THE *Leviticus* OF THE DAVIDIAN SEVENTH-DAY ADVENTISTS



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PREFACE

Provisional in set-up as well as in name, the Davidian Seventh-day Adventist Association exists solely to accomplish a divinely appointed work within the Seventh-day Adventist denomination, wherein it therefore strictly confines its activities. As its work therewithin draws to a close, and the "servants of our God" (Rev. 7:3) are sealed, its name will be changed (Isa. 56:5; 62:2; 65:15) and its purpose and its work will become all-embracing to the gospel (Matt. 17:11; Acts 3:21, Isa. 61:4-7). Then its Constitution and By-Laws as herein codified will become fully operative.

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The Davidian Seventh-Day Adventists

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THE LEVITICUS
of
The Davidian Seventh-day Adventists
CONSTITUTION
ARTICLE I–NAME

Section 1. This Association shall be known provisionally as The Davidian Seventh-day Adventists, the prophetic off-spring of the parent Seventh-day Adventist, the Laodicean, church.

The name, Davidian, deriving from the name of the king of Ancient Israel, accrues to this Association by reason of its following aspects: First, it is dedicated to the work of announcing and bringing forth the restoration (as predicted in Hosea 1:11; 3:5) of David's kingdom in antitype, upon the throne of which Christ, "the son of David," is to sit. Second, it purports itself to be the first of the first fruits of the living, the vanguard from among the present-day descendants of those Jews who composed the Early Christian Church. With the emergence of this vanguard and its army, the first fruits, from which are elected the 12,000 out of each of the twelve tribes of Jacob, "the 144,000" (Rev. 14:1; 7:2-8) who stand on Mount Zion with the Lamb (Rev. 14:1; 7:2-8), the reign of antitypical David begins.

The name Seventh-day Adventist, which this Association inherits from the parent denomination, is provisional (Isa. 62:2) and only for the duration of its work within the parent denomination.

Section 2. The Association's literature, *The Shepherd's Rod Series*, draws its title from the Rod of Moses the shepherd of Midian. In the exodus of his day, it was that *Rod* which emancipated the children of Israel from the Egyptians and later smote the waters of the Red Sea, providing a haven of refuge for the fugitives and setting a death-trap for their pursuers. For this reason the literature takes the name "Shepherd's Rod" to identify and distinguish its special work, of which Isaiah wrote: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11:11); and to call attention to the singular fulfillment of Micah's prophecy: "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: *Hear ye the Rod,* and *Who* hath appointed it." Mic. 6:9.

ARTICLE II–OBJECT

Section 1. The object of this Association is to bring about among God's people that reformation called for in the *Testimonies for the Church*, Volume 9, page 126, as the prerequisite movement to sounding the "Eleventh-Hour Call" (Matt. 20:6, 7) of "the everlasting gospel … to every nation, and kindred, and tongue, and people." Rev. 14:6. Through this call, the Loud Cry of the three angels' messages, it is to gather "the people of the saints of the Most High" (Dan. 7:27) into the kingdom "which shall never be destroyed … but … shall break in pieces and consume all … kingdoms." Dan. 2:44. Thus it shall usher in the reign of Christ as Lord of lords and King of kings over all the earth forever and ever.

ARTICLE III–MEMBERSHIP

Section 1. The membership of this Association shall be composed only of persons who subscribe to the whole credenda and embody in their lives the whole agenda of the aforesaid Association.

ARTICLE IV–OFFICERS AND THEIR DUTIES

Section 1.

(a) The regular officers of this Association

shall be a president, a vice president, a secretary, and a treasurer.

(b) The president shall be called and chosen in accordance with the procedure set forth in Exodus, chapter three, verses ten, fifteen, and sixteen; chapter four, verse seventeen; Ezekiel, chapter three, verse seventeen; and Luke, chapter six, verse thirteen.

(c) All other officers of this Association shall be appointed in accordance with the procedure set forth in Numbers, chapter eleven, verses sixteen, seventeen, twenty-four, and twenty-five, and in Acts, chapter six, verses one to seven; and chapter thirteen, verses one to three.

Section 2. The president shall, as typed in Exodus, chapter four, and in Numbers, chapter sixteen, verses twelve and twenty-five to thirty-two, act as chairman of the Executive Council as chief administrator of the affairs of the Association, and as a worker and minister in the general interest of the Association.

Section 3. The vice president shall, in accordance with the example recorded in Exodus, chapter seven, verses one and two, assist the president in administering the affairs of the Association.

Section 4. The secretary shall keep the proceedings of all meetings of the Association, and perform such other duties as are in keeping with the nature of the office.

Section 5. The treasurer shall receive all funds of the Association and disburse them in accordance with the examples recorded in the following scriptures: Exodus, chapter thirty-six, verse three; Ezra, chapter eight, verses twenty-one, twenty-four to thirty; Acts, chapter four, verses thirty-five to thirty-seven; and chapter six, verse three.

ARTICLE V–SESSIONS

Section 1. This Association shall hold regular sessions at such time and place as the Executive Council shall designate by a notice published in *The Symbolic Code*, the official organ of the organization, in two consecutive issues before the date of the opening of the session.

Section 2.

(a) Special sessions may be called in the same manner in which a regular session is called.

(b) The decisions at special sessions shall have the same force as those at regular sessions.

ARTICLE VI-BY-LAWS

Section 1. By-laws may embrace any provision not inconsistent with the Constitution.

Section 2. The Association, at any session thereof, may enact, amend, or repeal by-laws by such a representation and vote as is exampled in *The Acts of the Apostles,* pages 195, 196.

BY-LAWS

ARTICLE I–EXECUTIVE COUNCIL

Section 1.

(a) The Executive Council shall be patterned after the council described in Acts, chapter six, verses two to six.

(b) It shall have full executive and administrative power between sessions of the Association.

(c) It shall be vested with authority to grant credentials and licenses, and to fill vacancies that may occur in any of the Association's offices. save the office of President.

Section 2. A majority of the full membership of the Executive Council shall, after due notice to available members, constitute a quorum of the Executive Council.

Section 3.

(a) Meetings of the Executive Council may be called by the chairman or by any member of the Council so appointed or delegated by him.

(b) Meetings may be convoked at any time.

(c) They shall be held at the general headquarters, unless otherwise designated by a quorum of the Council.

Section 4. Minority meetings of less than seven members of the Council may be held at the General Administrative Office

for the transaction of necessary or routine business.

ARTICLE II–LABORERS' COMPENSATION

Section 1. The compensation and expenses of all laborers in the employ of the Association shall be determined and adjusted by the Executive Council.

Section 2.

(a) The essential working funds of the Association shall consist of tithes and offerings.

(b) Adventitious funds shall consist of donations, bequests, legacies, and internal revenues.

ARTICLE III–ORDINATION OF MINISTERS

Section 1.

(a) The Davidian Seventh-day Adventists shall recognize only the Scriptural law of ordination; to wit: (1) that the call to the gospel ministry must come from God to the individual, and that (2) it must be followed in strict fidelity to the requirements of gospel order, as enunciated in Luke, chapter ten, verses three to nine; Matthew, chapter ten, verses five to eleven; and First Timothy, chapter three, verses one to seven.

(b) As and when evidence is had in full proof that one's ministry fulfills these requirements, the Executive Council shall

then authorize recognition of his calling to engage in the sacred work of the ministry as basically defined in Matthew, chapter ten, and shall either ordain or license him as the case may warrant.

Section 2. An ordained minister shall be invested with the right to preach and teach the truths, the principles, and the lessons, and to perform the ministerial duties, services, and ceremonies, set forth in the Scriptures.

Section 3. A licensed minister shall be invested with the right to preach and teach the truths, the principles, and the lessons set forth in the Scriptures, but not to perform the ministerial duties, services and ceremonies therein set forth, except on occasions such as warrant the Council's specially authorizing said rights.

ORIGIN, NAME, MISSION, PATTERN

The *Davidians* are the upshoot from decadent Seventh-day Adventism prophetically envisioned in Ezekiel, chapter nine. Its members are in the main those who have been cast out and deprived of the fellowship of their Seventh-day Adventist churches. Thus being separated from their church and denied its name because of their having given heed to the voice of the *Rod*, the voice of the Good Shepherd, they are called by the name imbedded in the work of the *Rod*, "Davidian Seventh-day Adventists," until the time when they shall be "called by a new name, which the mouth of the Lord shall name." Isa. 62:2.

Thus raised of necessity, not of choice, this Association within the Seventh-day Adventist organization is ordained to the work of a threefold end: (1) It is to go to the house of "Israel and Judah" (Ezek. 9:9), and "say to them that were bidden, Come, for all things are now ready." Luke 14:17. And though they who first hear the call may excuse themselves (Luke 14:18-20), "the poor, and the maimed, and the halt, and the blind" from "the streets and lanes of the city" (Luke 14:21, 22) will respond. (2) Accordingly, it is to implement that "great reformatory movement" and purification called for "among God's people." – *Testimonies for the Church*, Vol.

5, page 80; Vol. 9, page 126. With the consequent fruits of this work, the *first* of the harvest, it is to usher in the Kingdom (Mic. 4:1, 2). (3) Then with a loud cry it is to "go into the highways and hedges" (Luke 14:23), preaching "the everlasting gospel… unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6), "baptizing…in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever" Christ commanded (Matt. 28: 19, 20). With the consequent fruits of this work, the *second* of the harvest, it is to enlarge the Kingdom until it fills the whole earth (Dan. 2:35).

Thus in demonstrating "through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15:19), the mighty power of the Kingdom, it is to give universal witness that Christ is with His church "alway, even unto the end of the world." Matt. 28:20.

Prophetically called into the Lord's vineyard at "the eleventh hour," The Davidian Seventh-day Adventists are proclaiming the Present Truth revealed in the unrolling of the prophetic scroll (*Testimonies for the Church*, Vol. 6, p. 17). Its momentous truths "open to those who lay hold of the divine assurances of God's Word," "wonderful possibilities" and

"privileges and duties which they do not even suspect to be in the Bible." – *Testimonies for the Church*, Vol. 8, p. 322.

As fundamental to their structure of Scripture interpretation, the Davidians hold that "the experiences of Israel were recorded for our instruction" (*Education*, p. 50); that indeed "all these things happened unto them for ensamples: and … are written for *our* admonition, upon whom the ends of the world are come" (1 Cor. 10:11); that, therefore, where there is *not* a basic type, there can not be and is not a basic truth, an antitype; and that, consequently, those who do not "hear … Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

Accordingly, this reformatory association, intestine to the Seventh-day Adventist organization, embraces an all-inclusive Scriptural fundamentalism. And it is necessarily endowed with Constitution and By-laws embodying the governmental principles and system of the fourfold succession of the Exodus movement, the Davidian monarchy, the Judges, and the Apostles, as illuminated by *The Spirit of Prophecy i*n the following passages revealing that God is the center of authority and that men of His appointment are the administrators of His law:

GOVERNMENT

THE MOSAIC – A COUNTERPART

"The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;' and, lastly officers who might be employed for special duties." – Patriarchs and Prophets, p. 374.

"In harmony with this plan, 'Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.'

"Later, when choosing seventy elders to share with him the responsibilities of leadership, Moses was careful to select as his helpers, men possessing dignity, sound judgment, and experience. In his charge to these elders at the time of their ordination, he outlined some of the qualifications that fit a man to be a wise ruler in the church. 'Hear the causes between your brethren,' said Moses, 'and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great, ye shall not be afraid of the face of man; for the judgment is God's." – *The Acts of the Apostles*, pp. 93, 94.

"The government of Israel was administered in the name and by the authority of God. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given; they had no authority to legislate for the nation. This was, and continued to be, the condition of Israel's existence as a nation. From age to age, men inspired by God were sent to instruct the people, and to direct in the enforcement of the laws." – *Patriarchs and Prophets*, p. 603.

THE DAVIDIC – A COUNTERPART

"King David, toward the close of his reign, delivered a solemn charge to those bearing the burden of the work of God in

his day. Summoning to Jerusalem 'all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers and with the mighty men, and with all the valiant men,' the aged king solemnly charged them, 'in the sight of all Israel the congregation of the Lord, and in the audience of our God,' to 'keep and seek for all the commandments of the Lord your God.'

"To Solomon, as one called to occupy a position of leading responsibility, David gave a special charge: 'Thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever. Take heed now; for the Lord hath chosen thee: … be strong.' " – *The Acts of the Apostles,* pp. 94, 95.

THE EZRAIC – A COUNTERPART

Again: "As a special precaution in safeguarding the treasure, Ezra 'separated twelve of the chief of the priests,' – men whose faithfulness and fidelity had been proved, – 'and weighed unto them the silver,

and the gold, and the vessels, even the offering of the house of our God, which the king and his counselors, and his lords, and all Israel there present, had offered.' These men were solemnly charged to act as vigilant stewards over the treasure entrusted to their care. 'Ye are holy unto the Lord,' Ezra declared; 'the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.'

"The care exercised by Ezra in providing for the transportation and safety of the Lord's treasure, teaches a lesson worthy of thoughtful study. Only those whose trustworthiness had been proved, were chosen; and they were instructed plainly regarding the responsibility resting on them. In the appointment of faithful officers to act as treasurers of the Lord's goods, Ezra recognized the necessity and value of order and organization in connection with the work of God." – *Prophets and Kings*, pp. 616, 617.

THE APOSTOLIC – A COUNTERPART

"The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David, were also to be followed by those given the

oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a position of leading responsibility in the church, 'must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.' " – *The Acts of the Apostles*, p. 95.

"Summoning a meeting of the believers, the apostles were led by the Holy Spirit to outline a plan for the better organization of all the working forces of the church. The time had come, the apostles stated, when the spiritual leaders having the oversight of the church should be relieved from the task of distributing to the poor and from similar burdens, so that they might be free to carry forward the work of preaching the gospel. 'Wherefore, brethren,' they said, 'look ye out among you seven men of honest report full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will

give ourselves continually to prayer, and to the ministry of the word.' This advice was followed, and by prayer and the laying on of hands, seven chosen men were solemnly set apart for their duties as deacons.

"The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church; and by their prudent management and their godly example, they were an important aid to their fellow-officers in binding together the various interests of the church into a united whole.

"That this step was in the order of God, is revealed in the immediate results for good that were seen. "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." This ingathering of souls was due both to the greater freedom secured by the apostles, and to the zeal and power shown by the seven deacons. The fact that these brethren had been ordained for the special work of looking after the needs of the poor, did not exclude them from teaching the faith. On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success." – *Id*., pp. 89, 90.

ORDER

"God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it." – *Patriarchs and Prophets*, p. 376.

"God is not the author of confusion, but of peace, as in all churches of the saints." He requires that order and system be observed in the conduct of church affairs today, no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness, so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, the human instrumentality co-operating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God." – *The Acts of the Apostles*, p. 96.

"The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church, should be spent in dealing with the weightier matters demanding spe-

cial wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle. 'Every great matter they shall bring unto thee,' Jethro proposed to Moses, 'but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.' " – *The Acts of the Apostles*, p. 93.

THE OLD TESTAMENT CHURCH – A COUNTERPART

"The Hebrew camp was arranged in exact order. It was separated into three great divisions, each having its appointed position in the encampment. In the center was the tabernacle, the abiding place of the invisible King. Around it were stationed the priests and Levites. Beyond these were encamped all the other tribes.

"To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward, they were to strike the sacred tent; when a halting-place was reached, they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special

position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north the Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed.

"The position of each tribe also was specified. Each was to march and to encamp beside its own standard, as the Lord had commanded: 'Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.' 'As they encamp, so shall they set forward, every man in his place by their standards.' The mixed multitude that had accompanied Israel from Egypt were not permitted to occupy the same quarters with the tribes but were to abide upon the outskirts of the camp, and their offspring were to be excluded from the community until the third generation.

* * *

"In all the journeyings of Israel, 'the ark of the covenant of the Lord went before them, … to search out a resting place for them.' Borne by the sons of Kohath, the sacred chest containing God's holy law was to lead the van. Before it went Moses and Aaron; and the priests, bearing silver

trumpets, were stationed near. These priests received directions from Moses, which they communicated to the people by the trumpets. It was the duty of the leaders of each company to give definite directions concerning all the movements to be made, as indicated by the trumpets. Whoever neglected to comply with the directions given, was punished with death." – *Patriarchs and Prophets,* pp. 374, 375, 376.

THE NEW TESTAMENT CHURCH – COUNTERPART

"Only as they were united with Christ, could the disciples hope to have the accompanying power of the Holy Spirit, and the co-operation of angels of heaven. With the help of these divine agencies, they would present before the world a united front, and would be victorious in the conflict they were compelled to wage unceasingly against the powers of darkness. As they should continue to labor unitedly, heavenly messengers would go before them, opening the way; hearts would be prepared for the reception of truth, and many would be won to Christ. So long as they remained united, the church would go forth, 'fair as the moon, clear as the sun, and terrible as an army with banners.' Nothing could withstand her onward progress. The church would advance from victory to victory, gloriously fulfilling her divine mission of proclaiming the gospel to the world.

"The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel. Those to whom was given the responsibility of the general oversight of the church, were not to lord it over God's heritage, but, as wise shepherds, were to 'feed the flock of God, … being ensamples to the flock;' and the deacons were to be 'men of honest report, full of the Holy Ghost and wisdom.' These men were to take their position unitedly on the side of right, and to maintain it with firmness and decision. Thus they would have a uniting influence upon the entire flock.

"Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him. Some were endowed by the Holy Spirit with special gifts, – 'first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' But all these classes of workers were to labor in harmony.

" 'There are diversities of gifts, but the same Spirit. And there are differences of

administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.' " – *The Acts of the Apostles*, pp. 90-92.

"The order that was maintained in the early Christian church, made it possible for them to move forward solidly, as a well-disciplined army, clad with the armor of God. The companies of believers, though scattered over a large territory, were all members of one body; all moved in concert, and in harmony with one another. When dissension arose in a local church, as later it did arise in Antioch and elsewhere, and the believers were unable to come to an agreement among themselves, such matters were not permitted

to create a division in the church but were referred to a general council of the entire body of believers, made up of appointed delegates from the various local churches, with the apostles and elders in positions of leading responsibility. Thus the efforts of Satan to attack the church in isolated places, were met by concerted action on the part of all, and the plans of the enemy to disrupt and destroy were thwarted." – *Id*., pp. 95, 96.

"The Bible specially teaches us to beware of lightly bringing accusations against those whom God has called to act as His ambassadors. The apostle Peter, describing a class who are abandoned sinners, says, 'Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.' And Paul, in his instruction for those who are placed over the church, says, 'Against an elder receive not an accusation, but before two or three witnesses.' He who has placed upon men the heavy responsibility of leaders and teachers of His people, will hold the people accountable for the manner in which they treat His servants. We are to honor those whom God has honored." – *Patriarchs and Prophets*, p. 386.

DISCIPLINE

"God had chosen Moses, and had put His Spirit upon him; and Miriam and Aaron, by their murmurings, were guilty of disloyalty, not only to their appointed leader, but to God Himself. The seditious whisperers were summoned to the tabernacle, and brought face to face with Moses. 'And Jehovah came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam.' Their claim to the prophetic gift was not denied, God might have spoken to them in visions and dreams. But to Moses, whom the Lord Himself declared 'faithful in all Mine house,' a nearer communion had been granted. With *him* God spake mouth to mouth. 'Wherefore then were ye not afraid to speak against My servant Moses? And the anger of the Lord was kindled against them, and He departed.' The cloud disappeared from the tabernacle in token of God's displeasure, and Miriam was smitten. She 'became leprous, white as snow.' Aaron was spared, but he was severely rebuked in Miriam's punishment. Now, their pride humbled in the dust, Aaron confessed their sin, and entreated that his sister might not be left to perish by that loathsome and deadly scourge. In answer to the prayers of Moses, the leprosy was cleansed. Miriam was, however, shut out of the camp for seven days. Not until she was banished from the encampment

did the symbol of God's favor again rest upon the tabernacle. In respect for her high position, and in grief at the blow that had fallen upon her, the whole company abode in Hazeroth, awaiting her return." – Id., pp. 384, 385.

Later "a deep-laid conspiracy was formed, the result of a determined purpose to overthrow the authority of the leaders appointed by God Himself.

"Korah, the leading spirit in this movement, was a Levite, of the family of Kohath, and a cousin of Moses, he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position, and aspired to the dignity of the priesthood. The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to jealousy and dissatisfaction, and for some time Korah had been secretly opposing the authority of Moses and Aaron, though he had not ventured upon any open act of rebellion. He finally conceived the bold design of over-throwing both the civil and the religious authority. He did not fail to find sympathizers. Close to the tents of Korah and the Kohathites, on the south side of the tabernacle, was the encampment of the tribe of Reuben, the tents of Dathan and Abiram, two princes of this tribe, being near that of Korah. These princes readily

joined in his ambitious schemes. Being descendants from the eldest son of Jacob, they claimed that the civil authority belonged to them, and they determined to divide with Korah the honors of the priesthood.

"The state of feeling among the people favored the designs of Korah. In the bitterness of their disappointment, their former doubts, jealousy, and hatred had returned, and again their complaints were directed against their patient leader. The Israelites were continually losing sight of the fact that they were under divine guidance. They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from Him Moses received all his directions.

"They were unwilling to submit to the terrible sentence that they must all die in the wilderness and hence they were ready to seize upon every pretext for believing that it was not God but Moses who was leading them, and who had pronounced their doom. The best efforts of the meekest man upon the earth could not quell the insubordination of this people; and although the marks of God's displeasure at their former perverseness were still before them in their broken ranks and missing numbers, they did not take the lesson to heart. Again they were overcome by temptation.

* * *

"They were successful in alienating two hundred and fifty princes, men of renown in the congregation. With these strong and influential supporters they felt confident of making a radical change in the government, and greatly improving upon the administration of Moses and Aaron.

"Jealousy had given rise to envy, and envy to rebellion. They had discussed the question of the right of Moses to so great authority and honor until they had come to regard him as occupying a very enviable position, which any of them could fill as well as he. And they deceived themselves and one another into thinking that Moses and Aaron had themselves assumed the positions they held. The discontented ones said that these leaders had exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, but their house was not entitled to distinction above others in Israel; they were no more holy than the people, and it should be enough for them to be on a level with their brethren, who were equally favored with God's special presence and protection.

"The next work of the conspirators was with the people. To those who are in the wrong, and deserving of reproof, there is nothing more pleasing than to receive sympathy and praise. And thus Korah and his associates gained the attention and enlisted the support of the congregation.

The charge that the murmurings of the people had brought upon them the wrath of God, was declared to be a mistake. They said that the congregation were not at fault, since they desired nothing more than their rights, but that Moses was an overbearing ruler; that he had reproved the people as sinners, when they were a holy people, and the Lord was among them.

* * *

"In this work of disaffection there was greater union and harmony among the discordant elements of the congregation than had ever before existed. Korah's success with the people increased his confidence and confirmed him in his belief that the usurpation of authority by Moses, if unchecked, would be fatal to the liberties of Israel; he also claimed that God had opened the matter to him, and had authorized him to make a change in the government before it should be too late. But many were not ready to accept Korah's accusations against Moses. The memory of his patient, self-sacrificing labors came up before them, and conscience was disturbed. It was therefore necessary to assign some selfish motive for his deep interest for Israel, and the old charge was reiterated, that he had led them out to perish in the wilderness, that he might seize upon their possessions.

"For a time this work was carried on secretly. As soon, however, as the movement

had gained sufficient strength to warrant an open rupture, Korah appeared at the head of the faction, and publicly accused Moses and Aaron of usurping authority which Korah and his associates were equally entitled to share. It was charged, further, that the people had been deprived of their liberty and independence. 'Ye take too much upon you,' said the conspirators,' said the conspirators, 'seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?'

"Moses had not suspected this deep-laid plot, and when its terrible significance burst upon him, he fell upon his face in silent appeal to God. He arose sorrowful indeed, but calm and strong. Divine guidance had been granted him. 'Even tomorrow,' he said, 'the Lord will show who are His, and who is holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him.' The test was to be deferred until the morrow, that all might have time for reflection. Then those who aspired to the priesthood were to come each with a censer, and offer incense at the tabernacle in the presence of the congregation. The law was very explicit that only those who had been ordained to the sacred office should minister in the sanctuary. And even the priests, Nadab and Abihu, had been destroyed for venturing

to offer 'strange fire,' in disregard of a divine command. Yet Moses challenged his accusers, if they dared enter upon so perilous an appeal, to refer the matter to God.

"Singling out Korah and his fellow-Levites Moses said, 'Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And He hath brought thee near to Him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? for which cause both thou and all thy company are gathered together against the Lord. And what is Aaron, that ye murmur against him?'

"Dathan and Abiram had not taken so bold a stand as had Korah and Moses, hoping that they might have been drawn into the conspiracy without having become wholly corrupted, summoned them to appear before him, that he might hear their charges against him. But they would not come, and they insolently refused to acknowledge his authority. Their reply, uttered in the hearing of the congregation, was, 'Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou

hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? We will not come up.'

* * *

"On the morrow, the two hundred and fifty princes, with Korah at their head, presented themselves, with their censers. They were brought into the court of the tabernacle, while the people gathered without, to await the result. It was not Moses who assembled the congregation to behold the defeat of Korah and his company, but the rebels, in their blind presumption had called them together to witness their victory. A large part of the congregation openly sided with Korah, whose hopes were high of carrying his point against Aaron.

"As they were thus assembled before God, 'the glory of the Lord appeared unto all the congregation.' The divine warning was communicated to Moses and Aaron, 'Separate yourselves from among this congregation, that I may consume them in a moment.' But they fell upon their faces with the prayer, 'O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?'

"Korah had withdrawn from the assembly, to join Dathan and Abiram, when Moses, accompanied by the seventy elders,

went down with a last warning to the men who had refused to come to him. The multitudes followed, and before delivering his message, Moses, by divine direction, bade the people, 'Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.' The warning was obeyed, for an apprehension of impending judgment rested upon all. The chief rebels saw themselves abandoned by those whom they had deceived, but their hardihood was unshaken. They stood with their families in the door of their tents, as if in defiance of the divine warning.

"In the name of the God of Israel, Moses now declared, in the hearing of the congregation: 'Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord.'

"The eyes of all Israel were fixed upon Moses as they stood, in terror and expectation, awaiting the event. As he ceased speaking, the solid earth parted, and the rebels went down alive into the pit, with

all that pertained to them, and 'they perished from among the congregation. The people fled self-condemned as partakers in the sin.

"But the judgments were not ended. Fire flashing from the cloud consumed the two hundred and fifty princes who had offered incense. These men, not being the first in rebellion, were not destroyed with the chief conspirators. They were permitted to see their end, and to have an opportunity for repentance; but their sympathies were with the rebels, and they shared their fate.

"When Moses was entreating Israel to flee from the coming destruction, the divine judgment might even then have been stayed, if Korah and his company had repented and sought forgiveness. But their stubborn persistence sealed their doom. The entire congregation were sharers in their guilt, for all had, to a greater or less degree sympathized with them. Yet God in His great mercy made a distinction between the leaders in rebellion and those whom they had led. The people who had permitted themselves to be deceived were still granted space for repentance. Over-whelming evidence had been given that they were wrong, and that Moses was right. The signal manifestation of God's power had removed all uncertainty.

* * *

"All Israel had fled in alarm at the cry of the doomed sinners who went down in

to the pit, for they said, 'Lest the earth swallow us up also.' 'But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.' And they were about to proceed to violence against their faithful, self-sacrificing leaders.

* * *

"But the minister of wrath had gone forth, the plague was doing its work of death. By his brother's direction, Aaron took a censer, and hastened into the midst of the congregation to 'make an atonement for them.' 'And he stood between the dead and the living.' As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed, but not until fourteen thousand of Israel lay dead, an evidence of the guilt of murmuring and rebellion.

"But further evidence was given that the priesthood had been established in the family of Aaron. By divine direction each tribe prepared a rod, and wrote upon it the name of the tribe. The name of Aaron was upon that of Levi. The rods were laid up in the tabernacle, 'before the testimony.' The blossoming of any rod was to be a token that the Lord had chosen that tribe for the priesthood. On the morrow, 'behold, the rod of Aaron for the house of Levi was budded and brought forth buds, and bloomed blossoms and yielded almonds.'

It was shown to the people, and afterward laid up in the tabernacle as a witness to succeeding generations. This miracle effectually settled the question of the priesthood.

"It was now fully established that Moses and Aaron had spoken by divine authority; and the people were compelled to believe the unwelcome truth that they were to die in the wilderness. 'Behold,' they exclaimed, we die, we perish, we all perish. They confessed that they had sinned in rebelling against their leaders, and that Korah and his company had suffered from the just judgment of God.' – *Id*., pp. 395-403.

In the days of Ezra, a few of the chief men of Israel approached him with a serious complaint. "Some of 'the people of Israel, and the priests, and the Levites,' had so far disregarded the holy commands of Jehovah as to intermarry with the surrounding peoples. 'They have taken of their daughters for themselves, and for their sons,' Ezra was told, 'so that the holy seed have mingled themselves with the people' of heathen lands; 'yea, the hand of the princes and rulers hath been chief in this trespass.'

* * *

"At the time of the evening sacrifice, Ezra rose, and once more rending his garment and his mantle he fell upon his knees, and unburdened his soul in supplication to Heaven. Spreading out his hands

unto the Lord, he exclaimed, 'O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

* * *

"One of those present, Shechaniah by name, acknowledged as true all the words spoken by Ezra. 'We have trespassed against our God,' he confessed, 'and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.' Shechaniah proposed that all who had transgressed should make a covenant with God to forsake their sin, and to be adjudged 'according to the law.' 'Arise,' he bade Ezra; 'for this matter belongeth unto thee: we also will be with thee: be of good courage.' 'Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word.'

"This was the beginning of a wonderful reformation. With infinite patience and tact, and with a careful consideration for the rights and welfare of every individual concerned, Ezra and his associates strove to lead the penitent of Israel into the right way. Above all else, Ezra was a teacher of the law; and as he gave personal attention to the examination of every case, he sought to impress the people with the holiness of this law, and the blessings to be gained through obedience." – *Prophets and Kings,* pp. 619-622.

EDUCATION

SCHOOL PATTERN AND CURRICULUM

True Object of Education

"The true object of education is to restore the image of God in the soul. In the beginning, God created man in His own likeness. He endowed him with noble qualities. His mind was well balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was first created, is the great object of life, – the object that underlies every other. It is the work of parents and teachers, in the education of the youth to co-operate with the divine purpose; and in so doing they are 'laborers together with God.'

* * *

" 'The fear of the Lord is the beginning of wisdom; and *the knowledge of the Holy* is understanding.' The great work of life is character-building; and a knowledge of God is the foundation of all true education. To impart this knowledge, and to mould the character in harmony with it, should be the object of the teacher's work.

The law of God is a reflection of His character. Hence the psalmist says, 'All Thy commandments are righteousness;' and 'through Thy precepts I get understanding.' " – *Patriarchs and Prophets,* pp. 595, 596.

Early Training of Youth

"In the laws committed to Israel, explicit instruction was given concerning education. To Moses at Sinai God had revealed Himself as 'merciful and gracious, long-suffering, and abundant in goodness and truth.' These principles, embodied in His law, the fathers, and mothers in Israel were to teach their children. Moses by divine direction declared to them: 'These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.'" – *Education*, p. 40.

"The Lord Himself directed the education of Israel. His care was not restricted to their religious interests; whatever affected their mental or physical well-being was also the subject of divine providence, and came within the sphere of divine law.

"God had commanded the Hebrews to teach their children His requirements, and to make them acquainted with all His dealings

with their fathers. This was one of the special duties of every parent, – one that was not to be delegated to another. In the place of stranger lips, the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life. The mighty works of God in the deliverance of His people, and the promises of the Redeemer to come, were to be often recounted in the homes of Israel; and the use of figures and symbols caused the lessons given to be more firmly fixed in the memory. The great truths of God's providence and of the future life were impressed on the young mind. It was trained to see God alike in the scenes of nature and the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks, – all spoke of the Creator. The solemn service of sacrifice and worship at the sanctuary, and the utterances of the prophets, were a revelation of God.

"Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned from the lips of his

'grandmother Lois, and his mother Eunice,' the truths of Holy Writ.

Schools of the Prophets

"Further provision was made for the instruction of the young, by the establishment of the schools of the prophets. If a youth desired to search deeper into the truths of the Word of God, and to seek wisdom from above, that he might become a teacher in Israel, these schools were open to him. The schools of the prophets were founded by Samuel, to serve as a barrier against the wide-spread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God, and studied His Word and His works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They enjoyed the respect and confidence of the people both for learning and piety.

"In Samuel's day there were two of these schools, – one at Ramah, the home of the

prophet, and the other at Kirjathjearim, where the ark then was. Others were established in later times.

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"The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry. The manner of instruction was far different from that in the theological schools of the present day, from which many students graduate with less real knowledge of God and religious truth than when they entered. In those schools of the olden time it was the grand object of all study to learn the will of God, and man's duty toward Him. In the records of sacred history were traced the footsteps of Jehovah. The great truths set forth by the types were brought to view, and faith grasped the central object of all that system, – the Lamb of God that was to take away the sin of the world.

"A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellects brought forth from the treasure-house of God, things new and old, and the Spirit of God was manifested in prophecy and sacred song.

* * *

"The pupils of these schools sustained

themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor. By the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of the apostles, Paul and Aquila were no less honored because they earned a livelihood by their trade of tent-making." – Patriarchs and Prophets, pp. 592-594.

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"The physical as well as the religious training practiced in the schools of the Hebrews may be profitably studies. The worth of such training is not appreciated. There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment, the laws that control our physical being must be heeded. To secure a strong, well-balanced character, both the mental and the physical powers must be exercised and developed. What study can be more important for the young than that which treats of this wonderful organism that God has committed to us, and of the laws by which it may be preserved in healthy

"And now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor, by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for his support, still he should be taught to work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong and active mind and a noble character.

"Every student should devote a portion of each day to active labor. Thus habits of industry would be formed, and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education; for in encouraging activity, diligence, and purity, we are coming into harmony with the Creator." – *Id*., p. 601.

"Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that

should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work, and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden-bearers. Proper students also should in this way be educated to bear responsibilities, and to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work.

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"The exercise that teaches the hand to be useful, and trains the young to bear their share of life's burdens, gives physical strength, and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others. God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life.

"Brain and muscle must be taxed proportionately, if health and vigor are to be maintained. The youth can then bring to the study of the Word of God healthy perception and well-balanced nerves. They will have wholesome thoughts, and can retain the precious things that are brought from the Word. They will digest its truths,

and as a result will have brain-power to discern I what is truth. Then, as occasion demands, they, can give to every man that asks a reason of the hope that is in them with meekness and fear." – Testimonies, Vol. 6, pp. 179, 180.

Bible and Nature as Textbooks

"As an educating power, the Bible is without a rival. In the Word of God the mind finds subject for the deepest thought, the loftiest aspiration. The Bible is the most instructive history that men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. It lights up the far distant past, where human research seeks vainly to penetrate. In God's Word we behold the power that laid the foundation of the earth and that stretched out the heavens. Here only can we find a history of our race unsullied by human prejudice or human pride. Here are recorded the struggles, the defeats, and the victories of the greatest men this world has ever known. Here the great problems of duty and destiny are unfolded. The curtain that separates the visible from the invisible world is lifted, and we behold the conflict of the opposing forces of good and evil, from the first entrance of sin, to the final triumph of righteousness and truth, and all is but a revelation of the character of God. In the reverent contemplation of the truths presented in His Word, the mind

of the student is brought into communion with the infinite mind. Such a study will not only refine and ennoble the character, but it cannot fail to expand and invigorate the mental powers.

"The teaching of the Bible has a vital bearing upon man's prosperity in all the relations of this life. It unfolds the principles that are the cornerstone of a nation's prosperity, – principles with which is bound up the well-being of society, and which are the safeguard of the family, – principles without which no man can attain usefulness, happiness, and honor in this life, or can hope to secure the future, immortal life. There is no position in life, no phase of human experience, for which the teaching of the Bible is not an essential preparation. Studied and obeyed, the Word of God would give to the world men of stronger and more active intellect than will the closest application to all the subjects that human philosophy embraces. It would give men of strength and solidity of character, of keen perception and sound judgment, – men who would be an honor to God and a blessing to the world.

"In the study of the sciences also, we are to obtain a knowledge of the Creator. All true science is but an interpretation of the handwriting of God in the material world. Science brings from her research only fresh evidences of the wisdom and power of God. Rightly understood, both

the book of nature and the written word make us acquainted with God by teaching us something of the wise and beneficent laws through which He works.

"The student should be led to see God in all the works of creation. Teachers should copy the example of the Great Teacher, who from the familiar scenes of nature drew illustrations that simplified His teachings, and impressed them more deeply upon the minds of His hearers. The birds caroling in the leafy branches, the flowers of the valley, the lofty trees, the fruitful lands, the springing grain, the barren soil, the setting sun gilding the heavens with its golden beams, – all served as means of instruction. He connected the visible works of the Creator with the words of life which He spoke, that whenever these objects should be presented to the eyes of His hearers, their thoughts might revert to the lessons of truth He had linked with them." – *Patriarchs and Prophets*, pp. 596, 599.

"The Lord expects our teachers to expel from our schools those books that teach sentiments which are not in accordance with His Word, and to give place to those books that are of the highest value." – *Fundamentals of Christian Education*, p. 517.

QUALIFICATIONS AND DUTIES OF TEACHERS

"In selecting teachers we should use every precaution, knowing that this is as

solemn a matter as the selecting of persons for the ministry. Wise men who can discern character should make the selection; for the very best talent that can be secured is needed to educate and mould the minds of the young, and to carry on successfully the many lines of work that will need to be done by the teacher in our church schools. No person of an inferior or narrow cast of mind should be placed in charge of one of these schools. Do not place over the children young and inexperienced teachers who have no managing ability; for their efforts will tend to disorganization. Order is heaven's first law, and every school should in this respect be a model of heaven." – *Testimonies,* Vol. 6, pp. 200, 201.

"The best ministerial talent should be employed in teaching the Bible in our schools. Those selected for this work need to be thorough Bible students, and to have a deep Christian experience; and their salary should be paid from the tithe." – *Id*., pp. 134, 135.

"Before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner. He must be willing to be counselled. He cannot place his foot on the third, fourth, or fifth round of the ladder of progress before he has begun at the first round. Many feel that they are fitted for the work when they know scarcely anything about it. If

such are allowed to start out to labor in self-confidence, they will fail to receive that knowledge which it is their privilege to obtain, and will be doomed to struggle with many difficulties for which they are entirely unprepared." – F*undamentals of Christian Education*, p. 107.

"The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words and acts. He should have firmness of character and then he can mold the minds of his pupils, as well as instruct them in the sciences. The early education of youth generally shapes their characters for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct its powers so that they may be exercised to the very best account." – *Id*., p. 19.

"One may have sufficient education and knowledge in science to instruct; but has it been ascertained that he has tact and wisdom to deal with human minds? If instructors have not the love

of Christ abiding in the heart, they are not fit to be brought into connection with children, and to bear the grave responsibilities placed upon them, of educating these children and youth. They lack the higher education and training in themselves, and they know not how to deal with human minds. There is the spirit of their own insubordinate, natural hearts that is striving for the control, and to subject the plastic minds and characters of children to such a discipline, is to leave scars and bruises upon the mind that will never be effaced." – *Id*., pp. 260, 261.

"To place over young children teachers who are proud and unloving is wicked. A teacher of this stamp will do great harm to those who are rapidly developing character. If teachers are not submissive to God, if they have no love for the children over whom they preside, or if they show partiality for those who please their fancy, and manifest indifference to those who are less attractive, or to those who are restless and nervous, they should not be employed; for the result of their work will be a loss of souls for Christ.

"Teachers are needed, especially for the children, who are calm and kind, manifesting forbearance and love for the very ones who most need it. Jesus loved the children; He regarded them as younger members of the Lord's family. He always treated them with kindness and respect, and teachers are

to follow His example. They should have the true missionary spirit; for the children are to be trained to become missionaries. They should feel that the Lord has committed to them as a solemn trust the souls of the children and youth. Our church schools need teachers who have high moral qualities; those who can be trusted, those who are sound in the faith, and who have tact and patience; those who walk with God, and abstain from the very appearance of evil. In their work they will find clouds. There will be clouds and darkness, storms and tempests, prejudice to meet from parents who have incorrect ideas of the characters which their children should form; for there are many who claim to believe the Bible, while they fail to bring its principles into the home life. But if the teachers are constant learners in the school of Christ, these circumstances will never conquer them." – *Testimonies*, Vol. 6, pp. 200, 201.

"The teacher's obligations are weighty and sacred, but no part of the work is more important than to look after the youth with tender, loving solicitude, that they may feel that we have a friend in them. Once gain their confidence, and you can lead them, control them, and train them easily. The holy motives of our Christian principles must be brought into our life. The salvation of our pupils is the highest interest intrusted to the God-fearing teacher. He

is Christ's worker, and his special and determined effort should be to save souls from perdition and win them to Jesus Christ. God will require this at the hands of teachers. Every one should lead a life of piety, of purity, of painstaking effort in the discharge of every duty. If the heart is glowing with the love of God, there will be pure affection, which is essential; prayers will be fervent, and faithful warnings will be given. Neglect these, and the souls under your charge are endangered. Better spend less time in long speeches, or in absorbing study, and attend to these neglected duties." – *Fundamentals of Christian Education*, pp. 116, 117.

"God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences. This will make them not only good, practical Christians, but will enable them to educate the youth, and at the same time they will have heavenly wisdom to lead them to the fountain of living waters. He is a Christian who aims to reach the highest attainment

for the purpose of doing others good. Knowledge harmoniously blended with a Christlike character will make a person truly a light to the world." – *Id.*, p. 119.

"All who teach in our schools should have a close connection with God, and a thorough understanding of His Word, that they may be able to bring divine wisdom and knowledge into the work of educating the youth for usefulness in this life, and for the future, immortal life. They should be men and women who not only have a knowledge of the truth, but who are doers of the word of God. 'It is written' should be expressed in their words and by their lives. By their own practice they should teach simplicity and correct habits in everything. No man or woman should be connected with our schools as an educator, who has not had an experience in obeying the word of the Lord." – *Testimonies*, Vol. 6, p. 153.

"The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be, – men and women that fear God and work righteousness. If they are acquainted with the way themselves, they can train the youth to walk in it. They will not only educate them in the sciences but train them to have moral independence, to work for Jesus, and to take up burdens in His cause." – *Fundamentals of Christian Education*, p. 190.

"Those who naturally are fretful, easily provoked, and have cherished the habit of criticism, of thinking evil, should find some other kind of work that will not repRoduce any of their unlovely traits of character in the children and youth, for they have cost too much. Heaven sees in the child, the undeveloped man or woman, with capabilities and powers that, if correctly guided and developed with heavenly wisdom, will become the human agencies through whom the divine influences can co-operate to be laborers together with God. Sharp words, and continual censure bewilder the child, but never reform him. Keep back that pettish word: keep your own spirit under discipline to Jesus Christ; then will you learn how to pity and sympathize with those brought under your influence. Do not exhibit impatience and harshness, for if these children did not need educating, they would not need the advantages of the school. They are to be patiently, kindly, and in love brought up the ladder of progress, climbing step by step in obtaining knowledge." – *Id*., p. 263.

"There need to be teachers who are thoughtful, considerate of their own weakness and infirmities and sins, and who will not be oppressive and discourage the children and youth. There needs to be much praying, much faith, much forbearance and courage, which the Lord is ready to bestow. For God sees every trial, and a

wonderful influence can be exerted by teachers, if they will practice the lessons which Christ has given them. But will these teachers consider their own wayward course, that they make very feeble efforts to learn in the schools of Christ and practice Christ-like meekness and lowliness of heart? The teachers should be themselves in obedience to Jesus Christ, and ever practicing His words, that they may exemplify the character of Jesus Christ to the students. Let your light shine in good works, in faithful watching and caring for the lambs of the flock, with patience, with tenderness, and the love of Jesus in your own hearts." – *Id*., p. 269.

"Let every teacher who accepts the responsibility of educating the children and youth, examine himself, and study critically from cause to effect. Has the truth of God taken possession of my soul? Has the wisdom which cometh from Jesus Christ, which is first 'pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy' been brought into my character? While I stand in the responsible position of an educator, do I cherish the principle that 'the fruit of righteousness is sown in peace of them that make peace'? The truth is not to be kept to be practiced when we feel just like it, but at all times and in all places.

"Well balanced minds and symmetrical characters are required as teachers in every line. Give not this work into the hands of young women and young men who know not how to deal with human minds." – *Id*., p. 266.

"No teacher can do acceptable work who does not bear in mind his own deficiencies and who does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity.

"I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they cannot take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit into eternal life.

"Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others

who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory.

"Every teacher needs to receive the truth in the love of its sacred principles; then he cannot fail of exerting an influence that is purifying and uplifting. The teacher whose soul is stayed upon Christ will speak and act like a Christian. Such a one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and His voice, saying, 'This is the way; walk ye in it,' will be heard and obeyed.

"The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the Man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of

the students upon the pattern, Christ Jesus, the chiefest among ten thousand, the One altogether lovely.

* * *

"Bear in mind that the Lord will accept as teachers only those who will be gospel teachers. A great responsibility rests upon those who attempt to teach the last gospel message. They are to be laborers together with God in the training of human minds. The teacher who fails to keep the Bible standard always before him, misses an opportunity of being a laborer together with God in giving to the mind the mold that is essential for a place in the heavenly courts." – *Id*., pp. 525, 526, 527.

"The one standing at the head of a school is to put his undivided interests into the work of making the school just what the Lord designed it to be. If he is ambitious to climb higher and still higher, if he gets above the real virtues of his work, and above its simplicity, and disregards the holy principles of heaven let him learn from the experience of Moses that the Lord will surely manifest His displeasure because of his failure to reach the standards set before him.

"Especially should the president of a school look carefully after the finances of the institution. He should understand the underlying principles of bookkeeping. He is faithfully to report the use of all moneys

passing through his hand for the use of the school. The funds of the school are not to be overdrawn, but every effort is to be made to increase the usefulness of the school. Those intrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means. Everything connected with the finances of our schools should be perfectly straight. The Lord's way must be strictly followed, though this may not be in harmony with the ways of man.

"To those in charge of our schools I would say, Are you making God and His law your delight? Are the principles that you follow, sound and pure and unadulterated? Are you keeping yourselves, in the life practice, under the control of God? Do you see the necessity of obeying Him in every particular? If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting. Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for money to be misappropriated without anyone's understanding clearly how it came about; and it is possible for a school to be losing continually because of unwise expenditures. Those

in charge may feel this loss keenly, and yet suppose they have done their best. But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school." – *Id*., pp. 510, 511.

"God has given us a probation in which we may prepare for the higher school. For this school the youth are to be educated, disciplined, and trained by forming such characters, moral and intellectual, as God will approve. They are to receive a training, not in the customs and amusements and games of this worldly polluted society, but in Christ's lines, a training which will fit them to be colaborers with the heavenly intelligences. But what a farce is that education obtained in literary lines, if it must be stripped from the learner if he is accounted worthy to enter upon that life which measures with the life of God, he himself saved as by fire." – *Id*., p. 397.

"The character of the work done in our church schools should be of the very highest order. Jesus Christ, the Restorer, is the only remedy for a wrong education, and the lessons taught in His Word should ever be kept before the youth in the most attractive form. The school discipline should supplement the home training, and both at home and at school simplicity and godliness should be maintained. Men and women will be found who have talent to work in these small schools, but who can

not work to advantage in the larger ones. As they practice the Bible lessons, they will themselves receive an education of the highest value." – *Testimonies*, Vol. 6, p. 200.

COOPERATION OF PARENTS

"Let parents seek the Lord with intense earnestness, that they may not be stumbling-blocks in the way of their children. Let envy and jealousy be banished from the heart, and let the peace of Christ come in to unite the members of the church in true Christian fellowship. Let the windows of the soul be closed against the poisonous malaria of earth, and let them be opened heavenward to receive the healing rays of the sunshine of Christ's righteousness. Until the spirit of criticism and suspicion is banished from the heart, the Lord cannot do for the church that which He longs to do in opening the way for the establishment of schools; until there is unity, He will not move upon those to whom He has entrusted means and ability for the carrying forward of this work. Parents must reach a higher standard, keeping the way of the Lord and practicing righteousness, that they may be light-bearers. There must be an entire transformation of mind and character. A spirit of disunion cherished in the hearts of a few will communicate itself to others, and undo the influence for good that would be exerted by the school. Unless parents are ready and

anxious to co-operate with the teacher for the salvation of their children, they are not prepared to have a school established among them." – *Id.*, p. 202.

"Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent. Before taking upon themselves the possibilities of fatherhood and motherhood, men and women should become acquainted with the laws of physical development, – with physiology and hygiene, with the bearing of prenatal influences, with the laws of heredity, sanitation, dress, exercise, and the treatment of disease; they should also understand the laws of mental development and moral training.

"This work of education the Infinite One has counted so important that messengers from His throne have been sent to a mother that was to be, to answer the question, 'How shall we order the child, and how shall we do unto him?' and to instruct a father concerning the education of a promised son.

"Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities." – *Education*, p. 276.

QUALIFICATIONS FOR PHYSICIANS

"The physician who desires to be an acceptable coworker with Christ will strive to become efficient in every feature of his work. He will study diligently, that he may be well qualified for the responsibilities of his profession, and will constantly endeavor to reach a higher standard, seeking for increased knowledge, greater skill, and deeper discernment. Every physician should realize that he who does weak, inefficient work is not only doing injury to the sick, but is also doing injustice to his fellow physicians. The physician who is satisfied with a low standard of skill and knowledge not only belittles the medical profession, but does dishonor to Christ, the chief Physician.

"Those who find that they are unfitted for medical work should choose some other employment. Those who are well adapted to care for the sick, but whose education and medical qualifications are limited, would do well to take up the humbler parts of the work, ministering faithfully as nurses. By patient service under skillful physicians, they may be constantly learning, and by improving every opportunity to acquire knowledge, they may in time become fully qualified for the work of a physician. Let the younger physicians, 'as workers together with Him [the chief physician] … receive not the grace of God in vain, … giving no offense

in anything, that the ministry [of the sick] be not blamed: but in all things approving ourselves as the ministers of God.'

"God's purpose for us is that we shall ever move upward. The true medical missionary physician will be an increasingly skillful practitioner. Talented Christian physicians, having superior professional ability, should be sought out and encouraged to engage in the service of God in places where they can educate and train others to become medical missionaries.

"The physician should gather to his soul the light of the word of God. He should make continual growth in grace. With him, religion is not to be merely one influence among others. It is to be an influence dominating all others. He is to act from high, holy motives, – motives that are powerful because they proceed from the One who gave His life to furnish us with power to overcome evil.

"If the physician faithfully and diligently strives to make himself efficient in his profession, if he consecrates himself to the service of Christ, and takes time to search his own heart, he will understand how to grasp the mysteries of his sacred calling. He may so discipline and educate himself that all within the sphere of his influence will see the excellence of the education and wisdom gained by the One who is connected with the God of wisdom and power.

"A Divine Helper in the Sick-Room

"In no place is a closer fellowship with Christ needed than in the work of the physician. He who would rightly perform the physician's duties must daily and hourly live a Christian life. The life of the patient is in the hands of the physician. One careless diagnosis, one wrong prescription, in a critical case, or one unskillful movement of the hand in an operation, even by so much as a hair's breadth, and a life may be sacrificed, a soul launched into eternity. How solemn the thought! How important that the physician shall be ever under the control of the divine Physician!

"The Saviour is willing to help all who call upon Him for wisdom and clearness of thought. And who needs wisdom and clearness of thought more than does the physician, upon whose decisions so much depends? Let the one who is trying to prolong life look in faith to Christ to direct his every movement. The Saviour will give him tact and skill in dealing with difficult cases.

"Wonderful are the opportunities given to the guardians of the sick. In all that is done for the restoration of the sick, let them understand that the physician is seeking to help them cooperate with God in combating disease. Lead them to feel that at every step taken in harmony with the laws

of God, they may expect the aid of divine power.

"The sick and suffering will have much more confidence in the physician who they are confident loves and fears God. They rely upon his words. They feel a sense of safety in the presence and administration of that physician.

"Knowing the Lord Jesus, it is the privilege of the Christian practitioner by prayer to invite His presence in the sickroom. Before performing a critical operation, let the physician ask for the aid of the great Physician. Let him assure the suffering one that God can bring him safely through the ordeal, that in all times of distress He is a sure refuge for those who trust in Him. The physician who can not do this loses case after case that otherwise might have been saved. If he could speak words that would inspire faith in the sympathizing Saviour, who feels every throb of anguish, and could present the needs of the soul to Him in prayer, the crisis would oftener be safely passed.

"Only He who reads the heart can know with what trembling and terror many patients consent to an operation under the surgeon's hand. They realize their peril. While they may have confidence in the physician's skill, they know that it is not infallible. But as they see the physician bowed in prayer, asking help from God, they are inspired with confidence. Gratitude

and trust open the heart to the healing power of God, the energies of the whole being are vitalized, and the life forces triumph.

"To the physician also the Saviour's presence is an element of strength. Often the responsibilities and possibilities of his work bring dread upon the spirit. The feverishness of uncertainty and fear would make the hand unskillful. But the assurance that the divine Counselor is beside him, to guide and to sustain, imparts quietness and courage. The touch of Christ upon the physician's hand brings vitality, restfulness, confidence, and power.

"When the crisis is safely passed, and success is apparent, let a few moments be spent with the patient in prayer. Give expression to your thankfulness for the life that has been spared. As words of gratitude flow from the patient to the physician, let the praise and thanksgiving be directed to God. Tell the patient his life has been spared because he was under the heavenly Physician's protection.

"The physician who follows such a course is leading his patient to the One upon whom he is dependent for life, the One who can save to the uttermost all who come to Him.

"Ministry to the Soul

"Into the medical missionary work should be brought a deep yearning for

souls. To the physician equally with the gospel minister is committed the highest trust ever committed to man. Whether he realizes it or not, every physician is entrusted with the cure of souls.

"In their work of dealing with disease and death, physicians too often lose sight of the solemn realities of the future life. In their earnest effort to avert the peril of the body, they forget the peril of the soul. The one to whom they are ministering may be losing his hold on life. Its last opportunities are slipping from his grasp. This soul the physician must meet again at the judgment seat of Christ.

"Often we miss the most precious blessings by neglecting to speak a word in season. If the golden opportunity is not watched for, it will be lost. At the bedside of the sick no word of creed or controversy should be spoken. Let the sufferer be pointed to the One who is willing to save all that come to Him in faith. Earnestly, tenderly strive to help the soul that is hovering between life and death.

"The physician who knows that Christ is his personal Saviour, because he himself has been led to the Refuge, knows how to deal with the trembling, guilty, sin-sick souls who turn to him for help. He can respond to the inquiry, 'What must I do to be saved?' He can tell the story of the Redeemer's love. He can speak from experience of the power of repentance and

faith. In simple, earnest words, he can present the soul's need to God in prayer, and can encourage the sick one also to ask for and accept the mercy of the compassionate Saviour. As he thus ministers at the bedside of the sick, striving to speak words that will bring help and comfort, the Lord works with him and through him. As the mind of the sufferer is directed to the Saviour, the peace of Christ fills his heart, and the spiritual health that comes to him is used as the helping hand of God in restoring the health of the body.

"In attending the sick, the physician will often find opportunity for ministering to the friends of the afflicted one. As they watch by the bed of suffering, feeling powerless to prevent one pang of anguish, their hearts are softened. Often grief concealed from others is expressed to the physician. Then is the opportunity to point these sorrowing ones to Him who has invited the weary and heavy-laden to come unto Him. Often prayer can be offered for and with them, presenting their needs to the Healer of all woes, the Soother of all sorrows.

"God's Promises

"The physician has precious opportunities for directing his patients to the promises of God's Word. He is to bring from the treasure-house things new and old, speaking here and there the words of com-

fort and instruction that are longed for. Let the physician make his mind a storehouse of fresh thoughts. Let him study the Word of God diligently, that he may be familiar with its promises. Let him learn to repeat the comforting words that Christ spoke during His earthly ministry, when giving His lessons and healing the sick. He should talk of the works of healing wrought by Christ, of His tenderness and love. Never should he neglect to direct the minds of his patients to Christ, the chief Physician.

"The same power that Christ exercised when He walked visibly among men is in His Word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead, and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ.

"The Scriptures are to be received as God's Word to us, not written merely, but spoken. When the afflicted ones came to Christ, He beheld not only those who asked for help, but all who throughout the ages should come to Him in like need and with like faith. When He said to the paralytic, 'Son, be of good cheer; thy sins be forgiven thee;' when He said to the woman of Capernaum, 'Daughter, be of good comfort; thy faith hath made thee

whole; go in peace,' He spoke to other afflicted, sin-burdened ones who should seek His help.

"So with all the promises of God's Word. In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power. They are leaves from that tree which is 'for the healing of the nations.' Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith, which give vital energy to the whole being.

"To one who stands trembling with fear on the brink of the grave, to the soul weary of the burden of suffering and sin, let the physician as he has opportunity repeat the words of the Saviour – for all the words of Holy Writ are His:

"'Fear not; for I have redeemed thee, I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee, when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour…. Since thou west precious in My sight, thou hast been honorable, and I

have loved thee.' 'I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.' 'Fear not; for I am with thee.' " – *Ministry of Healing*, pp. 116-123.

QUALIFICATIONS FOR NURSES

"In sanitariums and hospitals, where nurses are constantly associated with large numbers of sick people, it requires a decided effort to be always pleasant and cheerful, and to show thoughtful consideration in every word and act. In these institutions it is of the utmost importance that the nurses strive to do their work wisely and well. They need ever to remember that in the discharge of their daily duties, they are serving the Lord Christ.

"A Ready Mind

"The sick need to have wise words spoken to them. Nurses should study the Bible daily, that they may be able to speak words that will enlighten and help the suffering. Angels of God are in the rooms where these suffering ones are being ministered to, and the atmosphere surrounding the soul of the one giving treatment should be pure and fragrant. Physicians and nurses are to cherish the principles of Christ. In their lives His virtues are to be seen. Then, by what they do and say, they will draw the sick to the Saviour.

"The Christian nurse, while administering treatment for the restoration of health,

will pleasantly and successfully draw the mind of the patient to Christ, the healer of the soul as well as of the body. The thoughts presented, here a little and there a little, will have their influence. The older nurses should lose no favorable opportunity of calling the attention of the sick to Christ. They should be ever ready to blend spiritual healing with physical healing.

"In the kindest and tenderest manner nurses are to teach that he who would be healed must cease to transgress the law of God. He must cease to choose a life of sin. God can not bless the one who continues to bring upon himself disease and suffering by a willful violation of the laws of heaven. But Christ, through the Holy Spirit, comes as a healing power to those who cease to do evil and learn to do well." – *Ministry of Healing, pp*. 222-224.

"Efficiency Depends Upon Vigor

"The efficiency of the nurse depends, to a great degree, upon physical vigor. The better the health, the better will she be able to endure the strain of attendance upon the sick, and the more successfully can she perform her duties. Those who care for the sick should give special attention to diet, cleanliness, fresh air, and exercise. Like carefulness on the part of the family will enable them also to endure the extra burdens brought upon them, and

will help to prevent them from contracting disease.…

"Nurses, and all who have to do with the sick-room, should be cheerful, calm, and self-possessed. All hurry, excitement, or confusion should be avoided. Doors should be opened and shut with care, and the whole household be kept quite. In cases of fever, special care is needed when the crisis comes and fever is passing away. Then constant watching is often necessary. Ignorance, forgetfulness and recklessness have caused the death of many who might have lived had they received proper care from judicious, thoughtful nurses." – *Counsels on Health*, pp. 406, 407.

"Earnest, devoted young people are needed to enter the work as nurses. As these young men and women use conscientiously the knowledge they gain, they will increase in capability, becoming better and better qualified to be the Lord's helping hand.

"The Lord wants wise men and women, who can act in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted might be ministered to by Christian physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the Great Healer, in faith looking to Him for restoration! If through judicious ministration the patient is led to give his soul

to Christ and to bring his thoughts into obedience to the will of God, a great victory is gained….

"There are many lines of work to be carried forward by the missionary nurse. There are opportunities for well-trained nurses to go into homes and there endeavor to awaken an interest in the truth. In almost every community there are large numbers who will not listen to the teaching of God's Word or attend any religious service. If these are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached.

"Missionary nurses who care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God's Word, and to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. The revelation of unselfish love manifested in acts of disinterested kindness will make it easier for these suffering ones to believe in the love of Christ." – *Counsels on Health*, pp. 387, 388.

"God has a work for every believer who labors in the Sanitarium. Every nurse is to be a channel of blessing, receiving light

from above, and letting it shine forth to others. The workers are not to conform to fashionable display of those who come to the Sanitarium for treatment, but are to consecrate themselves to God. The atmosphere that surrounds their souls is to be a savor of life unto life. Temptations will beset them on every side, but let them ask God for His presence and guidance. The Lord said to Moses: 'Certainly I will be with thee,' and to every faithful, consecrated worker the same assurance is given." – *Testimonies*, Vol. 8, p. 144.

QUALIFICATIONS FOR ALL

"In His Word the Lord enumerates the gifts and graces that are indispensable for all who connect with His work. He does not teach us to ignore learning or despise education; for when controlled by the love and fear of God, intellectual culture is a blessing; yet this is not presented as the most important qualification for the service of God. Jesus passed by the wise men of His time, the men of education and position because they were so proud and self-sufficient in their boasted superiority that they could not sympathize with suffering humanity and become colaborers with the Man of Nazareth. In their bigotry they scorned to be taught by Christ. The Lord Jesus would have men connected with His work who appreciate that work as sacred; then they can cooperate with God. They will be unobstructed channels through

which His grace can flow. The attributes of the character of Christ can be imparted to those only who distrust themselves. The highest scientific education can not in itself develop a Christlike character. The fruits of true wisdom come from Christ alone.

"Every worker should test his own qualifications by the Word of God. Have the men who are handling sacred things a clear understanding, a right perception, of things of eternal interest? Will they consent to yield to the working of the Holy Spirit or do they permit themselves to be controlled by their own hereditary and cultivated tendencies? It becomes all to examine themselves, whether they be in the faith.

"Position and Responsibility

"Those who occupy positions of trust in the work of God, should ever bear in mind that these positions involve great responsibility. The right performance of the solemn work for this time, and the salvation of the souls connected with us in any way, depend in a great degree upon our own spiritual condition. All should cultivate a vivid sense of their responsibility, for their own present well-being and their eternal destiny will be decided by the spirit they cherish. If self is woven into the work, it is as the offering of strange fire in the place of the sacred. Such workers incur the displeasure of the Lord.

Brethren, remove your hands from the work unless you can distinguish the sacred fire from the common.

"Those who have stood as representative men are not all Christian gentlemen. There is prevalent a spirit that seeks the mastery over others. Men regard themselves as authority, they express their opinions and pass resolutions about matters of which they have no experimental knowledge. Some who are connected with the publishing house at_____, pass through the office, speaking with different ones, giving directions which they suppose it proper for them to give, when they do not understand what they are talking about."

Justice and Honesty

"Great injustice and even dishonesty have been committed in the board meetings, in bringing matters before those who have not an experience that will enable them to be competent judges. Manuscripts have been placed in the hands of men for criticism, when the eyes of their understanding were so blinded that they could not discern the spiritual import of the subject with which they were dealing. More than this, they had no real knowledge of bookmaking. They had had neither study nor practice in the line of literary pRoductions. Men have sat in judgment upon books and manuscripts unwisely placed in their hands, when they should

have declined to serve in any such capacity. It would have been only honest for them to say: 'I have had no experience in this line of work, and should certainly do injustice to myself and to others, in giving my opinion. Excuse me, brethren: instead of instructing others, I need that some one should teach me.' But this was far from their thoughts. They expressed themselves freely in regard to subjects of which they knew nothing. Conclusions have been accepted as the opinions of wise men, when they were simply the opinions of novices.

"The time has come when, in the name and strength of God, the church must act for the good of souls and for the honor of God. A lack of firm faith and of discernment in sacred things should be regarded as sufficient to debar any man from connection with the work of God. So also the indulgence of a quick temper, a harsh, overbearing spirit, reveals that its possessor should not be placed where he will be called to decide weighty questions that affect God's heritage. A passionate man should have no part to act in dealing with human minds. He can not be trusted to shape matters which have a relation to those whom Christ has purchased at an infinite price. If he undertakes to manage men, he will hurt and bruise their souls; for he has not the fine touch, the delicate sensibility, which the grace of Christ imparts.

His own heart needs to be softened, subdued by the Spirit of God; the heart of stone has not become a heart of flesh."

Representing Christ

"Those who are thus misrepresenting Christ, are placing a wrong mold upon the work; for they encourage all who are connected with them to do as they do. For their soul's sake, for the sake of those who are in danger from their influence, they should resign their positions; for the record will appear in heaven that the wrong-doer has the blood of many souls upon his garments. He has caused some to become exasperated, so that they have given up the faith; others have been imbued with his own satanic attributes, and the evil done it is impossible to estimate. Those only who make it manifest that their hearts are being sanctified through the truth, should be retained in positions of trust in the Lord's work.

"Let all consider that whatever their employment, they are to represent Christ. With steadfast purpose let every man seek to have the mind of Christ. Especially should those who have accepted the position of directors or counselors feel that they are required to be in every respect Christian gentlemen. While, in dealing with others, we are always to be faithful, we should not be rude. The souls with whom we have to do are the Lord's purchased

possession, and we are to permit no hasty, overbearing expression to escape the lips.

"Brethren, treat men as men, not as servants, to be ordered about at your pleasure. He who indulges a harsh, overbearing spirit, might better become a tender of sheep, as did Moses, and thus learn what it means to be a true shepherd. Moses gained in Egypt an experience as a mighty statesman, and as a leader of the armies, but he did not there learn the lessons essential for true greatness. He needed an experience in more humble duties, that he might become a caretaker, tender toward every living thing. In keeping the flocks of Jethro, his sympathies were called out to the sheep and lambs, and he learned to guard these creatures of God with the gentlest care. Although their voice could never complain of mistreatment, yet their attitude might show much. God cares for all the creatures He has made. In working for God in this lowly station, Moses learned to be a tender shepherd for Israel.

"Depending Upon God

"The Lord would have us learn a lesson also from the experience of Daniel. There are many who might become mighty men, if, like this faithful Hebrew, they would depend upon God for grace to be overcomers, and for strength and efficiency in their labors. Daniel manifested the most

perfect courtesy, both toward his elders and toward the youth. He stood as a witness for God and sought to take such a course that he might not be ashamed for Heaven to hear his words or to behold his works. When Daniel was required to partake of the luxuries of the king's table, he did not fly into a passion, neither did he express a determination to eat and drink as he pleased. Without speaking one word of defiance, he took the matter to God. He and his companions sought wisdom from the Lord, and when they came forth from earnest prayer, their decision was made. With true courage and Christian courtesy, Daniel presented the case to the officer who had them in charge, asking that they might be granted a simple diet. These youth felt that their religious principles were at stake, and they relied upon God, whom they loved and served. Their request was granted, for they had obtained favor with God and with men.

"Men in every position of trust need to take their place in the school of Christ, and heed the injunction of the Great Teacher: 'Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' We have no excuse for manifesting one wrong trait of character. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' In your dealing with others, whatever you see

or hear that needs to be corrected, first seek the Lord for wisdom and grace, that in trying to be faithful, you may not be rude. Ask Him to give you the gentleness of Christ: then you will be true to your duty, true to your position of trust, and true to God, a faithful steward, overcoming natural and acquired tendencies to evil.

"None but a whole-hearted Christian can be a perfect gentleman; but if Christ is abiding in the soul, His spirit will be revealed in the manner, the words, and the actions. Gentleness and love cherished in the heart, will appear in self-denial, in true courtesy. Such workers will be the light of the world." – *Testimonies to Ministers*, pp. 259-264.

QUALIFICATIONS FOR CHURCH MEMBERS

"The accession of *members* who have *not been renewed* in heart and reformed in life is a source of weakness to the *church*. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be worldlings in conduct while they are Christian in name. Heretofore they were Satan's subjects; henceforth they are to be subjects of Christ. The life must testify to the change of leaders. Public

opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required in order to put on a form of godliness, and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian's path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and His disciples trod, – the path of humility, self-denial, and sacrifice." – *Testimonies*, Vol. 5, p. 172.

"Christianity – how many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world, Christians will say, We will not dabble in politics. They will say decidedly, We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated by childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God." – *Testimonies to Ministers,* p. 131.

"One imprudent step. one careless action, may plunge the church into difficulties and trials from which it may not recover for years. One member of the church filled with unbelief, may give an advantage to the great foe that will affect the prosperity of the entire church, and many souls may be lost as the result." – *Testimonies*, Vol. 3, p. 446.

"If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church-members will leaven those newly come to the faith. The Lord does not now work to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to hear?" – *Testimonies*, Vol. 6, p. 371.

Baptism–a Sign

"The ordinances of baptism and the Lord's supper are two monumental pillars, one without and one within the church. Upon these ordinances Christ has inscribed the name of the true God.

"Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, 'The Lord our righteousness.' Jer. 23:6.

"Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King. They have obeyed the command, 'Come out from among them, and be ye separate, … and touch not the unclean thing.' And to them is fulfilled the promise, 'I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.' 2 Cor. 6:17, 18.

"Preparation for Baptism

"There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend

upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, 'I believe,' but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, pRoduce in the heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience. The line of demarcation will be plain and distinct between those who love God and keep His commandments, and those who love Him not and disregard His precepts.

"Faithful Christian men and women should have an intense interest to bring the convicted soul to a correct knowledge of righteousness in Christ Jesus. If any have allowed the desire for selfish indulgence to become supreme in their life, the faithful believers should watch for these souls as they that must give an account. They must not neglect the faithful, tender, loving instruction so essential to the young converts that there may be no half-hearted work. The very first experience should be right.

"Satan does not want any one to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken; the appetites and passions are striving for the mastery; temptations confuse the conscience, so that true conversion does not take place. If all had a sense of the conflict which each soul must wage with Satanic agencies that are seeking to ensnare, entice, and deceive, there would be much more diligent labor for those who are young in the faith.

"These souls, left to themselves, are often tempted, and do not discern the evil of the temptation. Let them feel that it is their privilege to solicit counsel. Let them seek the society of those who can help them. Through association with those who love and fear God they will receive strength." – *Testimonies,* Vol. 6, pp. 91-93.

"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism, there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that

taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism.

"One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress.

"The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel." – *Id*., pp. 95, 96.

"And as the disciples declared that there is salvation in no other name under heaven, given among men, so, also, should the servants of God faithfully and fearlessly warn those who embrace but a part of the truths connected with the third message, that they must gladly receive all the messages as God has given them, or have no part in the matter." – *Early Writings*, pp. 188, 189.

"In every church, baptismal robes should be provided for the candidates. This should not be regarded as a needless outlay of means. It is one of the things required in obedience to the injunction, 'Let all things be done decently and in order.' 1 Cor. 14:40.

"It is not well for one church to depend upon borrowing robes from another. Often when the robes are needed, they are not to be found; some borrower has neglected to return them. Every church should provide for its own necessities in this line. Let a fund be raised for this purpose. If the whole church unite in this, it will not be heavy burden.

"The robes should be made of a substantial material, of some dark color that water will not injure, and they should be weighted at the bottom. Let them be neat, well-shaped garments, made after an approved pattern. There should be no attempt at ornamentation, no ruffling or trimming. All display, whether of trimming or ornaments, is wholly out of place. When the candidates have a sense of the meaning of the ordinance, they will have no desire for personal adornment. Yet there should be nothing shabby or unseemly, for this is an offence to God. Everything connected with this holy ordinance should reveal as perfect a preparation as possible." – *Testimonies,* Vol. 6, pp. 97, 98.

"Whenever possible, let baptism be administered in a clear lake or running stream. And give to the occasion all the importance and solemnity that can be brought into it. At such a service angels of God are always present.

"The one who administers the ordinance of baptism should seek to make it an occasion of solemn, sacred influence upon all spectators. Every ordinance of the church should be so conducted as to be uplifting in its influence. Nothing is to be made common or cheap, or placed on a level with common things. Our churches need to be educated to greater respect and reverence for the sacred service of God. As ministers conduct the services connected with God's worship so they are educating and training the people. Little acts that educate and train and discipline the soul for eternity are of vast consequence in the uplifting and sanctifying of the church." – *Ibid.*

Obligations After Baptism.

"The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit, we are buried in the likeness of Christ's death, and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to

Christ and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory.

"The obligations in the spiritual agreement entered into at baptism are mutual. As human beings act their part with whole-hearted obedience, they have a right to pray, 'Let it be known Lord, that Thou art God in Israel.' The fact that you have been baptized in the name of the Father the Son, and the Holy Spirit, is an assurance that if you will claim their help, these powers will help you in every emergency. The Lord will hear and answer the prayers of His sincere followers who wear Christ's yoke and learn in His school His meekness and lowliness.

" 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.' Col. 3:1-3.

" 'Put on therefore, as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful…. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.' Col. 3:12-17." – *Id.*, 99.

Healthful Living

"The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude, and came within the province of divine law. Even in providing their food, God sought their highest good. The manna with which He fed them in the wilderness was of a nature to promote physical, mental, and moral strength. Though so many of them rebelled against the restriction of their diet, and longed to return to the days when, they said, 'We sat by the flesh-pots, and when we did eat bread to the full,' yet the wisdom of God's choice for them was vindicated in a manner they could not gainsay. Notwithstanding the hardships of their wilderness life,

there was not a feeble one in all their tribes." – *Education*, p. 38.

"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who by their careless inattention to the laws of health are taking a sure course to make themselves sick." – *Counsels on Health,* p. 59.

Sanitation

In Israel "thorough-going sanitary regulations were enforced. These were enjoined on the people, not only as necessary to health, but as the condition of retaining among them the presence of the Holy One. By divine authority Moses declared to them, 'The Lord thy God walketh in the midst of thy camp, to deliver thee; …

therefore shall thy camp be holy.' " – *Education,* p. 38.

"Scrupulous cleanliness as well as strict order throughout the encampment and its environs was enjoined. Thorough sanitary regulations were enforced. Every person who was unclean from any cause was forbidden to enter the camp. These measures were indispensable to the preservation of health among so vast a multitude; and it was necessary also that perfect order and purity be maintained, that Israel might enjoy the presence of a holy God. Thus He declared: 'The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy.'" – *Patriarchs and Prophets*, p. 375.

"When severe illness enters a family, there is great need of each member's giving strict attention to personal cleanliness, and diet, to preserve himself in a healthful condition, thus fortifying himself against disease. It is also of the greatest importance that the sick-room, from the first, be properly ventilated. This is beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sick-room…

"A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed.

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

"If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons, and from their

houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances.

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

"God commanded that the children of Israel should in no case allow impurities of their persons, or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter

the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness.

"In regard to cleanliness, God requires no less of His people now, than He did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent disease have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions, to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed, is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified especially in summer, by lime or ashes, or by a daily burial with earth." – Counsels on Health, pp. 61-63.

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"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk after the flesh in the lust of uncleanness, and despise government." – 2 Peter 2:9, 10.

"Let all things be done decently and in order." – 1 Cor. 14:40.