, and alive only to their virtues, they will have clear discernment and will look upon these things in the light of the Bible. They will know that they must command their children in the right way. {CG 256.2}

God cannot take rebels into His kingdom; therefore He makes obedience to His commands a special requirement. Parents should diligently teach their children what saith the Lord. Then God will show to angels and to men that He will build a safeguard round about His people. {CG 256.3}

Your Part and God's Part.--Parents, when you have faithfully done your duty, to the extent of your ability, you may then in faith ask the Lord to do that for your children which you cannot do. {CG 256.4}

After you have done your duty faithfully to your children, then carry them to God and ask Him to help you. Tell Him that you have done your part, and then in faith ask God to do His part, that which you cannot do. Ask Him to temper their dispositions, to make them mild and gentle by His Holy Spirit. He will hear you pray. He will love to answer your prayers. Through His Word He has enjoined it upon you to correct your children, to "spare not for their crying," and His Word is to be heeded in these things. {CG 256.5}

**The Faith I Live By, Chapter 8, pages 222**  
**Walking as Christ Walked**

**August 4th**

**“Security Only in Right Thinking”**

Keep thy heart with all diligence; for out of it are the issues of life. **Proverbs 4:23.** {FLB 222.1}

As a man "thinketh in his heart, so is he." Proverbs 23:7. Many thoughts make up the unwritten history of a single day; and these thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened, and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another. {FLB 222.2}

Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel. {FLB 222.3}

The thoughts are not to be allowed to run riot. They must be restrained, brought into captivity to the obedience of Christ. Let them be placed upon holy things. Then, through the grace of Christ, they will be pure and true. We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking. {FLB 222.4}

Our minds take the level of the things on which our thoughts dwell, and if we think upon earthly things, we shall fail to take the impress of that which is heavenly. We would be greatly benefited by contemplating the mercy, goodness, and love of God; but we sustain great loss by dwelling upon those things which are earthly and temporal. {FLB 222.5}

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth and will have constant communion with Heaven.



**Testimonies to Ministers & Gospel Workers,****Chapter 18, pages 485-505****Vital Principles of Relationships****Individual Responsibility and Christian Unity****[FROM SPECIAL TESTIMONIES, SERIES B, NO. 9 (1907), [PP. 14-36.]****Sanitarium, California, January 16, 1907.**

We are living in a time when every true Christian must maintain a living connection with God. The world is flooded with sophistries of the enemy, and we are safe only as we learn lessons of truth from the Great Teacher. The solemn work in which we are engaged demands of us a strong, united effort under divine leadership. {TM 485.1}

The Lord desires His workers to counsel together, not to move independently. Those who are set as ministers and guides to the people should pray much when they meet together. This will give wonderful help and courage, binding heart to heart and soul to soul, leading every man to unity and peace and strength in his endeavors. {TM 485.2}

Our strength lies in taking our burdens to the great Burden Bearer. God confers honor on those who come to Him and ask Him for help, in faith believing that they will receive. {TM 485.3}

Human help is feeble. But we may unite in seeking help and favor from Him who has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Divine power is infallible. Then let us come to God, pleading for the guidance of His Holy Spirit. Let our united prayers ascend to the throne of grace. Let our requests be mingled with praise and thanksgiving. {TM 485.4}

**Need for Religious Education**

Christ, our Advocate with the Father, knows how to sympathize with every soul. To those who receive Him as their Saviour, He gives power to become sons and daughters of God. His life of perfect freedom from sin has prepared the way for us; through Him the entrance into the holiest of all is made manifest. {TM 485.5}

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {TM 486.1}

A religious education is greatly needed by all who act a part in the work of Jesus Christ. They are to be laborers together with God, engaged in a sacred, solemn work. Each is to have an individual experience in being taught by the Great Teacher, and individual communion with God. There is to be imparted a new life, and that life is to be nourished by the Holy Spirit. When there is a spiritual union with the Lord Jesus, He will move and impress the heart. He will lead, and in the life there will be a growth of fellowship with Christ. {TM 486.2}

Christ is our only hope. We may look to Him, for He is our Saviour. We may take Him at His word, and make Him our dependence. He knows just the help we need, and we can safely put our trust in Him. If we depend on merely human wisdom to guide us, we shall find ourselves on the losing side. But we may come direct to the Lord Jesus, for He has said: "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." It is our privilege to be taught of Him who said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." {TM 486.3}

We have a divine audience to which to present our requests. Then let nothing prevent us from offering our petitions in the name of Jesus, believing with unwavering faith that God hears us, and that He will answer us. Let us carry our difficulties to God, humbling ourselves before Him. There is a great work to be done; and while it is our privilege to counsel together, we must be very sure, in every matter, to counsel with God, for He will never mislead us. We are not to make flesh our arm. If we do, depending chiefly upon human help, human guidance, unbelief will steal in, and our faith will die. {TM 487.1}

Frequently I receive letters from individuals telling me of their troubles and perplexities, and asking me to inquire of God as to what is their duty. To those for whom the Lord has given me no light, I have often replied: I have not been appointed by God to do such a work as you ask me to do. The Lord Jesus has invited you to bring your troubles to One

who understands every circumstance of your life. {TM 487.2}

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." {TM 487.3}

I shall not dishonor my Lord by encouraging people to come to me for counsel, when they have a standing invitation to go to the One who is able to carry them and all their burdens. {TM 487.4}

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." {TM 487.5}

God deals with men as individuals, giving to everyone his work. All are to be taught of God. Through the grace of Christ every soul must work out his own righteousness, maintaining a living connection with the Father and the Son. This is a genuine experience that is of value. {TM 488.1}

### **Necessity of Harmonious Action**

While it is true that the Lord guides individuals, it is also true that He is leading out a people, not a few separate individuals here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly. {TM 488.2}

Those who were in our work at the beginning are passing away. Only a few of the pioneers of the cause now remain among us. Many of the heavy burdens formerly borne by men of long experience are now falling upon younger men. {TM 488.3}

This transfer of responsibilities to laborers whose experience is more or less limited is attended with some dangers against which we need to guard. The world is filled with strife for the supremacy. The spirit of pulling away from our fellow laborers, the spirit of disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous--as a restriction of personal liberty, and hence to be feared as popery. They declare that they will not take any man's say-so; that they are amenable to no man. I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren. {TM 488.4}

Herein lies a grave danger to the prosperity of our work. We must move discreetly, sensibly, in harmony with the judgment of God-fearing counselors; for in this course alone lies our safety and strength. Otherwise God cannot work with us and by us and for us. {TM 489.1}

Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time. {TM 489.2}

### **Unity of Effort**

Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together. {TM 489.3}

The spasmodic, fitful movements of some who claim to be Christians is well represented by the work of strong but untrained horses. When one pulls forward, another pulls back; and at the voice of their master, one plunges ahead, and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren and prefer to act alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers. Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their labor is worse than wasted. {TM 489.4}

### **Men to be Counselors, Not Rulers**

"Wait on the Lord: be of good courage, and He shall strengthen thine heart." Let us each wait on the Lord, and He will teach us how to labor. He will reveal to us the work that we are best adapted to perform. This will not lead men to start out in an independent spirit, to promulgate new theories. In this time when Satan is seeking to make void the law of God through the exaltation of false science, we need to guard most carefully against everything that would tend to lessen our faith and scatter our forces. As laborers together with God, we should be in harmony with the truth, and with our

brethren. There should be counsel and cooperation. {TM 490.1}

Even in the midst of the great deceptions of the last days, when delusive miracles will be performed in the sight of men in behalf of satanic theories, it is our privilege to hide ourselves in Christ Jesus. It is possible for us to seek and to obtain salvation. And in this time of unusual peril, we must learn to stand alone, our faith fixed, not on the word of man, but on the sure promises of God. {TM 490.2}

Among all God's workers there should be a spirit of unity and harmony. The Lord has especially blessed some with an experience that has fitted them to be wise counselors. In our several callings there is to be a mutual dependence on one another for assistance. Of this, Peter says: {TM 491.1}

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." {TM 491.2}

But this does not authorize any one man to undertake the work of ordering his brethren arbitrarily to do as he thinks advisable, irrespective of their own personal convictions of duty. Nor are God's chosen laborers to feel that at every step they must wait to ask some officer in authority whether they may do this or that. While cooperating heartily with their brethren in carrying out general plans that have been laid for the prosecution of the work, they are constantly to look to the God of Israel for personal guidance. {TM 491.3}

Sometimes a man who has been placed in responsibility as a leader gains the idea that he is in a position of supreme authority, and that all his brethren, before making advance moves, must first come to him for permission to do that which they feel should be done. Such a man is in a dangerous position. He has lost sight of the work of a true leader among God's people. Instead of acting as a wise counselor, he assumes the prerogatives of an exacting ruler. God is dishonored by every such display of authority and self-exaltation. No man standing in his own strength is ever to be mind and judgment for another man whom the Lord is using in His work. No one is to lay down man-made rules and regulations to govern arbitrarily his fellow laborers who have a living experience in the truth. {TM 491.4}

God calls upon those who have exercised undue authority to take off from His workers every dominating hand. Let everyone to whom has been entrusted sacred responsibilities seek to understand his individual duty before God, and do that duty humbly and faithfully. Let no one regard himself as a master, with controlling power to exercise over his brethren. The principles of the word of God are to be taught and practiced. {TM 492.1}

### Amenable to God

While respecting authority and laboring in accordance with wisely laid plans, every worker is amenable to the Great Teacher for the proper exercise of his God-given judgment and of his right to look to the God of heaven for wisdom and guidance. God is Commander and Ruler over all. We have a personal Saviour, and we are not to exchange His word for the word of any man. In the Scriptures the Lord has given instruction for every worker. The words of the Master Worker should be diligently studied; for they are spirit and life. Laborers who are striving to work in harmony with this instruction are under the leadership and guidance of the Holy Spirit, and need not always, before they make any advance move, first ask permission of someone else. No precise lines are to be laid down. Let the Holy Spirit direct the workers. As they keep looking unto Jesus, the Author and Finisher of their faith, the gifts of grace will increase by wise use. {TM 492.2}

God desires that we shall come into right relation with Him. He desires that every voice shall be sanctified. He wants all there is of us--soul, body, and spirit--to be fully sanctified to do His will. It is time that we begin to know that we are fastened to the Lord Jesus Christ by a living, working faith; it is time for us to lay hold of the help proffered by the Spirit of God, and let our words reveal that we are under divine control. Let us believe in God, and trust in Him; and we shall see His mighty power working among us. {TM 492.3}

In 1895 I wrote to my brethren in the ministry, as follows: {TM 493.1}

"I must speak to my brethren nigh and afar off. I cannot hold my peace. They are not working on correct principles. Those who stand in responsible positions must not feel that their position of importance makes them men of infallible judgment. {TM 493.2}

"All the works of men are under the Lord's jurisdiction. It will be altogether safe for men to consider that there is knowledge with the Most High. Those who trust in God and His wisdom, and not in their own, are walking in safe paths. They will never feel that they are authorized to muzzle even the ox that treads out the grain; and how offensive it is for men to control the human agent who is in partnership with God, and whom the Lord Jesus has invited: '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 heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' 'We are laborers together with God: ye are God's husbandry, ye are God's building.' {TM 493.3}

"The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say, You shall do this, and you shall not do that. . . . {TM 493.4}

"No man is a proper judge of another man's duty. Man is responsible to God; and as finite, erring men take into their hands the jurisdiction of their fellowmen, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation. There are strange principles being established in regard to the control of the minds and works of men,

by human judges, as though these finite men were gods. . . . {TM 493.5}

"Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. . . . {TM 494.1}

"God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellowmen. The only hope for fallen man is to look to Jesus, and receive Him as the only Saviour. As soon as a man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God and maintains a vital connection with Him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm." {TM 494.2}

The foregoing was printed in Special Testimonies to Ministers and Workers (Series A, No. 9, 1897). {TM 494.3}

In 1903, I wrote to the president of a conference: {TM 494.4}

"By means of one agency, Christ Jesus, God has mysteriously linked all men together. To every man He has assigned some special line of service; and we should be quick to comprehend that we are to guard against leaving the work given us in order that we may interfere with other human agencies who are doing a work not precisely the same as our own. To no man has been assigned the work of interfering with the work of one of his fellow laborers, trying to take it in hand himself; for he would so handle it that he would spoil it. To one God gives a work different from the work that He gives another. {TM 494.5}

"Let us all remember that we are not dealing with ideal men, but with real men of God's appointment, men precisely like ourselves, men who fall into the same errors that we do, men of like ambitions and infirmities. No man has been made a master, to rule the mind and conscience of a fellow being. Let us be very careful how we deal with God's blood-bought heritage. {TM 495.1}

"To no man has been appointed the work of being a ruler over his fellowmen. Every man is to bear his own burden. He may speak words of encouragement, faith, and hope to his fellow workers; he may help them to bear their special burdens by suggesting to them improved methods of labor; but in no case is he to discourage and enfeeble them, lest the enemy shall obtain an advantage over their minds--an advantage that in time would react upon himself. {TM 495.2}

"By the cords of tender love and sympathy the Lord linked all men to Himself. Of us He says, Ye 'are laborers together with God: ye are God's husbandry, ye are God's building.' This relationship we should recognize. If we are bound up with Christ, we shall constantly manifest Christlike sympathy and forbearance toward those who are striving with all their God-given ability to bear their burdens, even as we endeavor to bear our appointed burdens. {TM 495.3}

"In our several callings there is to be a mutual dependence on one another for assistance. A spirit of authority is not to be exercised, even by the president of a conference; for position does not change a man into a creature that cannot err. Every laborer entrusted with the management of a conference is to work as Christ worked, wearing His yoke and learning of Him His meekness and lowliness. A conference president's spirit and demeanor in word and in deed reveal whether he realizes his weakness and places his dependence on God, or whether he thinks that his position of influence has given him superior wisdom. If he loves and fears God, if he realizes the value of souls, if he appreciates every jot of the help that the Lord has qualified a brother worker to render, he will be able to bind heart to heart by the love that Christ revealed during His ministry. He will speak words of comfort to the sick and the sorrowing. {TM 496.1}

"If he does not cultivate a masterly manner, but bears in mind always that One is his Master, even Christ, he can counsel the inexperienced, encouraging them to be God's helping hand. {TM 496.2}

"The feeble hands are not to be deterred from doing something for the Master. Those whose knees are weak are not to be caused to stumble. God desires us to encourage those whose hands are weak, to grasp more firmly the hand of Christ, and to work hopefully. Every hand should be outstretched to help the hand that is doing something for the Master. The time may come when the hands that have upheld the feeble hands of another may, in turn, be upheld by the hands to whom they ministered. God has so ordered matters that no man is absolutely independent of his fellowmen." {TM 496.3}

### **Counsel to Men in Official Positions**

Among God's people are some who have had long experience in His work, men who have not departed from the faith. Notwithstanding the great trials through which they have passed, they have remained faithful. These men should be regarded as tried and chosen counselors. They should be respected, and their judgment should be honored by those who are younger or who have had less experience, even though these younger men may be in official positions. {TM 497.1}

We are engaged in a great work, and there are many opportunities for service in various lines. Let all pray earnestly that God may guide them into the right channels of service. God's workmen should not neglect any opportunity to help others in every possible way. If they seek God unselfishly for counsel, His word, which bringeth salvation, will lead them. They will engage in labor on the right hand and on the left, doing their best to remove from the minds of others



every doubt and every difficulty in understanding the truth. The Spirit of God will make their labors effectual. {TM 497.2}

The Lord calls for minutemen, men who will be prepared to speak words in season and out of season that will arrest the attention and convict the heart. The kingdom of God consisteth not in outward show. Light will not be received by following selfish plans, but by looking unto Jesus, following Christ's leading, not the suppositions of men. The kingdom of God is righteousness and peace and joy in the Holy Ghost. {TM 497.3}

It often happens that circumstances arise which demand prompt action. And sometimes precious opportunities have been lost because of delay. The one who should have acted promptly felt that he must first consult with someone who was far away and who was unacquainted with the true conditions. Much time has thus been lost in asking advice and counsel from men who were not in a position to give wise counsel. Let all God's workers be guided by the word of truth which points out their duty, following implicitly the directions Christ has given. {TM 497.4}

In 1883, I said to our brethren assembled in General Conference: {TM 498.1}

"Satan exults when men look to and trust in man. The one who is the object of this undue confidence is exposed to strong temptations. Satan will, if possible, lead him to self-confidence, in order that human defects may mar the work. He will be in danger of encouraging his brethren in their dependence upon him, and feeling that all things that pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God. But if all will learn to depend upon God for themselves, many dangers that assail the one who stands at the head of the work will be averted. If he errs, if he permits human influence to sway his judgment, or yields to temptation, he can be corrected and helped by his brethren. And those who learn to go to God for themselves for help and counsel are learning lessons that will be of the highest value to them. {TM 498.2}

"But if the officers of a conference bear successfully the burdens laid upon them, they must pray, they must believe, they must trust God to use them as His agents in keeping the churches of the conference in good working order. This is their part of the vineyard to cultivate. There must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master. This would enlarge the capacity of the mind, and give keener perceptions as to what to do and how. Brethren, you will have to wrestle with difficulties, carry burdens, give advice, plan and execute, constantly looking to God for help. Pray and labor, labor and pray; as pupils in the school of Christ, learn of Jesus. {TM 498.3}

"The Lord has given us the promise, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' It is in the order of God that those who bear responsibilities should often meet together to counsel with one another, and to pray earnestly for that wisdom which He alone can impart. Unitedly make known your troubles to God. Talk less; much precious time is lost in talk that brings no light. Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally. {TM 499.1}

"Go to God and tell Him as did Moses, 'I cannot lead this people unless Thy presence shall go with me.' And then ask still more; pray with Moses, 'Show me Thy glory.' What is this glory?--the character of God. That is what He proclaimed to Moses. Let the soul, in living faith, fasten upon God. Let the tongue speak His praise. When you associate together, let the mind be reverently turned to the contemplation of eternal realities. Thus you will be helping one another to be spiritually minded. When your will is in harmony with the divine will, you will be in harmony with one another; you will have Christ by your side as a counselor."-- Gospel Workers, old edition, pages 235-237. {TM 499.2}

### Unsanctified Independence

The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another. In this way the deficiency in the experience and abilities of one is supplied by the experience and abilities of another. We should all study carefully the instruction given in Corinthians and Ephesians regarding our relation to one another as members of the body of Christ. {TM 499.3}

In our work we must consider the relation that each worker sustains to the other workers connected with the cause of God. We must remember that others as well as ourselves have a work to do in connection with this cause. We must not bar the mind against counsel. In our plans for the carrying forward of the work, our mind must blend with other minds. {TM 500.1}

Let us cherish a spirit of confidence in the wisdom of our brethren. We must be willing to take advice and caution from our fellow laborers. Connected with the service of God, we must individually realize that we are parts of a great whole. We must seek wisdom from God, learning what it means to have a waiting, watching spirit, and to go to our Saviour when tired and depressed. {TM 500.2}

It is a mistake to withdraw from those who do not agree with our ideas. This will not inspire our brethren with confidence in our judgment. It is our duty to counsel with our brethren, and to heed their advice. We are to seek their counsel, and when they give it, we are not to cast it away, as if they were our enemies. Unless we humble our hearts before God, we shall not know His will. {TM 500.3}

Let us be determined to be in unity with our brethren. This duty God has placed upon us. We shall make their hearts glad by following their counsel, and make ourselves strong through the influence that this will give us. Moreover, if we feel that we do not need the counsel of our brethren, we close the door of our usefulness as counselors to them. {TM

500.4}

To every church I would bear the message that man is not to exalt his own judgment. Meekness and lowliness of heart will lead men to desire counsel at every step. And the Lord will say, "Take My yoke upon you, and learn of Me." It is our privilege to learn of Jesus. But when men, full of self-confidence, think that it is their place to give counsel instead of desiring to be counseled by their experienced brethren, they will listen to voices that will lead them in strange paths. {TM 501.1}

The angels of God are in our world, and satanic agencies are here also. I am permitted to see the inclination of certain ones to follow their own strong traits of character. If they refuse to yoke up with others who have had a long experience in the work, they will become blinded by self-confidence, not discerning between the false and the true. It is not safe that such ones should stand in the position of leaders, to follow their own judgment and plans. {TM 501.2}

It is those who accept the warnings and cautions given them who will walk in safe paths. Let not men yield to the burning desire to become great leaders, or to the desire independently to devise and lay plans for themselves and for the work of God. It is easy for the enemy to work through some who, having themselves need of counsel at every step, undertake the guardianship of souls without having learned the lowliness of Christ. These need counsel from the One who says, "Come unto Me, all ye that labor and are heavy-laden." {TM 501.3}

Our ministers and leaders need to realize the necessity of counseling with their brethren who have been long in the work, and who have gained deep experience in the ways of the Lord. The disposition of some to shut themselves up to themselves, and to feel competent to plan and execute according to their own judgment and preferences, brings them into strait places. Such an independent way of working is not right, and should not be followed. The ministers and teachers in our conferences are to work unitedly with their brethren of experience, asking them for their counsel, and paying heed to their advice. {TM 501.4}

I am free to say to our brethren who with humility of heart are following the counsel of the Lord: If you know that God would have you engage in any work, go forward. Those who have the light and consciousness that God is leading need not depend upon any human agent to define their work. They are to receive the counsel of the highest Authority. Safety and peace and calm assurance are to be found only by following the counsel of the greatest Teacher that ever lived in our world. Let us not turn away from His unerring counsel. {TM 502.1}

But our impressions are not always a safe guide to duty. Human impulse will try to make us believe that it is God who is guiding us when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, "The meek will He guide in judgment: and the meek will He teach His way." We must not allow human ideas and natural inclinations to gain the supremacy. {TM 502.2}

### **An Appeal for Unity**

Workers for Christ are to strive for unity. We are the children of the same family, and have one heavenly Father. Let us not put on garments of heaviness, and cherish doubts and a lack of confidence in our brethren. We should not hurt our souls by gathering the thistles and the thorns, but instead we should gather the roses and the lilies and the pinks, and express their fragrance in our words and acts. {TM 502.3}

The following is part of a talk given to the ministers assembled at the General Conference in 1883: {TM 503.1}

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." {TM 503.2}

"The dealings of God with His people often appear mysterious. His ways are not our ways, nor His thoughts our thoughts. Many times His way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we need to search the Scriptures, and be much in prayer, that, according to His promise, the Lord may give us wisdom. {TM 503.3}

"Though we have an individual work and an individual responsibility before God, we are not to follow our own judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit. {TM 503.4}

"Brethren sometimes associate together for years, and think they can trust those they know so well, just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist among those not of the same faith. This is very pleasant while brotherly love continues; but let the 'accuser' of the brethren gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who supposed himself secure in the love and friendship of his brother finds himself mistrusted, and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of His saints; and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and

questionable. {TM 503.5}

"There is a betrayal of sacred trust. The things spoken in brotherly confidence are repeated and misrepresented; and every word, every action, however innocent and well-meaning, is scrutinized by the cold, jealous criticism of those who were thought too noble, too honorable, to take the least advantage of friendly association or brotherly trust. Hearts are closed to mercy, judgment, and the love of God; and the cold, sneering, contemptuous spirit which Satan manifests toward his victim is revealed. {TM 504.1}

"If Satan can employ professed believers to act as accusers of the brethren, he is justly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will manifest his spirit. {TM 504.2}

"Floating rumors are often the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, 'Report, and we will report it.' These talebearers are doing Satan's work with surprising fidelity, little knowing how offensive their course is to God. . . . The door of the mind should be closed against 'They say,' or 'I have heard.' Why should we not, instead of allowing jealousy or evil surmising to come into our hearts, go to our brethren, and after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we cannot fellowship with those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master-- a love that thinketh no evil, and is not easily provoked. . . . {TM 504.3}

"Let us diligently cultivate the pure principles of the gospel of Christ--the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on scandal and flying reports. But 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,' we shall 'think on these things.'" {TM 505.1}

As a people, we have been reprov'd by God for doing so little. How important, then, that we guard carefully against everything that might dishearten or weaken the influence of one soul who is doing a work that God would have done. There are victories to be gained if we present a united front and individually seek the Lord for strength and guidance. {TM 505.2}

**Testimonies for the Church,  
Volume 1, Chapter 75-76, pages 405-409  
Administration of Corrective Discipline**

In these days, persecution and reproach for Christ's sake are scarcely known. Very little self-denial and sacrifice is necessary in order to put on a form of godliness and have the name upon the church book; but to live in such a manner that our ways will be pleasing to God, and our names registered in the book of life, will require watchfulness and prayer, self-denial and sacrifice on our part. Professed Christians are no example for the youth, only as far as they follow Christ. Right actions are unmistakable fruits of true godliness. The Judge of all the earth will give everyone according to his works. Children who follow Christ have a warfare before them; they have a daily cross to bear in coming out from the world and being separate, and imitating the life of Christ. {1T 405.1}

**Walk in the Light**

I was shown that God's people dwell too much under a cloud. It is not His will that they should live in unbelief. Jesus is light, and in Him is no darkness at all. His children are the children of light. They are renewed in His image, and called out of darkness into His marvelous light. He is the light of the world, and so also are they that follow Him. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy; but their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ. {1T 405.2}

I was shown that there was too much comparing ourselves among ourselves, taking fallible mortals for a pattern, when we have a sure, unerring pattern. We should not measure ourselves by the world, nor by the opinions of men, nor by what we were before we embraced the truth. But our faith and position in the world, as they now are, must be compared with what they would have been if our course had been continually onward and upward since we professed to be followers of Christ. This is the only safe comparison that can be made. In every other there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light which have been conferred upon them, they are weighed in the balance, and angels make the report, WANTING. {1T 406.1}

With some the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it. And yet they rest as unconcerned and well satisfied as though the cloud by day and the pillar of fire by night, as token of God's favor, went before them. They profess to know God, but in works deny Him. They reckon themselves His chosen, peculiar people, yet His presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind than that which makes them believe that they are right, and that God accepts their works, when they are sinning against Him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things. {1T 406.2}

There are some who profess to be Christ's followers, yet put forth no effort in spiritual things. In any worldly enterprise they put forth effort, and manifest ambition to accomplish their object, and bring about the desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, as though another were playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Everyone, I saw, must obtain an experience for himself, each must act well and faithfully his part in the game of life. Satan watches his opportunity to seize the precious graces when we are unguarded, and we shall have a severe conflict with the powers of darkness to retain them, or to regain a heavenly grace if through lack of watchfulness we lose it. {1T 407.1}



But I was shown that it is the privilege of Christians to obtain strength from God to hold every precious gift. Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is danger in the enemy's camp, and something must be done. Persecution and reproach only wait for those who are endowed with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that there is no concord between Christ and Belial. The disciples of Christ must be living examples of the life and spirit of their Master. {1T 407.2}

Young and old have a conflict, a warfare, before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny Him by speaking contrary to truth, by speaking evil of others, by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak; our efforts are feeble to resist our great enemy, and we are conquered. "Out of the abundance of the heart the mouth speaketh," and through lack of watchfulness we confess that Christ is not in us. Those who hesitate to devote themselves unreservedly to God make poor work of following Christ. They follow Him at so great a distance that half the time they do not really know whether they are following His footprints or the footsteps of their great enemy. Why are we so slow to give up our interest in the things of this world and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs, and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be Christ's disciples. {1T 408.1}

The life and spirit of Christ is the only standard of excellence and perfection, and our only safe course is to follow His example. If we do this He will guide us by His counsel and afterward receive us to glory. We must strive diligently and be willing to suffer much in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of His free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as He is in the light. We can feast upon His love and drink in of His rich fullness. {1T 408.2}

### **The Cause in the East**

The fanaticism which raged in years past has left its desolating effects in the East. I saw that God tested His people upon time in 1844, but that no time which has since been set has borne the special marks of His hand. He has not tested His people upon any particular time since 1844. We have been, and still are, in the patient waiting time. Considerable excitement was created by the 1854 time, and many have settled it that that movement was in the order of God because it was quite extensive and some were apparently converted by it. But such conclusions are not necessary. There was much preached in connection with the time in 1854 that was reasonable and right. Some who were honest took truth and error together, and sacrificed much of what they possessed to carry out the error, and after their disappointment they gave up both truth and error, and are now where it is very difficult for the truth to reach them. Some who endured the disappointment have seen the evidences of present truth, and have embraced the third angel's message, and are striving to carry it out in their lives. But where there is one who has been benefited by believing the 1854 time, there are ten who have been injured by it; and many of these are placed where they will not be convinced of the truth, though it be presented before them ever so clearly. {1T 409.1}

The proclamation of the 1854 time was attended with a spirit which was not of God. It was a noisy, rough, careless, excitable spirit. Noise was considered by many the essential of true religion, and there was a tendency to bring all down upon a low level. Many regarded this as humility; but when opposed in their peculiar views, they would become excited in a moment, manifest an overbearing spirit, and accuse those who did not agree with them of being proud and of resisting the truth and the power of God. {1T 409.2}

**Ministry of Healing,  
Chapter 17, pages 234-240  
The Use of Remedies**

Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents and, by correct living, place themselves in better conditions. {MH 234.1}

The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working. Their transgression of nature's laws produces the sure result; and when sickness comes upon them, many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law. {MH 234.2}

God has endowed us with a certain amount of vital force. He has also formed us with organs suited to maintain the various functions of life, and He designs that these organs shall work together in harmony. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health; but if the vital force is too rapidly exhausted, the nervous system borrows power for present use from its resources of strength, and when one organ is injured, all are affected. Nature bears much abuse without apparent resistance; she then arouses and makes a determined effort to remove the effects of the ill-treatment she has suffered. Her effort to correct these conditions is often manifest in fever and various other forms of sickness. {MH 234.3}

**Rational Remedies**

When the abuse of health is carried so far that sickness results, the sufferer can often do for himself what no one else can do for him. The first thing to be done is to ascertain the true character of the sickness and then go to work intelligently to remove the cause. If the harmonious working of the system has become unbalanced by overwork, overeating, or other irregularities, do not endeavor to adjust the difficulties by adding a burden of poisonous medicines. {MH 235.1}

Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her. In many cases of sickness, the very best remedy is for the patient to fast for a meal or two, that the overworked organs of digestion may have an opportunity to rest. A fruit diet for a few days has often brought great relief to brain workers. Many times a short period of entire abstinence from food, followed by simple, moderate eating, has led to recovery through nature's own recuperative effort. An abstemious diet for a month or two would convince many sufferers that the path of self-denial is the path to health. {MH 235.2}

**Rest as a Remedy**

Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet, are essential to restoration of health. To those who are brain weary and nervous because of continual labor and close confinement, a visit to the country, where they can live a simple, carefree life, coming in close contact with the things of nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward their recovery. {MH 236.1}

In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation. {MH 237.1}

But many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it. Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform. But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments. Mothers, especially, should know how to care for their families in both health and sickness. {MH 237.2}

Action is a law of our being. Every organ of the body has its appointed work, upon the performance of which its development and strength depend. The normal action of all the organs gives strength and vigor, while the tendency of

disuse is toward decay and death. Bind up an arm, even for a few weeks, then free it from its bands, and you will see that it is weaker than the one you have been using moderately during the same time. Inactivity produces the same effect upon the whole muscular system. {MH 237.3}

Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous exercise, the skin kept in a healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result. {MH 238.1}

Invalids should not be encourage in inactivity. When there has been serious overtaxation in any direction, entire rest for a time will sometimes ward off serious illness; but in the case of confirmed invalids, it is seldom necessary to suspend all activity. {MH 238.2}

Those who have broken down from mental labor should have rest from wearing thought; but they should not be led to believe that it is dangerous to use their mental powers at all. Many are inclined to regard their condition as worse than it really is. This state of mind is unfavorable to recovery, and should not be encouraged. {MH 238.3}

Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers. {MH 238.4}

Those who have overtaxed their physical powers should not be encouraged to forgo manual labor entirely. But labor, to be of the greatest advantage, should be systematic and agreeable. Outdoor exercise is the best; it should be so planned as to strengthen by use the organs that have become weakened; and the heart should be in it; the labor of the hands should never degenerate into mere drudgery. {MH 238.5}

When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable. Many times they dwell upon their bad feelings until they think themselves much worse than they really are and wholly unable to do anything. {MH 239.1}

In all these cases well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands; and what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease. {MH 239.2}

Inactivity is the greatest curse that could come upon most invalids. Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both. It strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first, but he will soon find his strength increasing, and the amount of work done can be increased accordingly. {MH 240.1}

Exercise aids the dyspeptic by giving the digestive organs a healthy tone. To engage in severe study or violent physical exercise immediately after eating, hinders the work of digestion; but a short walk after a meal, with the head erect and the shoulders back, is a great benefit. {MH 240.2}

Notwithstanding all that is said and written concerning its importance, there are still many who neglect physical exercise. Some grow corpulent because the system is clogged; others become thin and feeble because their vital powers are exhausted in disposing of an excess of food. The liver is burdened in its effort to cleanse the blood of impurities, and illness is the result. {MH 240.3}

Those whose habits are sedentary should, when the weather will permit, exercise in the open air every day, summer or winter. Walking is preferable to riding or driving, for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them. {MH 240.4}

Such exercise would in many cases be better for the health than medicine. Physicians often advise their patients to take an ocean voyage, to go to some mineral spring, or to visit different places for change of climate, when in most cases if they would eat temperately, and take cheerful, healthful exercise, they would recover health and would save time and money. {MH 240.5}

**Patriarchs and Prophets,  
Chapter 41, pages 453-461  
Apostasy at the Jordan**

With joyful hearts and renewed faith in God, the victorious armies of Israel had returned from Bashan. They had already gained possession of a valuable territory, and they were confident of the immediate conquest of Canaan. Only the river Jordan lay between them and the Promised Land. Just across the river was a rich plain, covered with verdure, watered with streams from copious fountains, and shaded by luxuriant palm trees. On the western border of the plain rose the towers and palaces of Jericho, so embosomed in its palm-tree groves that it was called "the city of palm trees." {PP 453.1}

On the eastern side of Jordan, between the river and the high tableland which they had been traversing, was also a plain, several miles in width and extending some distance along the river. This sheltered valley had the climate of the tropics; here flourished the shittim, or acacia, tree, giving to the plain the name, "Vale of Shittim." It was here that the Israelites encamped, and in the acacia groves by the riverside they found an agreeable retreat. {PP 453.2}

But amid these attractive surroundings they were to encounter an evil more deadly than mighty hosts of armed men or the wild beasts of the wilderness. That country, so rich in natural advantages, had been defiled by the inhabitants. In the public worship of Baal, the leading deity, the most degrading and iniquitous scenes were constantly enacted. On every side were places noted for idolatry and licentiousness, the very names being suggestive of the vileness and corruption of the people. {PP 453.3}

These surroundings exerted a polluting influence upon the Israelites. Their minds became familiar with the vile thoughts constantly suggested; their life of ease and inaction produced its demoralizing effect; and almost unconsciously to themselves they were departing from God and coming into a condition where they would fall an easy prey to temptation. {PP 453.4}

During the time of their encampment beside Jordan, Moses was preparing for the occupation of Canaan. In this work the great leader was fully employed; but to the people this time of suspense and expectation was most trying, and before many weeks had elapsed their history was marred by the most frightful departures from virtue and integrity. {PP 454.1}

At first there was little intercourse between the Israelites and their heathen neighbors, but after a time Midianitish women began to steal into the camp. Their appearance excited no alarm, and so quietly were their plans conducted that the attention of Moses was not called to the matter. It was the object of these women, in their association with the Hebrews, to seduce them into transgression of the law of God, to draw their attention to heathen rites and customs, and lead them into idolatry. These motives were studiously concealed under the garb of friendship, so that they were not suspected, even by the guardians of the people. {PP 454.2}

At Balaam's suggestion, a grand festival in honor of their gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars and participated in the most degrading rites. {PP 454.3}

It was not long before the poison had spread, like a deadly infection, through the camp of Israel. Those who would have conquered their enemies in battle were overcome by the wiles of heathen women. The people seemed to be infatuated. The rulers and the leading men were among the first to transgress, and so many of the people were guilty that the apostasy became national. "Israel joined himself unto Baalpeor." When Moses was aroused to perceive the evil, the plots of their enemies had been so successful that not only were the Israelites participating in the licentious worship at Mount Peor, but the heathen rites were coming to be observed in the camp of Israel. The aged leader was filled with indignation, and the wrath of God was kindled. {PP 454.4}

Their iniquitous practices did that for Israel which all the enchantments of Balaam could not do--they separated them from God. By swift-coming judgments the people were awakened to the enormity of their sin. A terrible pestilence broke out in the camp, to which tens of thousands speedily fell a prey. God commanded that the leaders in this apostasy be put to death by the magistrates. This order was promptly obeyed. The offenders were slain, then their bodies were hung up in sight of all Israel that the congregation, seeing the leaders so severely dealt with, might have a deep sense of God's abhorrence of their sin and the terror of His wrath against them. {PP 455.1}

All felt that the punishment was just, and the people hastened to the tabernacle, and with tears and deep humiliation



confessed their sin. While they were thus weeping before God, at the door of the tabernacle, while the plague was still doing its work of death, and the magistrates were executing their terrible commission, Zimri, one of the nobles of Israel, came boldly into the camp, accompanied by a Midianitish harlot, a princess "of a chief house in Midian," whom he escorted to his tent. Never was vice bolder or more stubborn. Inflamed with wine, Zimri declared his "sin as Sodom," and gloried in his shame. The priests and leaders had prostrated themselves in grief and humiliation, weeping "between the porch and the altar," and entreating the Lord to spare His people, and give not His heritage to reproach, when this prince in Israel flaunted his sin in the sight of the congregation, as if to defy the vengeance of God and mock the judges of the nation. Phinehas, the son of Eleazar the high priest, rose up from among the congregation, and seizing a javelin, "he went after the man of Israel into the tent," and slew them both. Thus the plague was stayed, while the priest who had executed the divine judgment was honored before all Israel, and the priesthood was confirmed to him and to his house forever. {PP 455.2}

Phinehas "hath turned My wrath away from the children of Israel," was the divine message; "wherefore say, Behold, I give unto him My covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for His God, and made an atonement for the children of Israel." {PP 455.3}

The judgments visited upon Israel for their sin at Shittim, destroyed the survivors of that vast company, who, nearly forty years before, had incurred the sentence, "They shall surely die in the wilderness." The numbering of the people by divine direction, during their encampment on the plains of Jordan, showed that "of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai, . . . there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." Numbers 26:64, 65. {PP 456.1}

God had sent judgments upon Israel for yielding to the enticements of the Midianites; but the tempters were not to escape the wrath of divine justice. The Amalekites, who had attacked Israel at Rephidim, falling upon those who were faint and weary behind the host, were not punished till long after; but the Midianites who seduced them into sin were speedily made to feel God's judgments, as being the more dangerous enemies. "Avenge the children of Israel of the Midianites" (Numbers 31:2), was the command of God to Moses; "afterward shalt thou be gathered unto thy people." This mandate was immediately obeyed. One thousand men were chosen from each of the tribes and sent out under the leadership of Phinehas. "And they warred against the Midianites, as the Lord commanded Moses. . . . And they slew the kings of Midian, beside the rest of them that were slain; . . . five kings of Midian: Balaam also the son of Beor they slew with the sword." Verses 7, 8. The women also, who had been made captives by the attacking army, were put to death at the command of Moses, as the most guilty and most dangerous of the foes of Israel. {PP 456.2}

Such was the end of them that devised mischief against God's people. Says the psalmist: "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken." Psalm 9:15. "For the Lord will not cast off His people, neither will He forsake His inheritance. But judgment shall return unto righteousness." When men "gather themselves together against the soul of the righteous," the Lord "shall bring upon them their own iniquity, and shall cut them off in their own wickedness." Psalm 94:14, 15, 21, 23. {PP 456.3}

When Balaam was called to curse the Hebrews he could not, by all his enchantments, bring evil upon them; for the Lord had not "beheld iniquity in Jacob," neither had He "seen perverseness in Israel." Numbers 23:21, 23. But when through yielding to temptation they transgressed God's law, their defense departed from them. When the people of God are faithful to His commandments, "there is no enchantment against Jacob, neither is there any divination against Israel." Hence all the power and wily arts of Satan are exerted to seduce them into sin. If those who profess to be the depositaries of God's law become transgressors of its precepts, they separate themselves from God, and they will be unable to stand before their enemies. {PP 457.1}

The Israelites, who could not be overcome by the arms or by the enchantments of Midian, fell a prey to her harlots. Such is the power that woman, enlisted in the service of Satan, has exerted to entrap and destroy souls. "She hath cast down many wounded: yea, many strong men have been slain by her." Proverbs 7:26. It was thus that the children of Seth were seduced from their integrity, and the holy seed became corrupt. It was thus that Joseph was tempted. Thus Samson betrayed his strength, the defense of Israel, into the hands of the Philistines. Here David stumbled. And Solomon, the wisest of kings, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the same bewitching power. {PP 457.2}

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:11, 12. Satan well knows the material with which he has to deal in the human heart. He knows--for he has studied with fiendish intensity for thousands of years--the points most easily assailed in every character; and through successive generations he has wrought to overthrow the strongest men, princes in Israel, by the same temptations that were so successful at Baalpeor. All along through the ages there are strewn wrecks of character that have been stranded upon the rocks of sensual indulgence. As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment. {PP 457.3}

Satan seduced Israel into licentiousness before leading them to idolatry. Those who will dishonor God's image and

defile His temple in their own persons will not scruple at any dishonor to God that will gratify the desire of their depraved hearts. Sensual indulgence weakens the mind and debases the soul. The moral and intellectual powers are benumbed and paralyzed by the gratification of the animal propensities; and it is impossible for the slave of passion to realize the sacred obligation of the law of God, to appreciate the atonement, or to place a right value upon the soul. Goodness, purity, and truth, reverence for God, and love for sacred things--all those holy affections and noble desires that link men with the heavenly world--are consumed in the fires of lust. The soul becomes a blackened and desolate waste, the habitation of the evil spirits, and the "cage of every unclean and hateful bird." Beings formed in the image of God are dragged down to a level with the brutes. {PP 458.1}

It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God's law and bring His judgments upon the nation. So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements that Satan is most successful in alluring them into sin. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." 2 Corinthians 6:17. God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise. The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly. Christ speaks to us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." James 4:4. The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, "Lead us not into temptation," we are to shun temptation, so far as possible. {PP 458.2}

It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer and cherished a spirit of self-confidence. Ease and self-indulgence left the citadel of the soul unguarded, and debasing thoughts found entrance. It was the traitors within the walls that overthrew the strongholds of principle and betrayed Israel into the power of Satan. It is thus that Satan still seeks to compass the ruin of the soul. A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him. {PP 459.1}

Satan is using every means to make crime and debasing vice popular. We cannot walk the streets of our cities without encountering flaring notices of crime presented in some novel, or to be acted at some theater. The mind is educated to familiarity with sin. The course pursued by the base and vile is kept before the people in the periodicals of the day, and everything that can excite passion is brought before them in exciting stories. They hear and read so much of debasing crime that the once tender conscience, which would have recoiled with horror from such scenes, becomes hardened, and they dwell upon these things with greedy interest. {PP 459.2}

Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul. {PP 459.3}

"Keep thy heart with all diligence," is the counsel of the wise man; "for out of it are the issues of life." Proverbs 4:23. As man "thinketh in his heart, so is he." Proverbs 23:7. The heart must be renewed by divine grace, or it will be in vain to seek for purity of life. He who attempts to build up a noble, virtuous character independent of the grace of Christ is building his house upon the shifting sand. In the fierce storms of temptation it will surely be overthrown. David's prayer should be the petition of every soul: "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. And having become partakers of the heavenly gift, we are to go on unto perfection, being "kept by the power of God through faith." 1 Peter 1:5. {PP 460.1}

Yet we have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest. "Girding up the loins of your mind," says the apostle Peter, "Be sober, . . . not fashioning yourselves according to your former lusts in . . . your ignorance: but like as He which called you is holy, be ye yourselves also holy in all manner of living." 1 Peter 1:13-15, R.V. Says Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8. This will require earnest prayer and unceasing watchfulness. We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things. And we must give diligent study to the word of God. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." Psalm 119:9, 11. {PP 460.2}

Israel's sin at Beth-peor brought the judgments of God upon the nation, and though the same sins may not now be

punished as speedily, they will as surely meet retribution. "If any man defile the temple of God, him shall God destroy." 1 Corinthians 3:17. Nature has affixed terrible penalties to these crimes--penalties which, sooner or later, will be inflicted upon every transgressor. It is these sins more than any other that have caused the fearful degeneracy of our race, and the weight of disease and misery with which the world is cursed. Men may succeed in concealing their transgression from their fellow men, but they will no less surely reap the result, in suffering, disease, imbecility, or death. And beyond this life stands the tribunal of the judgment, with its award of eternal penalties. "They which do such things shall not inherit the kingdom of God," but with Satan and evil angels shall have their part in that "lake of fire" which "is the second death." Galatians 5:21; Revelation 20:14. {PP 461.1}

"The lips of a strange woman drop as an honeycomb, and her mouth is smother than oil: but her end is bitter as wormwood, sharp as a two-edged sword." Proverbs 5:3, 4. "Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honor unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labors be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed." Verses 8-11. "Her house inclineth unto death." "None that go unto her return again." Proverbs 2:18, 19. "Her guests are in the depths of hell." Proverbs 9:18. {PP 461.2}

**Prophets and Kings,  
Chapter 1, pages 27-34  
Solomon**

In his youth Solomon made David's choice his own, and for many years he walked uprightly, his life marked with strict obedience to God's commands. Early in his reign he went with his counselors of state to Gibeon, where the tabernacle that had been built in the wilderness still was, and there he united with his chosen advisers, "the captains of thousands and of hundreds," "the judges," and "every governor in all Israel, the chief of the fathers," in offering sacrifices to God and in consecrating themselves fully to the Lord's service. 2 Chronicles 1:2. Comprehending something of the magnitude of the duties connected with the kingly office, Solomon knew that those bearing heavy burdens must seek the Source of Wisdom for guidance, if they would fulfill their responsibilities acceptably. This led him to encourage his counselors to unite with him heartily in making sure of their acceptance with God. {PK 27.1}

Above every earthly good, the king desired wisdom and understanding for the accomplishment of the work God had given him to do. He longed for quickness of mind, for largeness of heart, for tenderness of spirit. That night the Lord appeared to Solomon in a dream and said, "Ask what I shall give thee." In his answer the young and inexperienced ruler gave utterance to his feeling of helplessness and his desire for aid. "Thou hast showed unto Thy servant David my father great mercy," he said, "according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day. {PK 28.1}

"And now, O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people? {PK 28.2}

"And the speech pleased the Lord, that Solomon had asked this thing." {PK 28.3}

"Because this was in thine heart," God said to Solomon, "and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge My people," "behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor," "such as none of the kings have had that have been before thee, neither shall there any after thee have the like." {PK 28.4}

"And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days." 1 Kings 3:5-14; 2 Chronicles 1:7-12. {PK 29.1}

God promised that as He had been with David, so He would be with Solomon. If the king would walk before the Lord in uprightness, if he would do what God had commanded him, his throne would be established and his reign would be the means of exalting Israel as "a wise and understanding people," the light of the surrounding nations. Deuteronomy 4:6. {PK 30.1}

The language used by Solomon while praying to God before the ancient altar at Gibeon reveals his humility and his strong desire to honor God. He realized that without divine aid he was as helpless as a little child to fulfill the responsibilities resting on him. He knew that he lacked discernment, and it was a sense of his great need that led him to seek God for wisdom. In his heart there was no selfish aspirations for a knowledge that would exalt him above others. He desired to discharge faithfully the duties devolving upon him, and he chose the gift that would be the means of causing his reign to bring glory to God. Solomon was never so rich or so wise or so truly great as when he confessed, "I am but a little child: I know not how to go out or come in." {PK 30.2}

Those who today occupy positions of trust should seek to learn the lesson taught by Solomon's prayer. The higher the position a man occupies, the greater the responsibility that he has to bear, the wider will be the influence that he exerts and the greater his need of dependence on God. Ever should he remember that with the call to work comes the call to walk circumspectly before his fellow men. He is to stand before God in the attitude of a learner. Position does not give



holiness of character. It is by honoring God and obeying His commands that a man is made truly great. {PK 30.3}

The God whom we serve is no respecter of persons. He who gave to Solomon the spirit of wise discernment is willing to impart the same blessing to His children today. "If any of you lack wisdom," His word declares, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. When a burden bearer desires wisdom more than he desires wealth, power, or fame, he will not be disappointed. Such a one will learn from the Great Teacher not only what to do, but how to do it in a way that will meet with the divine approval. {PK 31.1}

So long as he remains consecrated, the man whom God has endowed with discernment and ability will not manifest an eagerness for high position, neither will he seek to rule or control. Of necessity men must bear responsibilities; but instead of striving for the supremacy, he who is a true leader will pray for an understanding heart, to discern between good and evil. {PK 31.2}

The path of men who are placed as leaders is not an easy one. But they are to see in every difficulty a call to prayer. Never are they to fail of consulting the great Source of all wisdom. Strengthened and enlightened by the Master Worker, they will be enabled to stand firm against unholy influences and to discern right from wrong, good from evil. They will approve that which God approves, and will strive earnestly against the introduction of wrong principles into His cause. {PK 31.3}

The wisdom that Solomon desired above riches, honor, or long life, God gave him. His petition for a quick mind, a large heart, and a tender spirit was granted. "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; . . . and his fame was in all nations round about." 1 Kings 4:29-31. {PK 31.4}

"And all Israel . . . feared the king: for they saw that the wisdom of God was in him, to do judgment." 1 Kings 3:28. The hearts of the people were turned toward Solomon, as they had been toward David, and they obeyed him in all things. "Solomon . . . was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly." 2 Chronicles 1:1. {PK 32.1}

For many years Solomon's life was marked with devotion to God, with uprightness and firm principle, and with strict obedience to God's commands. He directed in every important enterprise and managed wisely the business matters connected with the kingdom. His wealth and wisdom, the magnificent buildings and public works that he constructed during the early years of his reign, the energy, piety, justice, and magnanimity that he revealed in word and deed, won the loyalty of his subjects and the admiration and homage of the rulers of many lands. {PK 32.2}

The name of Jehovah was greatly honored during the first part of Solomon's reign. The wisdom and righteousness revealed by the king bore witness to all nations of the excellency of the attributes of the God whom he served. For a time Israel was as the light of the world, showing forth the greatness of Jehovah. Not in the surpassing wisdom, the fabulous riches, the far-reaching power and fame that were his, lay the real glory of Solomon's early reign; but in the honor that he brought to the name of the God of Israel through a wise use of the gifts of Heaven. {PK 32.3}

As the years went by and Solomon's fame increased, he sought to honor God by adding to his mental and spiritual strength, and by continuing to impart to others the blessings he received. None understood better than he that it was through the favor of Jehovah that he had come into possession of power and wisdom and understanding, and that these gifts were bestowed that he might give to the world a knowledge of the King of kings. {PK 33.1}

Solomon took an especial interest in natural history, but his researches were not confined to any one branch of learning. Through a diligent study of all created things, both animate and inanimate, he gained a clear conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's wisdom; and as he sought to learn more and more, his knowledge of God and his love for Him constantly increased. {PK 33.2}

Solomon's divinely inspired wisdom found expression in songs of praise and in many proverbs. "He spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings 4:32, 33. {PK 33.3}

In the proverbs of Solomon are outlined principles of holy living and high endeavor, principles that are heaven-born and that lead to godliness, principles that should govern every act of life. It was the wide dissemination of these principles, and the recognition of God as the One to whom all praise and honor belong, that made Solomon's early reign a time of moral uplift as well as of material prosperity. {PK 33.4}

"Happy is the man that findeth wisdom," he wrote, "and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." Proverbs 3:13-18. {PK 34.1}

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Proverbs 4:7. "The fear of the Lord is the beginning of wisdom." Psalm 111:10. "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." Proverbs 8:13. {PK 34.2}

O that in later years Solomon had heeded these wonderful words of wisdom! O that he who had declared, "The lips of the wise disperse knowledge" (Proverbs 15:17), and who had himself taught the kings of the earth to render to the King of kings the praise they desired to give to an earthly ruler, had never with a "froward mouth," in "pride and arrogancy," taken to himself the glory due to God alone! {PK 34.3}



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