

TESTIMONY  
FOR  
THE CHURCH.

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### Importance of the Work.

I WAS shown, Jan. 3, 1875, many things relative to the great and important interests at Battle Creek, in the work of the Publishing Association, the School, and the Health Institute. If these institutions were properly conducted they would greatly advance the cause of God in the spread of the truth, and in the salvation of souls. We are living amid the perils of the last days. Consecration to God can alone fit any of us to act a part in the solemn and important closing work for this time. There are but few wholly unselfish men to fill responsible positions who have given themselves unreservedly to God, to hear his voice and study his glory. There are but few who would, if required, give their lives to advance the cause of God. Just such devotion as this God claims.

Men are deceived in thinking they are serving God when they are serving themselves and making the interest of the cause and work of God a secondary matter. Their hearts are not consecrated. God

takes no pleasure in the services of this class.

From time to time, as the cause has progressed, he has, in his providence, designated men to fill positions at Battle Creek. These men could fill important positions if they would be consecrated to God, and devote their energies to his work. These men of God's selection needed the very discipline that a devotion to the work of God would give them. He would honor these men by connecting them with himself, and giving them his Holy Spirit to qualify them for the responsibilities they were called to bear. They could not gain that breadth of experience and knowledge of the divine will without they were in positions to bear burdens and responsibilities. None should be deceived in thinking that, in connecting themselves with the work of God in Battle Creek, they will have less care, less hard labor, and less trials. Satan is more active where there is the most being done to advance the truth and to save souls.

He understands human nature, and he will not let these men alone if there is any prospect of their becoming more like Christ and more useful workers in the cause of God. Satan lays his plans to press his temptations upon the very men whom God has signified he would accept to act a part

in connection with his work. It is Satan's study how he can best war against and defeat the purposes of God. He is acquainted with the weak points as well as the strong points in the characters of men. And in a subtle manner he works with all deceivableness of unrighteousness to thwart the purposes of God by assailing the weak points in the character. And when this is done he has the way prepared to attack and overcome the stronger points of character. He gains control of the mind and blinds the understanding. He leads men who are bewildered and overcome by his devices to self-confidence and self-sufficiency at the very time when they are the weakest in moral power. They become self-deceived, and think they are in good spiritual condition.

The enemy will seize everything possible to use in his favor and to destroy souls. Testimonies have been borne in favor of individuals occupying important positions. They commenced well to lift the burdens and act their part in connection with the work of God. But Satan was pursuing them with his temptations, and they were finally overcome.

As others look upon their course of wrong, Satan suggests to their minds that there must be a mistake in the testimonies given for these persons, else these men

would not have proved themselves unworthy to bear a part in the work of God. This is just as Satan designed it should be. He would throw doubt in regard to the light God had given. These men might have withstood the temptations of Satan had they been watchful and guarded, feeling their own insufficiency, and trusting in the name and strength of Jesus to stand faithful to duty. But it should be borne in mind that conditions have ever been connected with the encouragement given these men, that if they would maintain an unselfish spirit and feel their weakness, and rely upon God, trusting not in their own wisdom and judgment, but making him their strength, they could be a great blessing in his cause and work.

But Satan has come in with his temptations, and has triumphed, almost without an exception. He has so arranged circumstances as to assail the weak points in the characters of these men, and they have been overcome. How shamefully they have injured the cause of God! How fully they have separated themselves from him by following their own corrupt hearts, their own souls may answer! But the day of God will reveal the true cause for all our disappointments in man. God is not at fault. Upon conditions he gave them encouraging promises, but they did

not comply with these conditions. They trusted to their own strength, and fell under temptations.

That which under certain circumstances could be said of men, could not be said of them under other circumstances. Men are weak in moral power, and so supremely selfish, so self-sufficient, and easily puffed up with vain conceit, that God cannot work in connection with them, and they are left to move like blind men, and reveal so great weakness, and their folly is so manifest that many are astonished that such individuals should ever have been accepted, and acknowledged as worthy of having any connection with God's work.

This is just what Satan designed. This was his object from the time he first especially tempted these men to reproach the cause of God, and to cast reflections upon the testimonies. Had they remained where their influence would not have especially been felt upon the cause of God, Satan would not have beset them so fiercely, for he could not accomplish his purpose by using them as his instruments to do a special work.

In the advancement of the work of God, that which may be said in truth of individuals at one time may not correctly be said of them at another time. The reason of this is that one month they may have

stood in innocency, living up to the best light they had, while the month following was none too short for them to be overcome by Satan's devices, and through self-confidence, fall into grievous sins, and become unfitted for the work of God.

Minds are so subject to change through the subtle temptations of Satan that it is not the best policy for my husband or myself to take the responsibility of even stating our opinions or judgment of the qualifications of persons to fill different positions, because we are made responsible for the course such individuals pursue. Notwithstanding they may have been the very persons for the place, if they had maintained the humility and firm trust in God which they had when recommended to take responsibilities. These persons change, yet are not sensible of the change in themselves. They fall under temptation, are led away from their steadfastness, and separate their connection from God. They then are controlled by the enemy, and do and say things which dishonor God and reproach his cause. Then Satan exults to see our brethren and sisters looking upon us with doubt, because we have given them encouragement and influence.

### State of the World.

The state of the world was shown me as fast filling up the cup of iniquity. Violence and crime of every description are filling our world; and Satan is using every means to make crime and debasing vice popular.

The youth who walk the streets are surrounded with handbills and notices of crime and sin, presented in some novel, or to be acted at a theater. Their minds are educated into familiarity with sin. The course pursued by the base and vile is kept before them in the periodicals of the day. Everything which can excite curiosity and arouse the animal passions is brought before the young in thrilling and exciting stories.

The literature that proceeds from corrupted intellect poisons the minds of thousands in our world. Sin does not appear exceedingly sinful. They hear and read so much of debasing crime and vileness that the once tender mind, which would have recoiled with horror, becomes blunted, so that it can dwell upon the low and vile sayings and actions of men with greedy interest.

“As it was in the days of Noah, so shall it be also in the days of the Son of man.”

God will have a people zealous of good



works, standing firm amid the pollutions of this degenerate age. There ~~will~~ be a people who hold so fast to the divine strength that they will be proof against every temptation. Evil communications, in flaming handbills, may seek to speak to their senses and corrupt their minds, yet they are so united to God and angels that they are as those who see not, and those who hear not. They have a work to do which no one can do for them, which is to fight the good fight of faith, and lay hold on eternal life. They will not be self-confident and self-sufficient. They know their weakness, and unite their ignorance to Christ's wisdom—their weakness to his strength.

Youth may have firm principle that the most powerful temptations of Satan will not draw them away from their allegiance. Samuel was a child surrounded with the most corrupting influences. He saw and heard things that grieved his soul. The Sons of Eli, who ministered in holy office, were controlled by Satan. These men polluted the whole atmosphere which surrounded them. Men and women were daily fascinated with sin and wrong; yet Samuel walked untainted. His robes of character were spotless. He did not fellowship or have the least delight in the sins which filled all Israel with fearful

reports. Samuel loved God, and kept his soul in such close connection with Heaven that an angel was sent to talk with him in reference to the sins of Eli's sons, which were corrupting Israel.

Appetite and passion are overcoming thousands of Christ's professed followers. The senses become so blunted on account of familiarity with sin that they do not abhor it, but view sin as attractive. The end of all things is at hand. Not much longer will God bear with the crimes and debasing iniquity of the children of men. Their crimes have indeed reached unto the heavens, and will soon be answered by the fearful plagues of God upon the earth. They will drink the cup of God's wrath, unmixed with mercy.

I have seen the danger of even the professed children of God being corrupted. Licentiousness is binding men and women as captives. They seem to be infatuated, powerless to resist and overcome upon the point of appetite and passion. In God there is power; in him there is strength. If they will take hold upon it, Jesus will stimulate every one who has named the name of Christ with his life-giving power. Dangers and peril surround us. And we are only safe when we feel our weakness and cling with the grasp of faith to our mighty Deliverer. It is a fearful time in.

which we live. We cannot cease watchfulness and prayer for a moment. Our helpless souls must rely on Jesus our compassionate Redeemer.

I was shown the greatness and importance of the work before us. But few feel and sense the true state of things. All will be overcome who are asleep, and who cannot realize any necessity for vigilance and alarm. Young men are arising to engage in the work of God, some of whom have scarcely any sense of the sacredness and the responsibility of the work. They have but little experience in exercising faith, and in earnest soul-hunger for the Spirit of God, which ever brings returns. Some men of good capabilities who might fill important positions do not know what spirit they are of. They can run in a jovial mood as naturally as the water flows down hill. They will talk nonsense and sport with young girls while almost daily listening to the most solemn, soul-stirring truths. These men have a head religion, but their hearts are not sanctified by the truths they hear. Such can never lead others to the fountain of living waters until they have drank of the stream themselves.

It is no time now for lightness, for vanity, or trifling. The scenes of this earth's history are soon to close. Minds that have

been left to loose thought need change. Says the apostle Peter, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

These loose thoughts must be gathered up and centered on God. The very thoughts should be in obedience to the will of God. Praise should not be given or expected, for this will have a tendency to foster self-confidence rather than to increase humility, to corrupt rather than purify. Men who are really qualified, and feel that they have a part to act in connection with the work of God will feel pressed beneath the sense of the sacredness of the work as a cart beneath sheaves. Now is the time for the most earnest efforts to overcome the natural feeling of the carnal heart.

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### Reformation Needed.

There is great necessity for a reformation among the people of God. The present state of the church leads to the inqui-

ry, Is this the correct representation of Him who gave his life for us? Are these the followers of Christ, and thus brethren of those who counted not their lives dear unto themselves? The Bible standard and the Bible description of Christ's followers will be found rare indeed. Having forsaken God, the fountain of living waters, they have hewn them out cisterns, "broken cisterns that can hold no water." Said the angel, "Lack of love and faith are the great sins of which God's people are now guilty." Lack of faith leads to carelessness, and to love of self and the world. Those who separate themselves from God and fall under temptation indulge in gross vices, and the carnal heart leads to great wickedness. And this state of things is found among many of God's professed people. They are professedly serving God while they are to all intents and purposes corrupting their ways before him. Appetite and passion will be indulged by many notwithstanding the clear light of truth points out the danger, and lifts its warning voice, Beware, restrain, deny. The wages of sin is death. Notwithstanding there are those who have made shipwreck of faith, and their example stands as a beacon to warn others from pursuing the same course, yet many will rush madly on. Satan has control of their

minds and seems to have power over their bodies.

Oh! how many flatter themselves that they have goodness and righteousness when the true light of God reveals that all their lives they have only lived to please themselves. Their whole conduct is abhorred of God. And how many are alive without the law. In their gross darkness they view themselves with complacency, but let the law of God be revealed to their consciences, as it was to Paul, and they would see that they were sold under sin, and must die to the carnal mind. Self must be slain.

How sad and fearful the mistakes many are making. They are building on the sand, and flatter themselves that they are riveted to the eternal Rock. Many who profess godliness are rushing on recklessly and are insensible of their danger, as though there was no future Judgment. A fearful retribution awaits them, and yet they are controlled by impulse and gross passion, and are filling out the dark life record for the Judgment. I lift my voice of warning to all who name the name of Christ to depart from all iniquity. Purify your souls by obeying the truth. Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. You to whom this applies know what I mean. Even you who have corrupted your ways

before the Lord, partaken of the iniquity that abounds, and blackened your souls with sin, Jesus still invites you to turn from your course of sin, and take hold of his strength, and find in him that peace, power, and grace, that will make you more than conquerors in his name.

The corruptions of this degenerate age have stained many souls who have been professedly serving God. But even now it is not too late for wrongs to be righted, and for the blood of a crucified and risen Saviour to atone in your behalf, if you repent and feel your need of pardon.

We need now to watch and pray as never before, lest we fall under the power of temptation and leave our example as a miserable wreck. We must not, as a people, become careless and look upon sin indifferently. The camp needs purging. All who name the name of Christ need to watch and pray, and guard the avenues of the soul; for Satan is at work to corrupt and destroy if he has the least advantage given him.

My brethren, God calls upon you as his followers to walk in the light. You need to be alarmed. Sin is among us, and it is not seen to be exceedingly sinful. The senses of many are benumbed by the indulgence of appetite and the familiarity with sin. We need to advance nearer

Heaven. We may grow in grace and in the knowledge of the truth. Walking in the light, and running in the way of God's commandments, do not give us the idea that we can stand still and do nothing. We must be advancing.

In self-love and self-exaltation and pride, there is great weakness, while in humility there is great strength. Our true dignity is not maintained when we think most of ourselves, but when God is in all our thoughts, and our hearts are all aglow with love to our Redeemer and love to our fellow-men. Simplicity of character and lowliness of heart will give happiness, while self-conceit will bring discontent, repining, and continual disappointment. It is learning to think less of ourselves and more of making others happy that will bring to us divine strength.

In our separation from God, in our pride and darkness, we are constantly seeking to elevate ourselves, and we forget that lowliness of mind is power. Our Saviour's power was not in a strong array of sharp words that would pierce the very soul through, but it was his gentleness and plain, unassuming manners that made him a conqueror of hearts. Pride and self-importance, when compared with lowliness and humbleness of mind, are indeed weakness. We are invited to learn of Him who was



mEEK and lowly of heart ; then we shall experience that rest and peace so much to be desired.

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### Love of the World.

The temptation presented by Satan to our Saviour upon the exceeding high mountain is one of the leading temptations which humanity must meet. The kingdoms of the world in their glory were presented to Christ by Satan as a gift upon condition that he would yield to him honor as to a superior. Our Saviour felt the strength of this temptation. He met it in our behalf, and conquered. He would not have been tested on this point if man were not to be tried with the same temptation. In his example of resistance, he gave us a copy of the course we should pursue when Satan should come to us individually, to lead us from our integrity.

No man can be a follower of Christ and yet place his affections upon the things of the world. John in his epistle writes, "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." Our Redeemer, who met this temptation of Satan in its fullest power, is acquainted with man's danger of yielding to temptation to love the world.

Christ identifies himself with humanity by bearing the test upon this point and overcoming in man's behalf. He has guarded with warnings those very points where Satan would best succeed in his temptations to man. He knew that Satan would gain the victory over man unless he was especially guarded upon the points of appetite and the love of worldly riches and worldly honor. He says:—

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

Here Christ has brought before us two masters, God and the world, and has plainly presented the fact that it was simply impossible for us to serve both. If our interest in, and love for, this world predominate, we shall not appreciate the things above all others worthy of our attention. The love of the world excludes the love of God, and makes our highest considerations

subordinate to our worldly interests. Thus God does not hold so exalted a place in our affections and devotions as do the things of the world.

Earthly treasures have our supreme affections, exactly as our works show. The greatest care, anxiety, and labor, are devoted to worldly interests, while eternal considerations are made secondary. Here Satan receives the homage of man, which he claimed of Christ, and failed to obtain. It is the selfish love of the world which corrupts the faith of the professed followers of Christ, and makes them weak in moral power. The more they love their earthly riches the farther they depart from God, and the less do they partake of his divine nature that would give them a sense of the corrupting influences in the world, and the dangers to which they are exposed.

In Satan's temptations, it is his purpose to make the world very attractive. He has a bewitching power to gain the affections of even the professed Christian world through love of riches and worldly honor. Any sacrifice is made by a large class of professedly Christian men to gain riches, and the better they succeed in their object, the less love they have for precious truth and the less interest for its advancement. They lose their love for God, and act like insane men. The more they are prospered

in securing riches, the poorer they feel because they have not more, and the less they will invest in the cause of God.

The works of these men who have an insane love for riches, show that it is not possible for them to serve two masters, God and mammon. Money is their God. They yield homage to its power. They serve the world to all intents and purposes. Their honor, which is their birthright, is sacrificed for worldly gain. This ruling power controls their minds, and they will violate the law of God to serve personal interests, that their earthly treasure may increase.

Many may profess the religion of Christ who love not and heed not the letter or principles of Christ's teachings. They give the best of their strength to worldly pursuits, and bow down to mammon. It is alarming that so many are deceived by Satan, and their imaginations excited by their brilliant prospects of worldly gain. They become infatuated with the prospect of perfect happiness if they can gain their object in acquiring honor and wealth in the world. Satan tempts them with the alluring bribe, "All this will I give thee," all this power, all this wealth, with which you may do a great amount of good. But when the object for which they have labored is gained they have not a

connection with the self-denying Redeemer, which would make them partakers of the divine nature. They hold to their earthly treasures, and despise the requirements of self-denial and self-sacrifice for Christ. They have no desire to part with the dear earthly treasures upon which their hearts are set. They have exchanged masters, and accepted mammon in the place of Christ. Mammon is their god, and mammon they serve.

Satan has secured to himself the worship of these deceived souls through their love of worldly riches. The change has been so imperceptibly made, and the deceptive power of Satan is so wily, that they are conformed to the love of the world, and perceive not that they have parted with Christ, and are no longer his servants, except in name.

Satan deals with men more guardedly than he dealt with Christ in the wilderness of temptation, for he is admonished that there he lost his case. He was a conquered foe. He does not come to man directly and demand homage by outward worship. He simply asks men to place their affections upon the good things of this world. If he succeeds in engaging the mind and affections, the heavenly attractions are eclipsed.

All he wants of man is for him to fall

under the deceitful power of his temptations, to love the world, to love rank and position, to love money, and to place his affections upon earthly treasures. If he secures this, he gains all he asked of Christ.

The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict of temptation understands Satan's power over the race, and has conquered him in our behalf. As an overcomer, he has given us the advantage of his victory, that in our efforts to resist the temptations of Satan we may unite our weakness to his strength, our worthlessness to his merits. And sustained by his enduring might under the strength of temptation, we may resist in his all-powerful name, and overcome as he overcame.

It was through inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world un-honored and unknown, that through his wonderful condescension and humiliation he might exalt man to receive heavenly honors and immortal joys in his kingly courts. Will fallen man murmur because Heaven can be obtained only by conflict, self-abasement, and toil?

The inquiry of many proud hearts is, Why need I go in humiliation and peni-

tence before I can have the assurance of my acceptance with God, and attain the immortal reward? Why is not the path to Heaven less difficult, and more pleasant and attractive? We refer all these doubting, murmuring ones to the great Example, while suffering under the load of man's guilt, and enduring the keenest pangs of hunger. He was sinless, and, more than this, he was the Prince of Heaven; but, on man's behalf, he became sin for the race. "He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed."

Christ sacrificed everything for man, in order to make it possible for him to gain Heaven. Now it is for fallen man to show what he will sacrifice on his own account, for Christ's sake, that he may win immortal glory. Those who have any just sense of the magnitude of salvation, and of its cost, will never murmur that their sowing must be in tears, and that conflict and self-denial are the Christian's portion in this life.

The conditions of salvation for man are ordained of God. Self-abasement and cross-bearing are the provisions made for the repenting sinner to find comfort and peace. The thought that Jesus submitted to humiliation and sacrifice, that man will never

be called to endure, should hush every murmuring voice. The sweetest joy comes to man through his sincere repentance toward God because of the transgression of his law, and faith in Jesus Christ as the sinner's redeemer and advocate.

Men labor at great cost for the treasures of this life. They suffer toil and endure hardships and privations to gain some worldly advantage. Why should the sinner be less willing to endure, and suffer, and sacrifice, for an imperishable treasure, a life that runs parallel with the life of God, a crown of immortal glory that fadeth not away? The infinite treasures of Heaven, the inheritance which passeth all estimate in value, which is an eternal weight of glory, must be obtained by us at any cost. We should not murmur at self-denial; for the Lord of life and glory endured it before us.

Suffering and deprivation we will not avoid; for the Majesty of Heaven accepted these in behalf of sinners. Sacrifice of convenience and ease should not cause one thought of repining, because the world's Redeemer has accepted all these in our behalf. It costs us far less in every respect, making the largest estimate of every self-denial, privation, and sacrifice, than it did the Prince of life. Any sacrifice that we



may make sinks into insignificance in comparison with that which Christ made in our behalf.

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### Presumption.

There are those who have a reckless spirit which they term courage and bravery. They needlessly place themselves in scenes of danger and peril, which exposes them to temptations, out of which it would require a miracle of God to bring them unharmed and untainted. Satan's temptation to the Saviour of the world to cast himself from the pinnacle of the temple, was firmly met and resisted. He quoted a promise of God as security, that he might with safety do this on the strength of the promise. Christ met this temptation with scripture: "It is written, Thou shalt not tempt the Lord thy God." The only safe course for Christians is to repulse the enemy with God's word. Satan urges men into places where God does not require them to go, presenting scripture to justify his suggestions.

The precious promises of God are not given to strengthen man in a presumptuous course, or for him to rely upon when he rushes needlessly into danger. God requires us to move with an humble de-

pendence upon his providence. It is not in man that walketh to direct his steps. In God is our prosperity and our life. Nothing can be done prosperously without the permission and blessing of God. He can set his hand to prosper and bless, or he can turn his hand against us. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." We are required, as children of God, to maintain the consistency of our Christian character. We should exercise prudence, caution, and humility, and walk circumspectly toward them that are without. Yet we are not in any case to surrender principle.

Our only safety is in giving no place to the devil; for his suggestions and purposes are ever to injure us and hinder us from relying upon God. He transforms himself into an angel of purity, that he may, through his specious temptations, introduce his devices in such a manner that we may not discern his wiles. The more we yield, the more powerful will be his deceptions over us. It is unsafe to controvert or to parley with him. For every advantage we give the enemy, he will claim more. Our only safety is to reject firmly the first insinuation to presumption. God has given us grace through the merits of Christ sufficient to withstand Satan, and be more than conquerors. Resistance is

success. "Resist the devil, and he will flee from you." Resistance must be firm and steadfast. We lose all we gain if we resist to-day only to yield to-morrow.

The sin of this age is disregard of God's express commands. The power of influence in a wrong direction is very great. Eve had all that her wants required. There was nothing lacking to make her happy; but intemperate appetite desired the fruit of the only tree God had withheld. She had no need of the fruit of the tree of knowledge, but she permitted her appetite and curiosity to control her reason. She was perfectly happy in her Eden home by her husband's side; but, like restless modern Eves, she was flattered that there was a higher sphere than that which God had assigned her. Eve, in order to climb higher than her original position, fell far below it. This will most assuredly be the result with the Eves of the present generation if they overlook a cheerful taking up of their daily life-duties in accordance with God's plan.

There is a work for women even more important and elevating than the duties of the king upon his throne. They may mold the minds of their children and shape their characters for usefulness in this world, that they may become sons and daughters of God. Their time will be valued as

too important to be passed in the ball-room or in needless labor. There is enough labor necessary and important in this world of need and suffering without wasting precious moments for ornamentation or display. Daughters of the Heavenly King, members of the royal family, will feel a burden of responsibility to attain to a higher life, that they may be brought into close connection with Heaven, and work in unison with the Redeemer of the world. Those who are engaged in this work will not be satisfied with the fashions and follies which absorb the mind and affections of women in these last days. If they are indeed the daughters of God, they will be partakers of the divine nature. Their souls will be stirred with deepest pity, as was their divine Redeemer's, as they see the corrupting influences in society. They will be in sympathy with Jesus Christ, to work in their sphere, as they have ability and opportunity to save perishing souls, as Christ worked in his exalted sphere for the benefit of man.

A neglect on the part of woman to follow God's plan in her creation, by reaching for important positions she is not qualified of God to fill, leaves vacant the position that she could fill to acceptance. In getting out of her sphere she loses true womanly dignity and nobility. When God created

Eve he designed that she should possess neither inferiority nor superiority to the man, but in all things should be his equal. The holy pair were to have no interest independent of each other; and yet each had an individuality in thinking and acting for themselves. But after Eve's sin, as she was first in the transgression, the Lord told her that Adam should rule over her. She was to be in subjection to her husband, which was a part of the curse. The curse in many cases has made the lot of woman very grievous, and life a burden. God has given superiority to man which he has in many respects abused in exercising his arbitrary power. Infinite wisdom devised the plan of redemption, which placed the race on a second probation by giving him another trial.

Satan uses men as his agents to lead those who love God to presumption; especially is this the case with those who are deluded by spiritualism. The spiritualists generally do not accept Christ as the Son of God, and they lead many souls to presumptuous sins through their infidelity. They even claim superiority over Christ, as did Satan in contest with the Prince of Life. Spiritualists whose souls are dyed with sins of a revolting character, and whose consciences are seared, dare to take the name of the spotless Son of God in

their polluted lips, and blasphemously unite his most exalted name with the vile-ness which marks their own polluted natures.

Men who bring in these damnable heresies will dare those who teach the word of God to enter into controversy with them, and some who are teaching the truth have not had the courage to withstand the challenge from this class, who are marked characters in the word of God. Some of our ministers have not had the moral courage to say to these men, God has warned us in his word in regard to you. He has given us a faithful description of your character and the heresies you hold. Some of our ministers, rather than to give this class any occasion to triumph, or charge them with cowardice, have met them in open discussion. But in discussing with spiritualists they do not meet merely the man, but Satan and his angels. They place themselves in communication with the powers of darkness, and encourage evil angels about them.

Spiritualists desire to give publicity to their heresies. And ministers who advocate Bible truth are helping them to do this when they consent to engage in discussion with them. They improve opportunities to get their heresies before the people, and

in every discussion with spiritualists some will be deceived by them. The very best course for us to pursue is to let them alone.

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### Power of Appetite.

One of the strongest temptations to man is upon the point of appetite. Between the mind and the body there is a mysterious and wonderful relation. They react upon each other. To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind. God cannot be glorified by his children's having sickly bodies, or dwarfed minds. To indulge the taste at the expense of health is a wicked abuse of the senses. Those who engage in any species of intemperance, in eating or drinking, waste the physical energies and weaken moral power. They will feel the retribution which follows the transgression of physical law.

The Redeemer of the world knew that the indulgence of appetite would bring physical debility and deaden the perceptive organs, so that sacred and eternal things would not be discerned. Christ knew that the world was given up to glut-

tony, and that this indulgence would pervert the moral powers. If the indulgence of appetite was so strong upon the race as to require a fast of nearly six weeks by the divine Son of God, in behalf of man, to break its power, what a work is before the Christian in order that he may overcome, even as Christ overcame. The strength of the temptation to indulge perverted appetite can be measured only by the inexpressible anguish of Christ in that long fast in the wilderness.

Christ knew that in order to successfully carry forward the plan of salvation he must commence the work of redeeming man just where the ruin began. Adam fell upon the point of appetite. In order to impress upon man his obligations to obey the law of God, Christ began his work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race were chiefly attributable to the indulgence of perverted appetite.

There is a solemn responsibility upon all, especially upon ministers who teach the truth, to overcome upon the point of appetite. The usefulness of ministers of Christ would be much greater if they had control of their appetites and passions; and their mental and moral powers would be stronger if they should combine physical



labor with mental exertion. They could, with strictly temperate habits, with mental and physical labor combined, accomplish a far greater amount of labor and preserve clearness of mind. If they would pursue such a course their thoughts and words would flow more freely, their religious exercises would be more energized, and the impressions made upon their hearers would be more marked.

Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system, and will blunt the keener and holier emotions. Strict temperance in eating and drinking is highly essential for the healthy preservation and vigorous exercise of all the functions of the body. Strictly temperate habits, combined with the exertion of the muscles as well as the exercise of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary.

As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of feebleness which is apparent everywhere.

Intemperance commences at our tables, in the use of unhealthful food. After a

time, through continual indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh-meats, produce an immediate effect. Under the influence of these poisons the nervous system is excited. In some cases, for the time being, the intellect seems to be invigorated and the imagination is more vivid. Because this is the result of these stimulants many conclude that they really need them, and continue the use of those things which produce for the time being such agreeable results. But there is always an after result. There is reaction. The nervous system has been unduly excited to borrow power from the future resources of strength for present use.

All this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system, will there be a letting down of the power of the organs that have been thus excited after the stimulus has lost its force. The appetite is educated to crave something stronger, which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. As the appetite is indulged

the demand will be more frequent and the power of control more difficult. The more the appetite is indulged the more the system becomes debilitated and unable to do without this unnatural stimulus, and the passion for these things increases until the will is overborne, and there seems to be no power to deny the unnatural craving for these indulgences.

The only safe course is to touch not, taste not, and handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. There is double necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite. The present generation have less power of self-control than those who have lived several generations back. Those who have indulged the appetite for these stimulants have transmitted their depraved appetites and passions to their children, and greater moral power is required to resist the indulgence of intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance and not venture in the path of danger.

The great end for which Christ endured that long fast in the wilderness was to teach us the necessity of self-denial and

temperance. This work should commence at our tables, and should be strictly carried out in all the concerns of life. The Redeemer of the world came from Heaven to help man in his weakness, that he might become strong in the power which he came to bring him, to overcome appetite and passion, and might be victor on every point.

Many parents educate the tastes of their children, and form their appetites. They indulge them in eating flesh-meats, and in drinking tea and coffee. The highly seasoned flesh-meats, and tea and coffee, which some mothers encourage their children to use, are preparing the way for them to crave stronger stimulants, as tobacco, and the use of tobacco encourages the appetite for liquor. The use of tobacco and liquor invariably lessens nerve power.

If Christians would have their moral sensibilities aroused upon the subject of temperance in *all things*, they could, by their example, commencing at their tables, help those who are weak in self-control, and almost powerless to resist the cravings of appetite. If we could realize that our eternal destiny depends upon strictly temperate habits, and that the habits we form in this life will affect our eternal interests, we should work to the point of strict temperance in eating and in drinking. By

our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death. Our sisters can do much in the great work of the salvation of others, by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, and in forming habits of temperance in all things, and encouraging self-denial and benevolence for the good of others.

Notwithstanding the example Christ has given us in the wilderness of temptation by denial of appetite and overcoming its power, there are many Christian mothers who are, by their example, and in the education of their children, preparing them to become gluttons and wine-bibbers. Children are frequently indulged in eating what they choose, and when they please, without reference to health. There are many children who are educated gormands from their babyhood. Through indulgence of appetite they are made dyspeptics at an early age. Intemperance in eating, and self-indulgence, grow with their growth, and strengthen with their strength. Mental and physical vigor are sacrificed through the indulgence of parents. A habit becomes established for certain articles of food from which they