

APPENDIX D - Chapter 53

Introduction to MS 55 - December 10 1894

Though the following five-page manuscript has not yet been found to be literarily dependent, yet there is an interesting correspondence between MS 55, a Signs article of December 10, 1894, and the chapter 53 of DA. There are parallels from one to another, and among all three writings. "Sending Out Workers" is the title of MS 55, while the Signs article is entitled, "The Sending Out of the Seventy."

MS 55 - December 10, 1894

¹"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. ²Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. ³Go your ways: behold I send you forth as lambs among wolves."

⁴When Jesus sent out the twelve previous to the sending out of the seventy, their mission differed somewhat in character to that of the mission of the seventy. ⁵They were sent out two and two, "not into the way of the gentiles," or "into any city of the Samaritans," but they were commanded to "Go rather to the lost sheep of the house of Israel," but when Christ appointed the seventy he sent them "into every city and place, whither he himself would come." ⁶He gave them directions similar to that which he had given to the twelve; but the seventy were sent into Samaria, into the regions where he had formerly forbidden his disciples to go. ⁷In his charge to the seventy Christ acted upon the principle that he announced in these words, "He that receiveth you receiveth me; he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

⁸They were to preach along the same lines to the Samaritans as Christ had preached, presenting the message of

truth in all cities and places whither Christ himself would come. ⁹Christ had journeyed from Jerusalem because of the bitter opposition that was manifested against the truth which he had spoken to the Pharisees. ¹⁰They had been greatly offended at him and had taken up stones to cast upon him. ¹¹But though he had departed from Jerusalem, he now steadfastly set his face to return. ¹²He was finishing his public ministry, journeying slowly from place to place, and taking a circuitous route by which he might pass through many villages. ¹³He knew that persecution, denial, rejection, condemnation and death of a most cruel character awaited him. ¹⁴But he also knew that this path was marked out for him by his Father, and he would not for a moment yield to the temptation to change his course, and save himself. ¹⁵Satan made a most determined effort to assail the Son of God to influence him to avoid the terrible future; but he knew from whence these temptations came and he refused to listen to the enemy's suggestion. ¹⁶He set his face determinedly to go to Jerusalem, and he would not be turned aside. ¹⁷On every hand he saw the poor sheep without a shepherd and the enemy suggested that it would be better for him to wait, that he could alleviate much distress and woe by avoiding the path of pain. ¹⁸There was much that he could do to stay the tide of evil. ¹⁹He groaned in spirit as he said to his disciples, "The harvest truly is great, but the laborers are few: pray ye therefore the lord of the harvest that he would send forth laborers

into the harvest."

²⁰What yearning compassion pressed his soul as he saw the needs of the people. ²¹Darkness covered the earth, and gross darkness the people. ²²But when the Samaritans were assured that Christ had set his face steadfastly to go to Jerusalem, they were offended. ²³They refused the Majesty of heaven, jealous that he should pass by their temple of worship, and go to the feast at Jerusalem. ²⁴The Samaritans refused to be helped physically on account of bitter religious prejudice. ²⁵The Jews and the Samaritans were at bitter enmity one with another, and the fact that Christ would not go up to Mount Gerizim stirred up their feelings of hatred, and they refused to entertain him. ²⁶In their treatment of Christ and his disciples they violated the Oriental custom of showing courtesy to travelers. ²⁷They knew something of Jesus. ²⁸Many had heard of him. ²⁹If they had received him as an honored guest they would have been largely rewarded; for he bestowed blessings wherever he went. ³⁰For every grace manifested toward him in favor and courtesy, he requited a more precious and valuable grace. ³¹He gave the people light and rich blessing and made them co-laborers with himself; but the precious gifts bestowed by the world's Redeemer wherever he went were lost to the Samaritans on account of the bitter spirit that controlled them. ³²The disciples were much offended at the disrespect shown to their Lord. ³³They asked, "Wilt thou that we call down fire from heaven and consume them, as did Elijah?"

³⁴But Jesus rebuked their indignation, and said, "Ye know not what manner of spirit ye are of." ³⁵"The son of man came not to destroy men's lives, but to save them." ³⁶How effectually this lesson rebukes the spirit of persecution. ³⁷Professed Christians who would proscribe the faith of others have no authority in sacred record for seeking to force the conscience of anyone. ³⁸Those who are imbued with the spirit of Christ will be kind to their enemies, even as was Christ.

³⁹No more forcable [sic] evidence can be produced that a man possesses the spirit of Cain than the indulgence and manifestation of that spirit. ⁴⁰Cain destroyed Abel because his actions were contrary to his own ideas; but the Lord came not to destroy but to save. ⁴¹It was no new thing that Christ was repulsed. ⁴²Even now he neared the completion of his great work in fulfilling all righteousness; for his face was set steadfastly to go to Jerusalem, and he was urging his way against entreaty and remonstrance.

⁴³The spirit that animated the Samaritans is the same spirit that is found to-day in the religious world. ⁴⁴But religious bigotry to-day is a greater offense in the sight of God than it was in the days of the Samaritans, because of the light shining forth in the character of Christ is greater now than it was before his death, resurrection and ascension. ⁴⁵Any harm done to human agents by their fellowmen is registered in the books of heaven as though done unto Christ himself. ⁴⁶Oppression and persecution is

as offensive to God in this age as it was in the time when Christ spoke from the pillar of cloud or as when he spoke as a man when clothing his divinity with humanity. ⁴⁷The lesson which Christ gave to his disciples in regard to their treatment of the uncourteous Samaritans is a lesson that every one who desires that God's judgments should fall upon the disobedient, should take home to themselves. ⁴⁸We are not to show disrespect one to another by either word or manner. ⁴⁹The human agent is not to indulge in the spirit of revenge, he is not to desire that retribution shall fall upon one who dishonors the truth and the Author of truth.

⁵⁰Christ's disciples were indignant because the Samaritans did not courteously respect the request of Jesus. ⁵¹Knowing Jesus so well themselves, they thought the Samaritans ought to think themselves highly honored in having the opportunity of entertaining the Messiah. ⁵²The seventy were to plainly state the character of their guest. ⁵³Oh how much to learn the meekness and lowliness of Christ [sic]. ⁵⁴He is our example in all things. ⁵⁵Jesus came to represent the character of God, and if he had admitted that a vindictive spirit was proper upon such an occasion, he would not have left a true representation of the divine character. ⁵⁶Those who follow Christ whithersoever he goeth will be doers of his word. ⁵⁷He came to restore, to save. ⁵⁸His heart is ever touched with human woe, and he enjoined upon man the duty of respecting his brother man who was formed in the image of God. ⁵⁹The human family is the

Lord's property by creation and redemption and anyone who abuses his position or his power by oppressing his fellowman under any circumstances, will have to render an account to God, and meet his action as done to Christ in the person of him whom he has oppressed. ⁶⁰Christ identifies his interest with those of the suffering, the hungry, the naked, the imprisoned. ⁶¹He has paid the ransom for man in the price of his own blood.

(W.F.C. Dec. 10, 1894 [Typos corrected].)

APPENDIX D - Chapter 53

Introduction to ST - December 10 1894

Hanna's Life of Christ furnished some parallels for this Signs of the Times article entitled, "The Sending Out of the Seventy." In turn some of the sentences in the article found their way into the DA text. The reader will note that the MS 55, 1894, bears the same date as the Signs article.

Dec. 10, 1894

THE SIGNS OF THE TIMES.

THE SENDING OUT OF THE SEVENTY.

BY MRS. E. G. WHITE.

¹"AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." ²The seventy were appointed to go on their missionary journeys some months after the twelve had been appointed to visit the lost sheep of the house of Israel. ³When the twelve were sent forth, they were restricted to the tribes of Israel, lest their missionary efforts should create prejudice among the Jews, whose teaching had been of such a character as to make them narrow in their ideas in regard to the extension of the gospel to other nationalities. The disciples themselves could scarcely comprehend the fact that the blessings of God were for the Gentiles as well as for the Jews, and had to unlearn many lessons that made them conservative in their views concerning the mission and work of the Messiah. ⁵But evidences were given them that prepared them to understand that the tidings of the kingdom of Christ were to be preached to all nations. ⁶Now that their sympathies were broadening, and their ideas expanding in regard to the purpose of God, Christ desired them to act out their faith before he should be removed from them, that there might be no misunderstanding in regard to the extension of the gospel.

⁷Jesus' great heart of love was filled with longing to proclaim the words of life to all nationalities, and he did this in a large measure. ⁸He placed himself in the great thoroughfares of travel, where the crowds passed to and fro, and preached to large concourses of different peoples. ⁹But he saw numerous fields opening up for missionary labor. ¹⁰There was abundant opportunity for the twelve disciples to work, and not only for them, but for a very large number of workers. ¹¹He educated a larger number to employ in missionary work, and, as he sent forth seventy more laborers into the harvest field, he said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

¹²In giving his laborers direction as they be-

gan this most important work, he said, "Salute no man by the way." ¹³The salutation to which he referred was not that of giving a friendly grasp to the hand, but was a long series of ceremonies, that consumed time to no profit, and their business was too urgent to trifle away precious moments in unnecessary forms. ¹⁴They were bearing a message that was to be as a savor of life unto life to those who received it, and as a savor of death unto death to those who rejected it; and all these superstitious positions and ceremonies of salutation, if performed, would lessen the importance of the message, and seem to make it of little moment.

¹⁵The sending out of the disciples on a missionary tour was a most important movement, as it was a breaking away from the old, narrow conservatism of the Jews, and would have a tendency to lead them away from their prejudices against other nations, and establish them in a larger charity. ¹⁶He wished them to be impressed with the necessity of planting the truth in the hearts of all men, with the thought that all who would come might come to him, and by believing in him have life through his name. ¹⁷The time was approaching when he should leave his followers, but he promised them that the Spirit should come to lead them into all truth, to illuminate to their minds the Scriptures which he had himself given to patriarchs and prophets. ¹⁸No longer were the Gentiles to be kept in heathenism, or, as it were, in the outer courts of the temple.

¹⁹The Pharisees were daily plotting to stop the spread of the gospel of Christ, and were misinterpreting God's word, by threatening the people, and seeking to intimidate them, and they deepened the darkness that enveloped the souls of men, and bound more firmly the chains of superstition and error that Jesus was breaking from those who believed in him. ²⁰The Pharisees and rulers and rabbis sought to controvert the truth by their assertions, and manifested great zeal in pursuing their evil course. ²¹They hesitated at nothing that would carry out their hatred of Christ. ²²The seventy were sent out with the warning, "Behold, I send you forth as lambs among wolves." ²³But though sent out to meet opposition, they were not to be spiritless, power-

less, and feeble.²⁴ They were to exercise every proper means that was consistent with the commission they were given, and spend and be spent in seeking to win souls to the kingdom of Jesus Christ.²⁵ A new and mighty movement was to be inaugurated, a new epoch was to be ushered in, advancing the truth to the world.

²⁶The world's Redeemer marks out the course the disciples were to pursue.²⁷ There must be no betraying of sacred trusts on the part of those intrusted with the work, no yielding save to one Guide.²⁸ Christ laid out before them the rules of action they were to follow, the manner in which they were to pursue their work, and there must be no swerving from God's word.²⁹ He sent them forth two and two.³⁰ This was the order in which the laborers were to go forth.³¹ He was about to leave the work, and he determined to put it in the hands of faithful men, who would teach others also to carry forward and proclaim the gospel of the kingdom to all nations, tongues, and peoples.³² He had revealed to his followers invisible realities, and had told them of coming events, reaching down to the end of earth's history.³³ He had opened up to them principles concerning redemption and moral government by holding forth to them the words of life, and all these great truths which he had communicated to them were not only for their enlightenment, but that they also might communicate truth to others who were in darkness.³⁴ The seventy were to go forth to do a work similar to that which was being done by the twelve.³⁵ They were all endowed with supernatural endowments as the seal of their heavenly calling.³⁶ They were ordained to proclaim that which Jesus at the beginning of his ministry had bidden them to keep secret.³⁷ Repeatedly Jesus had charged them not to proclaim his Messiahship, but to let the people receive him upon the testimony of his words and works.³⁸ His works presented the divine credentials that bore sufficient evidence of his claims.³⁹ But before the close of his earthly ministry, it was his purpose to give men unmistakable evidence of the fact that he was the Sent of God, that he was the center and soul of the kingdom of Israel; and this fact was to be proclaimed throughout all the borders of Judea; and in his last journey toward Jerusalem, prophecy should be so publicly fulfilled that

no student of Scripture need be in doubt concerning his character and mission.⁴⁰ The specifications of prophecy were to be fulfilled to the letter.

⁴¹It was the work of the seventy disciples to give publicity to his work.⁴² They were his delegated forerunners, sent forth to create an interest in him, and to bear their message heralding his approach.⁴³ The Saviour gave them special instruction as to how they were to conduct themselves, and what preliminary work must be done by them.⁴⁴ The instruction was after the same order as he gave to the twelve when he sent them forth.⁴⁵ Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.⁴⁶ They were not to keep their goods, bind them up in a napkin, and hide them in the earth.

⁴⁷The Lord would have them put to use the talents he had given them, and put them out to the exchangers, by using every ability of money, mind, or influence in furthering the communication of the light of truth to souls who sat in darkness.

⁴⁸He said to them, "Where your treasure is, there will your heart be also."⁴⁹ "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

⁵⁰The spirit of prophecy had distinctly predicted that God would raise up an inspired Teacher, who should instruct the people.

⁵¹This great Teacher had appeared among men, but they knew him not.⁵² Christ, the foundation of the whole Jewish economy, who had been prefigured in sacrifices and offerings, had appeared in the Jewish nation, but their eyes were blinded.⁵³ He had himself inspired the prophets to testify of the manner of his coming, and at sundry times and in divers places Christ himself had spoken to man.

⁵⁴There had been no time when he was not in communication with his chosen people.⁵⁵ The Jewish services all testify of him, pointing out the attributes of his divine character.

⁵⁶Important truth concerning him was veiled in types and shadows and symbols, and was to be fulfilled in Christ's mission and ministry.

⁵⁷From time to time the veil had been lifted and the mystery had been revealed concerning the plan of salvation.⁵⁸ The reality had

been made plain, the substance had appeared, explaining the shadow. ⁵⁷Jesus Christ was revealed, the One who was to give his life for the redemption of the world. ⁶⁰Those who believed in him in the ages before his personal advent, "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

⁶¹"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward."⁶²Here is plain evidence that Moses understood the mission of Christ and the work he was to do. ⁶³He expected the substance to be revealed, and the unfinished economy of the Jewish nation would be completed in perfect fulfillment of every specification that God had given in types and shadows. ⁶⁴He would bring his own system of arrangements to perfection. ⁶⁵For Moses truly said unto the fathers: "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. ⁶⁶And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. ⁶⁷Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." ⁶⁸The work of the chosen twelve, and of the seventy who were sent out, was to proclaim the Messiahship of Jesus, and to herald his personal coming wheresoever they should go. ⁶⁹They were to say, "Behold the Lamb of God, which taketh away the sin of the world!"

APPENDIX D - Chapter 56

Introduction to HR - October 1871

This particular Health Reformer article of October, 1871, from the pen of Ellen White illustrates her use of sources other than Scripture,--that is, when she quoted verbatim, using quotation marks. In one instance, she named the work from which she quoted. In the others, it appears that the name of the writer is inconsequential. The topic being treated in the article is that of health and happiness; in particular, the matter of dangerous fashions and cosmetics is being addressed.

APPENDIX D - CHAPTER 56

120

THE HEALTH REFORMER.

MRS. WHITE'S DEPARTMENT.

BE A WOMAN.

Orr I've heard a gentle mother,
As the twilight hours began,
Pleading with a son on duty,
Urging him to be a man.
But unto her blue-eyed daughter,
Though with love's words quite as ready,
Points she out the other duty—
"Strive, my dear, to be a lady."

What's a lady? It is something
Made of pads, and silks, and airs;
Used to decorate the parlor,
Like the fancy rings and chairs.
Is it one that wastes on novels
Every feeling that is human?
If 'tis this to be a "lady,"
'Tis not this to be a woman.

Mother, then, unto your daughter
Speak of something higher far
Than to be mere fashion's lady—
"Woman" is the brightest star.
If ye, in your strong affection,
Urge your son to be a true man,
Urge your daughter no less strongly
To arise and be a woman.

Yes, a woman! Brightest model
Of that high and perfect beauty,
Where the mind and soul and body
Blend to work out life's great duty.
Be a woman; nought is higher
On the gilded list of fame;
On the catalogue of virtue
There's no brighter, holier name.

Be a woman! on to duty;
Ruin the world from all that's low,
Place high in the social heaven
Nature's fair and radiant bow.
Lend thy influence to each effort
That shall raise our nature human;
Be not fashion's gilded lady—
Be a brave, whole-souled, true woman.

Words to Christian Mothers.

ON THE SUBJECT OF LIFE, HEALTH, AND
HAPPINESS.—NO. 2.

Obedience to the laws of our being should be regarded of great importance, and to every individual, a matter of personal duty.² Indifference, and ignorance upon this subject is sin.³ The two great principles of God's moral government are supreme love to the Creator, and to love our neighbor as ourselves.⁴ We are under obligations to God to take care of the habitation he has given us, that we may preserve ourselves in the best condition of health, that all the powers of our being may be dedicated to his service, to glorify his name, whose we are, and whom we ought to serve.⁵ It is impossible to render to God acceptable service while we, through wrong habits, are diseased physically and mentally.⁶ We are also under obligation to ourselves, to pursue a course which will not bring unnecessary suffering upon ourselves, and make our lives wretched, we groaning under the weight of disease.⁷ If we injure unnecessarily our con-

stitution, we dishonor God, for we transgress the laws of our being.⁸ We are under obligation to our neighbors to take a course before them which will give them correct views of the right way to pursue to insure health.⁹ If we manifest an indifference upon this great subject of reform, and neglect to obtain the knowledge within our reach, and do not put that knowledge to a practical use, we will be accountable before God for the light he has given us, which we would not accept and act upon.

¹⁰ I have heard many say, I know that we have wrong habits that are injuring our health; but our habits have become formed, and it is next to impossible to change, and do even as well as we know.¹¹ By hurtful indulgences these are working against their own highest interest and happiness in this life, and are, in so doing, disqualifying themselves to obtain the future life. Many who are enlightened still follow in a course of transgression, excusing themselves that it is very inconvenient to be singular.¹² Because the world at large choose to war against themselves and their highest earthly and eternal interest, they who know better venture to do the same, disregarding the light and knowledge which hold them responsible for the result of their violation of nature's laws.¹³ God is not responsible for the suffering which follows the nonconformity to natural law and moral obligations to him.¹⁴ Enlightened transgressors are the worst of sinners, for they choose darkness rather than light.¹⁵ The laws that govern physical life, they may understand if they will; but the desire with them is so strong to follow popular, sensual indulgences of the day that are in opposition to physical and moral health, that they are insensible to its importance, and will not impress it upon others either by precept or example.

¹⁷ Their neglect of this important subject exposes them to a fearful accountability.¹⁸ Not only are they suffering themselves the penalty of nature's violated law, but their example is leading others in the same course of transgression.¹⁹ But if men and women would net in reference to their highest temporal good, untrammelled by fashion, living naturally, we should see fewer pale faces, hear less complaint of suffering, and attend less death-beds and funerals.

²⁰ Because the majority choose to walk in a path which God has positively forbidden, shall all feel compelled to tread the same path?²¹ The question is not, What will the world do? but, What shall we as individuals do?²² Will we accept light and knowledge, and live simply and naturally, feeling that we are under obligation to society, to our children, and to God, to preserve health and a good constitution, serene tempers, and unimpaired judgment.²³ We have a duty to live for the interest of others.²⁴ In order to benefit others, many think they must conform to custom, or they will lose the influence they

might have upon the world.²⁵ But when they do this, their influence to reform and elevate is lost, and their example leads away from reform.²⁶ They are on a level with transgressors, therefore, cannot elevate them while their own example sanctions the customs and enslaving fashions of this age.²⁷ The only hope of benefiting society is in showing them a better way by proper instruction sustained by a correct course on our part.

²⁸ Those who have means at their command, can do a good work if governed by religious principles.²⁹ They can demonstrate, if they will, to rich and poor, that happiness does not consist in outward adornings and needless display.³⁰ They may show by their own simplicity of dress and unaffected modesty of manners that there are higher and nobler attainments than conformity to the latest styles of fashion.

³¹ If we would have happiness in this life, we must live for it, and show to society that we can preserve firm principles in defiance of extravagant and injurious fashion.³² If we conform to the world and bring on disease by violating the laws of life and health, fashionable society cannot relieve us of a single pain.³³ We shall have to suffer for ourselves, and if we sacrifice life, we shall have to die for ourselves.³⁴ We should as individuals seek to do right, and to take care of ourselves by living naturally instead of artificially.

³⁵ We cannot afford to live fashionably, for in doing thus, we sacrifice the natural to the artificial.³⁶ Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for useful life.³⁷ Fashion subjects us to a hard, thankless life.³⁸ A vast amount of money is sacrificed to keep pace with changing fashion, merely to create a sensation.³⁹ The votaries of fashion who live to attract the admiration of friends and strangers, are not happy—far from it.⁴⁰ Their happiness consists in being praised and flattered, and if they are disappointed in this, they are frequently unhappy, gloomy, morose, jealous, and fretful.⁴¹ As a weather vane is turned by the wind, those who consent to live fashionable lives are controlled by every changing fashion, however inconsistent with health and with real beauty.⁴² Very many sacrifice comfort and true elegance, to be in the train of fashion.⁴³ The most enfeebling and deforming fashions are now enslaving those who bow at her shrine.

⁴⁴ Fashion loads the heads of women with artificial braids and pads, which do not add to their beauty, but give an unnatural shape to the head. The hair is strained and forced into unnatural positions, and it is not possible for the heads of these fashionable ladies to be comfortable.⁴⁵ The artificial hair and pads covering the base of the brain, heat and excite the spinal nerves centering in the brain.⁴⁶ The head should ever be kept cool.⁴⁷ The heat caused by these artificials

induces the blood to the brain.⁴⁸ The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart is in danger of being corrupted.⁴⁹ As the animal organs are excited and strengthened, the moral are enfeebled.⁵⁰ The moral and intellectual powers of the mind become servants to the animal.

⁵¹ In consequence of the brain being congested its nerves lose their healthy action, and take on morbid conditions, making it almost impossible to arouse the moral sensibilities.⁵² Such lose their power to discern sacred things.⁵³ The unnatural heat caused by these artificial deformities about the head, induces the blood to the brain, producing congestion, and causing the natural hair to fall off, producing baldness.⁵⁴ Thus the natural is sacrificed to the artificial.

⁵⁵ Many have lost their reason, and become hopelessly insane, by following this deforming fashion.⁵⁶ Yet the slaves to fashion will continue to thus dress their heads, and suffer horrible disease and premature death, rather than be out of fashion.

⁵⁷ Pleasure-seeking and frivolity blunt the sensibilities of the professed followers of Christ, and make it impossible for them to place a high estimate upon eternal things.⁵⁸ Good and evil, by them, are placed upon a level.⁵⁹ The high, elevated attainments in godliness, which God designed his people should reach, are not gained. These lovers of pleasure seem to be pleased with earthly and sensual things, to the neglect of the higher life.⁶⁰ The enjoyments of this life, which God has abundantly provided for them in the varied works of nature, which have an elevating influence upon the heart and life, are not attractive to those who are conformed to the fashions of the world.⁶¹ They rush on unmindful of the glories of nature, seen in the works of God's hands, and seek for happiness in fashionable life, and in unnatural excitement which is in direct opposition to the laws of God established in our being.⁶² *The Marshall Statesman* says:—

"A physician, writing a series of letters to a school-girl, devotes one to the nice keeping of the hair.⁶³ Among other directions he remarks that much is said against wearing switches, or jutes, or chignons, because they breed pestiferous vermin, whose life is fed by their drain on the small blood-vessels of the scalp; but all such objections to these monstrosities become as nothing compared with the objection which arises from the congested condition of the blood-vessels of the back brain by reason of their use. A switch or chignon is a substance which, in itself, is a great conductor of animal heat.⁶⁴ As the back of the head has a great deal of blood, and a great deal of blood has a great deal of heat in it, the surplussage of this heat should be allowed to pass off outwardly.⁶⁵ To wear one of

Source.

these appliances is to keep the heat in, and as the part thus dressed becomes excessively heated, disease takes place in a little while, and the whole bodily structure becomes affected.

⁶¹In women there is such an intimate connection between the back brain and the reproductive structure, that when the former becomes enfeebled the latter invariably takes on morbid conditions."

⁷⁰God has surrounded us with his glories, that the natural eye may be charmed. ⁷¹The splendor of the heavens, the adornments of nature in spring and summer, the lofty trees, the lovely flowers of every tint and hue, should call us out of our houses to contemplate the power and glory of God, as seen in the works of his hands.

But many close their senses to these charms.

⁷²They will not engage in healthful labor among the beautiful things of nature. ⁷³They turn from shrubs and flowers, and shut themselves in their houses, to labor and toil in closed walls, depriving themselves of the healthful, glorious sunlight, and the pure air, that they may prepare artificial adornments for their houses and their persons. ⁷⁴They impose upon themselves a terrible tax. ⁷⁵They sacrifice the glow of health God has given in the human face, the blended beauty of the lily and the rose, and tax the physical and mental in preparing the artificial to take the place of the natural. ⁷⁶The beauty of the soul, when compared with outward display, is regarded almost valueless. ⁷⁷In the anxiety to meet the standard of fashion, beauty of character is overlooked. ⁷⁸A writer has well said:—

"Curls and cosmetics are all in requisition to enhance the beauty of 'the human face divine,' but what is the result? ⁷⁹Youth's roses only flee the faster—old age will creep on apace; rouge cannot hide its wrinkles, nor can it make any face beautiful. ⁸⁰We are decided believers in the old adage, 'Handsome is that handsome does.'

⁸¹No face has true beauty in it that does not mirror the deeds of a noble soul. ⁸²There is not a thought, word, or deed, that does not leave its autograph written on the human countenance; and we care not whether kind nature has given her child an ugly face or a handsome one, if the heart that beats underneath all is warm and loving. ⁸³And if the soul that looks out from the eyes be true and pure, the face will be beautiful always, for it has found the true fountain of youth; and though time may fold the hair in silver, and furrow the brow, yet there will ever be a beauty lighting it up that years cannot dim, for the heart and soul never grow old."

⁸⁴Another writer says under the caption,

"DANGEROUS FASHIONS,

"The cruelties the tyrant of Fashion inflicts upon her slaves—willing though they be—are indeed appalling. ⁸⁵Just to think of ladies upon whom nature has lavished her charms, submit-

ting to the enameling process only to become subject to paralysis or drop dead from its effects. Others, again, seeking to be fairer than the fairest, are allured by the glaring words, 'Laird's Bloom of Youth,' and similar poetic phrases, and eagerly seize upon the poisonous compounds, only to suffer the excruciating pains of neuralgia or breathe out a painful and lingering existence from the effects of slow poison introduced into the system by their use."

⁸⁶The majority of pleasure lovers attend the fashionable night gatherings, and spend in exciting amusements the hours God has given them for quiet rest and sleep in order to invigorate the body. ⁸⁷Hours are spent in dancing. ⁸⁸The blood becomes heated; the system is exhausted; and while in this feverish state of excitement, the late suppers are introduced, and the unnatural appetite is indulged, to the injury, not only of the physical, but the moral health. ⁸⁹Those things which irritate and burden the stomach, benumb the finer feelings of the heart, and the entire system must feel it, for this organ has a controlling power upon the health of the entire body. ⁹⁰If the stomach is diseased, the brain nerves are in strong sympathy with the stomach, and the moral powers are overruled by the baser passions. ⁹¹Irregularity in eating and drinking, and improper dressing, deprave the mind and corrupt the heart, and bring the noble attributes of the soul in slavery to the animal passions.

⁹²Many in returning to their homes from these night scenes of dissipation, expose themselves to the damp, chilly air of night. ⁹³They are thinly clad with thin slippers upon their feet, the chest not properly protected, and health and life are sacrificed. ⁹⁴By the limbs and feet becoming chilled the circulation of the blood through the system is unbalanced. ⁹⁵Very many have, by pursuing this course, brought upon themselves lung difficulties and various distressing infirmities, which have, in a few months, carried them to an untimely grave.

⁹⁶Many are ignorantly injuring their health and endangering their life by using cosmetics. ⁹⁷They are robbing the cheeks of the glow of health, and then to supply the deficiency use cosmetics. When they become heated in the dance the poison is absorbed by the pores of the skin, and is thrown into the blood. ⁹⁸Many lives have been sacrificed by this means alone.

⁹⁹The following selection we here insert hoping that it may arrest the attention of some of the votaries of fashion, and excite their fears, if it does not arouse their consciences, to put away the pride and sin which produces such dangerous results:—

"THE FATAL EFFECTS OF PAINTING.

¹⁰⁰No one can ride or walk through the fashionable portion of New York City, attend any place of amusement, or go to any evening party,

without becoming aware of the horrible fact that many women of whom better things might be expected, have fallen into the pernicious habit of applying to their skins the enamels which, under various attractive names, are advertised and sold in all parts of the land.

107¹⁴ Not only faded faces, but countenances so young, plump and pretty in outline that they must in their natural condition be attractive, are lacquered over with an unnatural polish of fine porcelain, which produces an effect such as one might imagine if a china doll were afflicted with the consumption.

105¹⁵ This practice is as pernicious as it is disgusting—the seeds of death or paralysis being hidden in every pot and jar of those mixtures, which are supposed to be not only innocent, but also to possess the virtues of the undiscovered fountain of perpetual youth.

106¹⁶ Some who use them will suddenly have a severe illness; and receiving a private warning from the family physician, will cease the use of the cause of their disorder, and recovering, go through life with an extremely bad complexion, as a reminder of their folly.

107¹⁷ Others will drop suddenly, with their features twisted on one side, and perhaps deprived of the use of their limbs. 108¹⁸ Others will die outright, no one guessing why! 109¹⁹ The effect on any particular person cannot be calculated. 110²⁰ What one suffers paralysis from, may kill another outright. 111²¹ The only safety is in having nothing to do with any of these baneful preparations.

112²² If God had required of society so great a sacrifice for his sake, what mourning we should bear of the terrible burdens imposed upon those who follow Christ. 113²³ But the slaves to fashion take these burdens upon themselves, and make their own life very wearisome with needless care, in their anxiety to keep pace with fashion! 114²⁴ They lay upon the altar of fashion, health, happiness, life and Heaven.

115²⁵ Christians cannot afford to make this great sacrifice. 116²⁶ They cannot afford to sow to the flesh and reap corruption. 117²⁷ That which ye sow ye shall also reap. 118²⁸ Now is the sowing time. 119²⁹ The reaping time hasteth. 120³⁰ What will the harvest be? 121³¹ The inspired apostle addresses us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 122³² And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

123³³ After completing the foregoing, I found the following. 124³⁴ I have had some experience in using Mrs. S. A. Allen's World's Hair Restorative, also Hall's Vegetable Sicilian Hair Restorative. 125³⁵ I have made applications of these preparations

upon the head of my husband, to prevent the falling off of the hair. 126³⁶ I observed that when using these preparations, he frequently complained of giddiness of the head, and weakness and pain of the eyes.

127³⁷ In applying these preparations, my eyes, that were naturally strong, grew weak, and twice seemed to be greatly inflamed. 128³⁸ Eruptions appeared upon the lids, and continued for weeks. 129³⁹ I was convinced that I was poisoned by applying these preparations to the head of my husband. 130⁴⁰ We discontinued the use of these altogether, and I have had no weakness of the eyes since. 131⁴¹ My husband has been free from the peculiar sensations he experienced while using these preparations, and my experience has been for twenty years, that pure soft water is best for my head and hair.

Z. G. W.

Evils of Hair-Dyes and Cosmetics.

BY SARA B. CHASE, M. D.

THE composition of a very large majority of the "hair-washes," "hair-tonics," and hair restoratives, so largely advertised throughout the country, and which line the shelves of all the drug-shops in every town in the land, consist chiefly of acetate of lead, flowers of sulphur, and some neutral substance as a medium, as water or glycerine.

Many, in former years, took the following formula upon their own responsibility to the druggist, or purchased the crude materials and compounded them for themselves, as they had occasion to use the wash:

Sulphur.....	1 drachm.
Sugar of Lead.....	½ drachm.
Rose Water.....	4 ounces.

Some found that they experienced unpleasant and, oft-times, serious effects from its use, and would leave it and resort to some one of the various patent preparations so loudly extolled, without knowing that they were using the very same deleterious substances gotten up and sent out with attractive labels under high sounding names: "Mrs. S. A. Allen's World's Hair Restorative," "Ring's Ambrosia," "Hall's Vegetable Sicilian Hair Restorer," etc.

Of course, all physicians acquainted with the pathogenesis of lead in its various forms, must condemn all these mixtures as dangerous to health and life. Some persons are extremely susceptible to the influence of this metal, and cannot use it for a short time even without feeling its bad effects. Others may use it for years with impunity. The latter have no right to offer their experience as proof that it is harmless, for a much wider experience than they can possess, proves it is dangerous.

APPENDIX D - Chapter 56

Introduction to HR - July 1877

Ellen White addressed numerous articles for the various periodicals on the theme of the responsibilities and duties of parents, and, especially mothers. The article appearing in the Health Reformer of July, 1877, is entitled, "The Mother's Work." As far as we could ascertain, only one sentence (#7) later found its way into the book Desire of Ages.

LITERARY MISCELLANY?

Devoted to Natural History, Mental and Moral Culture, Social Science,
and other Interesting Topics.

TEMPERANCE.

If thou well observe
The rule of not too much, by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not g'nttonous delight,
Till many years over thy head return;
So mayest thou live, till like ripe fruit thou drop
Into thy mother's lap, or be with ease
Gathered, not harshly plucked, for death mature.

—Milton.

The Mother's Work.

BY MRS. E. G. WHITE.

¹ No work can equal that of the Christian mother. ² She takes up her work with a sense of what it is to bring up her children in the nurture and admonition of the Lord. ³ How often will she feel her burden's weight heavier than she can bear; and then how precious the privilege of taking it all to her sympathizing Saviour in prayer. ⁴ She may lay her burden at his feet, and find in his presence a strength that will sustain her, and give her cheerfulness, hope, courage, and wisdom in the most trying hours. ⁵ How sweet to the care-worn mother is the consciousness of such a friend in all her difficulties. ⁶ If mothers would go to Christ more frequently, and trust him more fully, their burdens would be easier, and they would find rest to their souls.

Ja sil. 5

⁷ Jesus is a lover of children. ⁸ The important responsibility of training her children should not rest alone upon the mother. ⁹ The father should act his part, uniting his efforts with those of the mother. ¹⁰ As her children, in their tender years, are mostly under her guidance, the father should encourage and sustain the mother in her work of care by his cheerful looks and kind words. ¹¹ The faithful mother's labor is seldom appreciated.

¹² It is frequently the case that the father returns from his business to his home, bringing his cares and perplexities with him. ¹³ He has no cheerful smile for home, and if he does not find everything for his accommodation, and to meet his ideas, he expresses his disappointment in a clouded brow and censoring words.

¹⁴ He does not take into the account the care the mother must have had with the restless children, to keep everything moving smoothly.

¹⁵ Her children must have her time and atten-

tion, if they are brought up, as the apostle directs, "in the nurture and admonition of the Lord."

¹⁶ The Word of God should be judiciously brought to bear upon the youthful minds, and be their standard of rectitude, correcting their errors, enlightening and guiding their minds, which will be far more effectual in restraining and controlling the impulsive temperament than harsh words, which will provoke to wrath. ¹⁷ This training of children to meet the Bible standard will require time, perseverance, and prayer. ¹⁸ This should be attended to if some things about the house are neglected.

¹⁹ Many times in the day is the cry of, Mother, mother, heard, first from one little troubled voice and then another. ²⁰ In answer to the cry, mother must turn here and there to attend to their demands. ²¹ One is in trouble, and needs the wise head of the mother to free him from his perplexity. ²² Another is so pleased with some of his devices he must have his mother see them, thinking she will be as pleased as he is. ²³ A word of approval will bring sunshine to the heart for hours. ²⁴ Many precious beams of light and gladness can the mother shed here and there among her precious little ones. ²⁵ How closely can she bind these dear ones to her heart, that her presence will be to them the sunniest place in the world. ²⁶ But frequently the patience of the mother is taxed with these numerous little trials, that seem scarcely worth attention. ²⁷ Mischievous hands and restless feet create a great amount of labor and perplexity for the mother. ²⁸ She has to hold fast the reins of self-control, or impatient words will slip from her tongue. ²⁹ She almost forgets herself time and again, but a silent prayer to her pitying Redeemer calms her nerves, and she is enabled to hold the reins of self-control with quiet dignity. ³⁰ She speaks with calm voice, but it has cost her an effort to restrain harsh words and subdue angry feelings, which, if expressed, would have destroyed her influence, which it would have taken time to regain.

³¹ The perception of children is quick, and they discern patient, loving tones from the impatient, passionate command, which dries up the moisture of love and affection in the hearts of children. ³² The true Christian mother will not drive her children from her

APPENDIX D - Chapter 56

Introduction to HR - August 1877

"The Mother's Duty--Christ her Strength" is the name of the article in the August, 1877, issue of the Health Reformer, which article provided nine sentences that were taken over to the DA. Note sentences 1, 2, and 50-56 of HR which correspond to sentences 27-30, 35, and 36, of chapter 56 in DA. The HR article of August, 1877, was republished the same year in the Signs, November 29.

LITERARY MISCELLANY?

Devoted to Natural History, Mental and Moral Culture, Social Science,
and other Interesting Topics.

GOD'S IMAGE.

Texas Maker's image then
Forsook them when themselves they vilified
To serve unguided appetite, and took
His image whom they served, a brutish vice,
Inductive mainly to the sin of Eve.
Therefore so abject is their punishment,
Disfiguring not God's likeness but their own;
Or, if his likeness, by themselves defaced,
While they pervert pure nature's healthful rules
To loathsome sickness; worthily, since they
God's image did not reverence in themselves.

—Paradise Lost.

The Mother's Duty—Christ her Strength.

BY MRS. E. G. WHITE.

DA 512.7+
He who said, "Suffer little children to come unto me, and forbid them not," still invites the mothers to lead up their little ones to be blessed of him.² Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the earnest faith of that praying mother.³ The first and most urgent duty which the mother owes to the Creator is to train the children which he has given her for the Saviour.⁴ "Even a child is known by his doings, whether his work be pure and whether it be right."

⁵ Infant children are a mirror for the mother, in which she may see reflected her own habits and deportment, and may trace even the tones of her own voice.⁶ How careful then should be her language and behavior in the presence of these little learners who take her for an example.⁷ If she wishes them to be gentle in manners and tractable, she must cultivate those traits in herself.

⁸ When children love and repose confidence in their mother, and have become obedient to her, they have been taught the first lessons in becoming Christians.⁹ They must be obedient to, and love and trust Jesus as they are obedient to, and love and trust their parents.¹⁰ The love which the parent manifests for the child in right training and in kindness faintly mirrors the love of Jesus for his children.

¹¹ In view of the individual responsibility of mothers, every woman should develop a well-balanced mind and pure character, reflecting only the true, the good, and the beautiful.¹² The wife and mother may bind her husband

and children to her heart by an unremitting love, shown in gentle words and courteous deportment, which, as a rule, will be copied by her children.

¹³ Politeness is cheap, but it has power to soften natures which would grow hard and rough without it.¹⁴ Christian politeness should reign in every household.¹⁵ The cultivation of a uniform courtesy, and a willingness to do by others as we would like them to do by us, would annihilate half the ills of life.¹⁶ The principle inculcated in the injunction, "Be ye kindly affectioned one to another," is the corner-stone of the Christian character.

¹⁷ God designed that we should be tolerant of one another, that those of varied temperaments should be associated together, so that by mutual forbearance and consideration of one another's peculiarities, prejudices should be softened, and rough points of character smoothed.¹⁸ Diversities of temperament and character are frequently marked in families; where this is the case there should be a mutual recognition of one another's rights.¹⁹ Thus all the members may be in harmony, and the blending of varied temperaments may be a benefit to all.²⁰ Christian courtesy is the golden clasp which unites the members of the family in bonds of love, becoming closer and stronger every day.

²¹ Many a home is made very unhappy by the useless repining of its mistress, who turns with distaste from the simple, homely tasks of her unpretending domestic life.²² She looks upon the cares and duties of her lot as hardships, and that which, through cheerfulness, might be made not only pleasant and interesting, but profitable, becomes the merest drudgery. She looks upon the slavery of her life with repugnance, and imagines herself a martyr.

²³ It is true that the wheels of domestic machinery will not always run smoothly; there is much to try the patience and tax the strength.²⁴ But while mothers are not responsible for circumstances over which they have no control, it is useless to deny that circumstances make a great difference with mothers in their life-work.²⁵ But their condemnation is when circumstances are allowed to rule, and to subvert their principle, when they grow tired and unfaithful to their high trust, and neglect their known duty.

²⁶ The wife and mother who nobly overcomes

difficulties, under which others sink for want of patience and fortitude to persevere, not only becomes strong herself in doing her duty, but her experience in overcoming temptations and obstacles qualifies her to be an efficient help to others, both by words and example.²³ Many who do well under favorable circumstances seem to undergo a transformation of character under adversity and trial; they deteriorate in proportion to their troubles.²⁴ God never designed that we should be the sport of circumstances.

²⁵Very many husbands and children who find nothing attractive at home, who are continually greeted by scolding and murmuring, seek comfort and amusement away from home, in the dram-shop, or in other forbidden scenes of pleasure.²⁶ The wife and mother, occupied with her household cares, frequently becomes thoughtless of the little courtesies that make home pleasant to the husband and children, even if she avoids dwelling upon her peculiar vexations and difficulties in their presence.²⁷ While she is absorbed in preparing something to eat or to wear, the husband and sons go in and come out as strangers.

²⁸While the mistress of the household may perform her outward duties with exactitude she may be continually crying out against the slavery to which she is doomed, and exaggerate her responsibilities and restrictions by comparing her lot with what she styles the higher life of woman, and cherishing un-sanctified longings for an easier position, free from the petty cares and exactions that vex her spirit.²⁹ She little dreams that in that widely different sphere of action to which she aspires trials full as vexatious, though perhaps of a different sort, would certainly beset her.³⁰ While she is fruitlessly yearning for a different life she is nourishing a sinful discontent, and making her home very unpleasant for her husband and children.

³¹The true wife and mother will pursue an entirely opposite course from this.³² She will perform her duties with dignity and cheerfulness, not considering that it is degrading to do with her own hands whatever is necessary for her to do in a well-ordered household.³³ If she looks to God for her strength and comfort, and in his wisdom and fear seeks to do her daily duty, she will bind her husband to her heart, and see her children coming to maturity, honorable men and women, having moral stamina to follow the example of their mother.

³⁴There is no chance work in this life; the harvest will determine the character of the seed that has been sown.³⁵ Mothers may neglect present opportunities, and let their du-

ties and burdens fall upon others, but their responsibility remains the same, and they will reap in bitterness what they have sown in carelessness and neglect.

³⁶Mothers, you are developing character. Your compassionate Redeemer is watching you in love and sympathy, ready to hear your prayers, and render you the assistance which you need in your life-work.³⁷ Love, joy, peace, long-suffering, gentleness, faith, and charity are the elements of the Christian character.³⁸ These precious graces are the fruits of the Spirit.³⁹ They are the Christian's crown and shield.⁴⁰ The highest day-dreaming and most exalted aspirations can aim at nothing higher.⁴¹ Nothing can give more perfect content and satisfaction.⁴² These heavenly attainments are not dependent upon circumstances, nor the will or imperfect judgment of man.⁴³ The precious Saviour, who understands our heart-struggles and the weakness of our natures, pities, and forgives us our errors, and bestows upon us the graces which we earnestly desire.

⁴⁴Jesus knows the burdens of every mother's heart.⁴⁵ He is her best friend in every emergency.⁴⁶ His everlasting arms support the God-fearing, faithful mother.⁴⁷ That Saviour who, when upon earth, had a mother that struggled with poverty and privation, having many anxious cares and perplexities in rearing her children, sympathizes with every Christian mother in her labors, and hears her earnest prayers.⁴⁸ That Saviour who went a long journey for the purpose of relieving the anxious heart of a Canaanite woman whose daughter was possessed by a devil, will do as much for the afflicted mother of to-day, in blessing her children, as he did for the supplicant in that case.

⁴⁹He who gave back to the widow her only son, as he was being carried to the burial, is touched to-day by the woe of the bereaved mother.⁵⁰ He who gave back to Mary and Martha their buried brother, who wept tears of sympathy at the grave of Lazarus, who pardoned Mary Magdalene, who remembered his mother, when he was hanging in agony upon the cross, who appeared to the weeping women after his resurrection, and made them his messengers to preach a risen Saviour, saying, "Go tell my disciples that I go to my Father and to your Father, to my God and to your God," is woman's best friend to-day, and ready to aid her in her need if she will trust him.

⁵¹If Jesus is woman's friend and helper, the husband, and father of her children, should never feel it beneath his dignity to encourage and sympathize with the mother in her cares, and assist in bearing her burdens.⁵² He should

APPENDIX D - Chapter 56

Introduction to HR - July 1896

"Self-Discipline Necessary to Parents" is the name of one more Health Reforner article (July, 1896) which provided sentences for DA, chapter 56. The first paragraph on page 516 of the DA is the one containing sentences drawn from the HR article (sentences 8-12). The reader will find it interesting to note the modifications.



Home-Culture

CONDUCTED BY
MRS. E. E. KELLOGG, A. N.

*

SELF-DISCIPLINE NECESSARY TO PARENTS.

BY MRS. E. G. WHITE.

¹ It is the work of parents to educate and discipline themselves in order that they may educate and discipline their children. ² Let parents remember that they have transmitted to their children their own hereditary tendencies. ³ Let them deal sternly with themselves as they see themselves mirrored in the dispositions of their children.

⁴ It is a mistake for parents to notice every little defect in the manners of their children. ⁵ They should not criticise them continually; but when they see wrong traits of character developing, they should make most strenuous efforts to correct the wrong by strengthening traits of an opposite nature.

⁶ If you roughly lay hold on these disagreeable developments, and battle with them concerning their objectionable traits, you will be in danger of causing two evils to exist in trying to eradicate one. ⁷ When children are inclined toward evil, seek to draw their minds away from the things that will mar them, and turn their attention in a different channel.

⁸ If you would train a rare pink, or rose, or lily, how would you minister to it? ⁹ Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, to develop in symmetry and loveliness. ¹⁰ He will tell you that it is by no rude touch, no violent effort, for this would only break the boughs, but by little attentions oft repeated. ¹¹ He moistens the soil, and protects the plants from the fierce blasts and from the scorching sun, and God, by his miraculous power, causes the plants to flourish and to blossom into loveliness.

¹² Parents should follow the method of the gardener in dealing with their children; and if the grace of Christ is in the heart, they will seek in various ways to educate and train their children, and to fashion their characters after the divine model. ¹³ Parents

should not be satisfied until they see the image of the divine in the characters of their children.

¹⁴ That cannot be a happy home where love is not cultivated between husband and wife, between parents and children. ¹⁵ If parents have been self-centered, and have trained their children in an atmosphere where love was not manifested in affectionate words and actions, let them change the atmosphere of their home as quickly as possible. ¹⁶ Let husbands love their wives, and let the wives see that they reverence their husbands. ¹⁷ The plan of salvation was devised in order to transform the natural character, and fashion it after the divine image.

¹⁸ When the grace of Christ is received into the heart it will soften whatever is harsh, and subdue that which is coarse and unkind. ¹⁹ Courtesy will be expressed in the affairs of home life. ²⁰ Let father and mother remember that they themselves are but grown-up children. ²¹ Though greater light has shone upon their pathway, and they have had long experience, yet how easily are they stirred to envy, jealousy, and evil surmisings! ²² Because of their own mistakes and errors, they should learn to deal gently with their erring children.

²³ It is very delicate work to deal with human minds.

²⁴ The discipline necessary for one would crush another; therefore let parents study the characters of their children. ²⁵ Never be abrupt, or act from impulse. ²⁶ I have seen a mother snatch something from the hand of her child which was giving it special pleasure, and the child could not understand what to make of the deprivation. ²⁷ The little one burst forth into a cry, for it felt abused and injured.

²⁸ Then the parent, to stop its crying, gave it a sharp chastisement; and, as far as outward appearances were concerned, the battle was over. ²⁹ But that bat-

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tle left its impression on the tender mind of the child, and it could not be easily effaced.³² I said to the mother, "You have deeply wronged your child.³¹ You have hurt its soul, and lost its confidence in you.³² How this will be restored I know not."³³ This mother was very unwise; she followed her feelings, and did not move cautiously, reasoning from cause to effect.³⁴ Her harsh, injudicious management stirred up the worst passions in the heart of her child.³⁵ To act from impulse in governing a family is the very worst policy.³⁶ When parents contend with their children in such a way, it is a most unequal struggle that ensues.³⁷ How unjust it is to put years and maturity of strength against a helpless, ignorant little child!³⁸ Every exhibition of anger on the part of the parents confirms rebellion in the heart of the child.³⁹ It is not through one act that the character is formed, but by a repetition of acts, habits are established and character confirmed.⁴⁰ It takes far less time and pains to spoil the disposition of a child than to imprint upon the tablets of the soul, principles that will result in habits of righteousness.⁴¹ Let parents be careful never to correct their children in anger.⁴² Never lay your hand upon a child when you are provoked and filled with passion.⁴³ In so doing you will make him partaker of your own impulsive, passionate, unreasonable spirit.⁴⁴ You may ask, "Shall I never punish my child by the use of the rod?"⁴⁵ It may be necessary to whip a child at times.⁴⁶ But every other means should first be tried before you cause your child physical pain.⁴⁷ If you are a Christian father or mother, you will reveal the love you have for your poor, erring little ones.⁴⁸ If you do have to punish your child, you will manifest real sorrow for its affliction.⁴⁹ You will bow before God with the child, and with a heart full of sorrow will ask the Lord to forgive the erring little one, and not permit Satan to have control of his soul.⁵⁰ Present before the little one the sympathizing Redeemer.⁵¹ Speak his own words to him, telling him that Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."⁵² Your prayer, uttered in con-

trition of soul, will bring angels to your side, and the child's heart may be all broken in penitence, and thus the victory be gained without the necessity for using the rod at all.

⁵³But if you take a child and correct it in the heat of passion, you pursue a course that may make a demon of your child; and then you may wonder why it is that your children have such unlovely traits of character, when you have so faithfully tried to break their stubborn wills.⁵⁴ Here is where so many make a great mistake, in thinking that it is necessary to break and destroy a child's will.⁵⁵ What you are to do is to guide and discipline and train that will by precept and example.⁵⁶ In order to do this you must first learn how to control your own hasty temper, to subdue your own will in order that you may mold and fashion the character of your child.⁵⁷ If you act out your hasty temper, and show an undisciplined will before your child, you will certainly educate him to imitate your words and actions, and you will have no reason to wonder why your children are so bad.⁵⁸ It is your manner of training that is ruining your household.

⁵⁹Have you love for your child?⁶⁰ Do you cultivate affection for the little ones you have brought into the world, and express that love in your words and manners?⁶¹ If your child is playing with something that is not a proper article for him to use as a toy, do not snatch it from him, but get him to exchange it for something that will be proper for him, and that will give him as much pleasure.⁶² Let your children have evidence that you love them, and that you want to make them happy.⁶³ The more unlovely they are, the greater pains you must take to win their confidence and love; and when they realize that father and mother will use every justifiable means to make them happy, the barriers will be broken down.⁶⁴ What a victory is gained when it is possible to mold the character of your children after the character of Christ!⁶⁵ It should be the constant aim of parents to develop the characters of their children in such a way that they will be fitted to honor God and bless humanity.

A MOTHER'S UNSELFISH LOVE.— "We are told," says Dean Farrar, "of the Chinese sage, Mengtsen, that when he was a child, his mother's home was near a slaughter-house, and that she instantly left her home when she saw the child watching with indifference the pain inflicted upon animals. Her second home was near a graveyard, and again she left when she saw the boy imitating, at his play, the rites of

superstition. That is what a pagan mother did. Would we do the same? Would we at once give up a frechold in an eligible neighborhood if we saw it was tending to make our daughter worldly? Would we give up the chance of a good living,— what the world calls success,— for our son, if it were in some work that would not make him a better man?"

APPENDIX D - Chapter 56

Introduction to ST - April 9 1897

The greatest number of sentences taken over to the DA, chapter 56, from an earlier writing by Ellen White comes from a Signs article of April 9, 1896. Its title is "The Christian Mother a Coworker with God." Sentences 9-28 are the ones evidently used in Desire of Ages, chapter 56 (sentences DA7-DA23).

THE SIGNS OF THE TIMES. April 9, 1896. Vol. 22, No. 15.

THE CHRISTIAN MOTHER A COWORKER
WITH GOD.

BY MRS. E. G. WHITE.

¹ "THEY were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. ² But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. ³ And he laid his hands on them." + Mark gives a little different version of the circumstance, and says: "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. ⁴ But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. ⁵ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. ⁷ And he took them up in his arms, put his hands upon them, and blessed them."

⁸ The disciples thought that the work of the Master was altogether too important to be interrupted, or, as they thought, hindered, by the introduction of a company of children who were being conducted by their mothers into the presence of Christ. ⁹ The disciples supposed that these children were too young to be benefited by an interview with Jesus, and concluded that he would be much displeased and annoyed by their presence. ¹⁰ But it was the disciples with whom he was displeased. ¹¹ The Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. ¹² He knew their travail of soul; he had seen them engaged in earnest prayer in behalf of their little ones. ¹³ He himself had drawn them into his presence. ¹⁴ One weary mother had left her home with her little ones clinging to her. ¹⁵ As she went on her way, she met a neighbor, and made known her errand, and created a desire in her neighbor's

heart to have Christ also bless her children.

¹⁶ Thus several mothers came together, leading their little ones along. ¹⁷ Some of the children had passed beyond the age of babyhood to childhood and youth. ¹⁸ When they made known their errand, Jesus heard with sympathy and compassion their timid, tearful requests. ¹⁹ But he waited to see how the

disciples would treat these mothers and their little ones. ²⁰ When he saw them sending them away, mistakenly supposing that they were doing the Master a great favor, he showed them their error, and tenderly received the mothers and their little ones. ²¹ He took the children in his arms, and laid his hands upon their heads. ²² He pillowed the weary heads of the little ones upon his breast of infinite love. ²³ He gave them the blessing for which they came.

²⁴ On the occasion of receiving the children, Christ gave his disciples a lesson which they never forgot. ²⁵ They listened with amazement to the words, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." ²⁶ The mothers who had led their children to Jesus, were comforted by his compassion. ²⁷ But the mothers of to-day are also to understand and cherish these words. ²⁸ They are to lay hold of them with the same faith as did the women who brought their children to Jesus, who had sought Christ with trembling fear and yet with eager earnestness. ²⁹ These mothers were encouraged to take up with new cheerfulness their burden of care and love, and to work hopefully for their children. ³⁰ Every care-burdened mother should receive the words of Christ in the same spirit.

³¹ But he also stated truth that is of general application. ³² He said, "Whosoever shall not receive the kingdom of God as a little child [ready to be taught and led of Christ, ready to believe in him as a personal Saviour], he shall not enter therein." ³³ Men and women are only grown-up children. ³⁴ They are under discipline to God even as children are under discipline to their earthly parents.

³⁵ The church is composed of men and women who have the same nature, the same dispositions, as did the little children who were brought to Christ. ³⁶ The members of our churches are composed of persons who have like impulses, who manifest the likes and dislikes, who display the same passions, as did the children who upon receiving Christ were to compose his heavenly kingdom.

³⁷ How appropriate it was that these children should be brought to Christ for his intercession and blessing! ³⁸ They were types of what the members of his church should become.

³⁹ The children of God are to possess the humility, the loving trust, the teachable spirit, the innocence, uncorrupted by worldly deception, that were possessed by the little children.

APPENDIX D - Chapter 72

Introduction to SP, Volume III, Ch. VI

The chapter in the Spirit of Prophecy, Volume III, entitled "The Passover Supper" covers topics treated in three DA chapters, namely, the betrayal agreement of Judas with the Jewish leaders, the service of humility as introduced by Jesus to His disciples in the upper room, and the communion service. We include here only the sentences dealing with the latter two events. It is a nice exercise to see which sentences, or sentence units, from the SP were taken over to the DA.

APPENDIX D - CHAPTER 72
Spirit of Prophecy - Vol. III - Chapter VI
The Passover Supper

21/83 Jesus met his disciples in the upper chamber, and they soon perceived that something weighed heavily upon his mind.

22/83 At length, in a voice of touching sadness, he addressed them thus: "With desire I have desired to eat this passover with you before I suffer."

23/83 He clearly foresaw the events which were to transpire in the near future.

24/83 His heart was wrung with grief as he contemplated the ingratitude and cruelty of those he had come to save, and saw pictured before him the terrible fate that awaited them in consequence.

25/83 The interviews between Jesus and his disciples were usually seasons of calm joy, highly prized by all of them.

26/83 The passover suppers had been scenes of special interest; but upon this occasion Jesus was troubled in spirit, and his disciples sympathized with his grief although they knew not its cause.

27/83 This was virtually the last passover that was ever to be celebrated; for type was to meet antitype in the slaying of the Lamb of God for the sins of the world.

28/83+ Christ was soon to receive his full baptism of suffering; but the few quiet hours between him and Gethsemane were to be spent for the benefit of his disciples.

29/84 "And he said unto them, With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

30/84 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

31/84 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me.

32/84 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

Spirit of Prophecy - Vol. III - Chapter VI

33/84 At this last passover the Lord's supper was instituted.

34/84 Jesus, by his example, then gave his disciples a lesson of humility.

35/84 Having girded himself like a servant, he washed the feet of his disciples, conversing with them the while in solemn tenderness.

36/84 He, the spotless Son of God, stooped to wash the feet of his followers, as one of the last tokens of his love for them.

37/84 When he had completed the task, he said unto them, "Know ye what I have done unto you?"

38/84 Ye call me Master and Lord; and ye say well; for so I am.

39/84 If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done unto you."

40/84+ A contention had arisen among the disciples of Jesus as to who should be most honored in his kingdom; for notwithstanding the express instruction they had so often received to the contrary, they had clung to the idea that Jesus would establish a temporal kingdom in Jerusalem; and the late demonstrations upon his entering the city, and the manner in which he had received them, revived this belief in their minds.

41/85 Jesus had checked their aspirations for honor, and now strengthened the lesson by an act of humility and love, calculated to impress them with a sense of their obligations to one another, and that instead of quarreling for place, each should count the others better than himself.

42/85 As the disciples sat at the passover with their beloved Master, they observed that he still appeared greatly troubled and depressed.

43/85 A cloud settled over them all, a premonition of some dreadful calamity, the character of which they did not understand.

44/85 As they ate in silence, Jesus said, "Verily, I say unto you that one of you shall betray me."

45/85 Amazement and consternation seized them at these words.

Spirit of Prophecy - Vol. III - Chapter VI

46/85 They could not comprehend how any one of them could deal treacherously by their divine Teacher.

47/85 For what cause could they betray him, and to whom?

48/85 Whose heart could give birth to such a design!

49/85 Surely not one of the favored twelve who had been privileged above all others to hear his teachings and who had experienced his marvelous love, and for whom he had shown such great respect by bringing them into close communion with himself!

50/85 As they realized the full import of his words, and remembered how true his sayings were, a sudden fear and self-distrust seized them.

51/85 They began to examine their own hearts to ascertain if one thought against the Master found lodgment there.

52/85+ - With the most painful feelings, one after another inquired, "Lord, is it I?"

53/86 - But Judas sat silent.

54/86 - John, in deep distress, inquired at last, Who is it, Lord? and Jesus answered, "He that dippeth his hand with me in the dish, the same shall betray me.

55/86 - The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born."

56/86 - The disciples had searched one another's faces closely as they asked, "Lord, is it I?" and now the silence of Judas drew all eyes to himself.

57/86 - Amid the confusion of questions and the expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question.

58/86 - But now, to escape the searching scrutiny of the disciples, he asked as they had done, "Master, is it I?"

59/86 - Jesus replied with solemn accents, "Thou hast said."

60/86 - Confused and overcome by the unexpected discovery of his crime, Judas hastily rose to leave the room; but as he went out, Jesus said, "What thou doest, do quickly."

Spirit of Prophecy - Vol. III - Chapter VI

61/86 - There was a touching forbearance manifested in the dealing of Jesus with Judas.

62/86 - It evinced an infinite mercy, giving him one more chance of repentance, by showing him that all his thoughts and purposes were fully known to the Son of God.

63/86 - He deigned to give one final, convincing proof of his divinity to Judas before the consummation of his treachery, that he might turn from his purpose before repentance was too late.

64/86 - But Judas, although surprised and alarmed, was not moved to repentance.

65/86 - He only became more firmly settled in his plan as the discovery of his guilt was made apparent.

66/86 - He went forth and proceeded to carry out the work he had engaged to do.

67/87 - The purpose of the Saviour in pronouncing the woe upon Judas was twofold: First, to give the false disciple a last opportunity to save himself from the betrayer's doom; and, secondly, to give the disciples a crowning evidence of his Messiahship, in revealing the hidden purpose of Judas.

68/87 - Said Jesus: "I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

69/87 - Now I tell you before it come, that when it is come to pass, ye may believe that I am he."

70/87 - Had Jesus remained silent, in apparent ignorance of that which was to come upon him, an impression might have been left on the minds of his disciples that their Master had not divine foresight, and had been deceived, surprised and betrayed into the hands of a murderous mob.

71/87 - A year before, Jesus had told the disciples that he had chosen twelve, but that one was a devil; and now his words to Judas on the occasion of the passover, showing that his treachery was fully known to his Master, would strengthen the faith of his true followers during his humiliation.

72/87 - And when Judas should have come to his dreadful end, they would remember the woe which Jesus had pronounced upon the betrayer.

Spirit of Prophecy - Vol. III - Chapter VI

73/87 - The withdrawal of Judas was a relief to all present.

74/87 - The Saviour's face lighted immediately, and the oppressive shadow was lifted from the disciples, as they saw the peace of Heaven return to the pale, worn countenance of their Lord.

75/87 - Jesus had much to say to his beloved disciples that he did not wish to say in the presence of the multitude, who could not understand the sacred truths he was about to unfold.

76/87+ - Even the disciples could not fully understand them till after the resurrection should have taken place.

APPENDIX D - Chapter 72

Introduction to MS 35 - April 6 1897

Manuscript 35, 1897, is part of the textual tradition for DA chapter 72. It has 174 sentences, which include a number of Scripture texts. An abbreviated version appeared as an article in the June 22, 1897, Review and Herald. The title was "The Ordinances." About a year later the Review carried the full text of MS 35, 1897, in two articles, May 31 and June 7. This time the number of sentences had increased to 259. The addition of biblical quotations made the difference.

APPENDIX D - Chapter 72

Manuscript 35 - April 6 1897

The Ordinances of the Lord's House¹

¹Then came the day of unleavened bread, when the Passover must be killed. ²And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. ³And they said unto him, Where wilt thou that we prepare? ⁴And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him unto the house where he entereth in. ⁵And he shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples? ⁶And he shall show you a large upper room furnished: there make ready. ⁷And they went, and found as he had said unto them; and they made ready the Passover. ⁸And when the hour was come, he sat down, and the twelve apostles with him. ⁹And he said unto them, With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. ¹⁰And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come."

¹¹The symbols of the Lord's house are simply and

¹For the purposes of this report simple "typo" corrections have been made.

plainly to be understood, and the truths represented by them are of the deepest significance to us. ¹²In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man. ¹³"This do," he said, "in remembrance of me." ¹⁴This was the point of transition between two economies, and their two great festivals. ¹⁵The one was to close forever; the other, which he has just established, is to take its place, and to continue through all time as a memorial of his death.

¹⁶"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. ¹⁷Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. ¹⁸But, behold, the hand of him that betrayeth me is with me on the table. ¹⁹And truly the Son of man goeth as it was determined; but woe unto him by whom he is betrayed." ²⁰"I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me.'

²¹With the rest of the disciples, Judas partook of the bread and wine symbolizing the body and blood of Christ. ²²This was the last time that Judas would be present with the twelve. ²³But that the Scripture might be fulfilled, he left the sacramental table, Christ's last gift to his

disciples, to complete his work of betrayal. ²⁴Why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform. ²⁵Why did he not seat himself penitent at the feet of Jesus? ²⁶He had not yet passed the boundary of God's mercy and love. ²⁷But when his decision was made to carry out his purpose, when he left the presence of his Lord, and his fellow-disciples, that barrier was passed.

²⁸In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life, and in the future, immortal life.

²⁹This covenant deed was to be ratified with Christ's own blood, which it had been the office of the old sacrificial offerings to keep before their minds. ³⁰This was understood by the apostle Paul, who said, "The law having a shadow of good things to come, and not the very image of the things, can never with these sacrifices which they offered year by year continually make the comers thereunto perfect. ³¹For then would they not have ceased to be offered? ³²Because that the worshipers once purged would have had no more conscience of sins. ³³But in those sacrifices was a remembrance made again of sin once every year. ³⁴For it is not possible that the blood of bulls and

of goats should take away sins. ³⁵Wherefore when he cometh into the world, he said, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. ³⁶Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. ³⁷Above when he said, Sacrifice and offerings and burnt offerings and offerings for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come, to do thy will, O God. ³⁸He taketh away the first, that he may establish the second. ³⁹By the which will we are sanctified by the offering of the body of Jesus Christ once for all. ⁴⁰And every priest standeth daily ministering, and offering oftentimes the same sacrifices, that can never take away sin; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

⁴¹Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe and receive him. ⁴²And this ordinance is not to be exclusive, as many would make it. ⁴³Each must participate in it publicly, and thus bear witness, "I accept Christ as my personal Saviour. ⁴⁴He gave his life for me, that I might be rescued from death."

⁴⁵"And supper being ended, the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray

him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments, and took a towel, and girded himself. ⁴⁶After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. ⁴⁷Then cometh he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet? ⁴⁸Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. ⁴⁹Peter saith unto him, Thou shalt never wash my feet. ⁵⁰Jesus answered him, If I wash thee not, thou hast no part with me. ⁵¹Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. ⁵²Jesus saith to him, He that is washed, needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. ⁵³For he knew who should betray him; therefore said he, Ye are not all clean."

⁵⁴The children of God are to bear in mind that God is brought sacredly near in every such occasion as the service of feet washing. ⁵⁵As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory, "Know ye not what I have done to you? ⁵⁶Ye call me Master and Lord and ye say well; for so I am. ⁵⁷If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. ⁵⁸For I have given you an example, that ye should do as I have done to you. ⁵⁹Verily,

verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
⁶⁰If ye know these things happy are ye if ye do them."

⁶¹The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. ⁶²There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place, and often evil surmisings and bitterness of spirit spring up over mere trifles. ⁶³This ordinance, preceding the Lord's supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. ⁶⁴It is not in God's plan that this should be deferred because some are thought to be unworthy to engage in it. ⁶⁵The Lord washed the feet of Judas. ⁶⁶He did not refuse him a place at the table, although he knew that Judas would leave that table to act his part in the betrayal of his Lord. ⁶⁷It is not possible for human beings to tell who is worthy and who is not. ⁶⁸They cannot read the secrets of the soul. ⁶⁹It is not for them to say, I will not attend the ordinance if such a one is present to act a part. ⁷⁰Nor has God left it to a man to say who shall present themselves on these occasions.

⁷¹The ordinance of feet washing has been especially enjoined by Christ. ⁷²And on these occasions the Holy

Spirit is present to witness and put a seal to the ordinance. ⁷³He is there to convict and soften the heart. ⁷⁴He draws the believers together, and makes them one in heart. ⁷⁵They are made to feel that Christ indeed is present to clear away the rubbish that has accumulated to separate the hearts of the children of God.

⁷⁶These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. ⁷⁷Christ ordained them, and he delegated his power to his ministers, who have the treasure in earthen vessels. ⁷⁸They are to superintend these special appointments of the one who established them to continue till the close of time. ⁷⁹It is on these, his own appointments, that he meets with and energizes his people by his personal presence. ⁸⁰Notwithstanding that there may be hearts and hands that are unsanctified that will administer the ordinance, yet Jesus is in the midst of his people, to work on human hearts. ⁸¹All who in the act of feet washing keep before them the humiliation of Christ, all who will keep their hearts humble, who will keep in view the service in the true tabernacle, which the Lord pitched and not man, will not fail to derive benefit from every discourse given, and spiritual strength from every communion. ⁸²These are established for a purpose. ⁸³Christ's followers are to bear in mind his example in his humility. ⁸⁴This ordinance is to encourage humility, but it should never be termed

humiliating in the sense of being degrading to humanity.

⁸⁵It is to tender our hearts toward each other.

⁸⁶Those who come to the sacramental service with their hearts open to the influence of the spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby. ⁸⁷Christ is there to make the heart the

receptacle for his Holy Spirit, and to discern the entire dependence of his people upon him for their salvation.

⁸⁸"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones. ⁸⁹For I will not contend

forever, neither will I be always wroth; for the spirit would fail before me, and the souls which I have made."

⁹⁰"For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart."

⁹¹These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins. ⁹²And as the heart is softened and melted under the movings of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. ⁹³Jesus

has pledged himself to be present in the fulness of his grace, to change the current of the minds that are running in selfish channels. ⁹⁴This service cannot be repeated

without one thought linking itself with another. ⁹⁵Thus a chain of thought calls up remembrances of blessings, of kindnesses, and of favors received from friends and brethren, that have passed out of mind. ⁹⁶The Holy Spirit with its quickening, vivifying power, presents the ingratitude and lack of love, that has been chilled and frozen by the hateful root of bitterness. ⁹⁷Link after link of memory's chain is strengthened. ⁹⁸The Spirit of God is at work upon human minds. ⁹⁹The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ.

¹⁰⁰How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect to do the things that God has enjoined upon us. ¹⁰¹The heart is in need of being broken, that selfishness may be cut away from the soul, and put away from the practice. ¹⁰²Till we have learned the lessons that Christ desires to teach us in this preparatory service, the Witness will respond to the desires implanted in the heart for a higher spiritual life.

¹⁰³"yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. ¹⁰⁴At that day ye shall know that I am in my Father, and ye in me, and I in you. ¹⁰⁵He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will

manifest Myself to him." ¹⁰⁶Christ does indeed manifest himself unto the believers who thus reveal their faith by coming together at the communion table, with the simplicity of children, to remember Jesus, his words, and his requirements, determined to exclude from the heart all selfishness and love of deformity.

¹⁰⁷The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. ¹⁰⁸Bread that [is] leavened should not come on to the communion table. ¹⁰⁹The unleavened bread is the only correct representation of the Lord's body. ¹¹⁰Nothing fermented is to be used. ¹¹¹Only the pure fruit of the vine and the unleavened bread are to be employed.

¹¹²We do not come to the ordinance of the Lord's house merely as a form. ¹¹³As we gather around the table of our Lord, we are not to make it our business to ponder over our shortcomings and depreciate ourselves. ¹¹⁴The ordinance of feet washing embraces all this. ¹¹⁵"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." ¹¹⁶We are not to come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. ¹¹⁷We are not to come to revive in our minds the ill treatment we have received at the hands of our brethren. ¹¹⁸The ordinance of humility was to clear our

minds of the rubbish that has been permitted to accumulate.
119 We have assembled now to meet with Jesus Christ, to
commune with him. 120 Every heart is to be opened to the
bright beams of the Sun of Righteousness. 121 Our minds and
hearts are to be fixed on Christ as the great center, on
whom our hopes of eternal life depend. 122 We are not to
stand in the shadow, but in the saving light of the cross.
123 With hearts cleansed with his most precious blood, and in
full consciousness of his presence, although unseen, we may
listen to his voice, that thrills the soul with the words,
"Peace I leave with you, my peace I give unto you; not as
the world giveth give I unto you. 124 Let not your heart be
troubled, neither let it be afraid." 125 On these occasions
heaven is brought very near to the true members of the
Lord's family, and they are brought into sweet communion one
with another.

126 There can be no union between our souls and God
except through Christ. 127 The union and love between
brother and brother must be cemented and rendered eternal by
the love of Jesus. 128 Then do we not assemble around the
communion table to meet and converse with Jesus as we
receive the bread and wine that symbolizes his broken body
and spilled blood? 129 Thus we must feed on Christ, or we
can have no communion with him.

130 Christ knows that if we allow our minds to become
engrossed with earthly things, we should forget him in whom

our hopes of eternal life are centered; that we should love the life-giving power, the peace and joy, which the Lord wishes us to receive and retain. ¹³¹And he said, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. ¹³²These things have I spoken unto you, that my joy might remain in you, that your joy might be full. ¹³³This is my commandment, That ye love one another, as I have loved you."

¹³⁴These things we are never to forget. ¹³⁵The Lord [love] of Jesus, with its constraining power, is to be kept fresh in the memory. ¹³⁶We must not forget him who is our strength and our sufficiency. ¹³⁷He has instituted this service, that it may speak constantly to our hearts of the love of God that has been expressed in our behalf. ¹³⁸He gave us all that it is possible for him to give, he gave his life for the life of the world.

¹³⁹And his appeal to our love is strikingly made in the words of the apostle Paul, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. ¹⁴⁰After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood; this do ye as oft as ye drink it, in remembrance of Me. ¹⁴¹For as often as ye eat this bread and drink this

cup, ye do show the Lord's death till he come. ¹⁴²Therefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. ¹⁴³But let a man examine himself, and so let him eat of that bread and drink of the cup. ¹⁴⁴For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. ¹⁴⁵For this cause many are weak and sickly among you, and many sleep. ¹⁴⁶For if we would judge ourselves, we should not be judged. ¹⁴⁷But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. ¹⁴⁸Wherefore, my brethren, when ye come together to eat, tarry one for another. ¹⁴⁹And if any man hunger, let him eat at home; that ye come not together unto condemnation. ¹⁵⁰And the rest will I set in order when I come."

¹⁵¹The second appearing of Christ in the clouds of heaven is ever to be kept before us. ¹⁵²Almost his last words of consolation to his disciples were, "Let not your hearts be troubled; ye believe in God, believe also in me. ¹⁵³In my Father's house are many mansions; if it were not so, I would have told you. ¹⁵⁴I go to prepare a place for you. ¹⁵⁵And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

¹⁵⁶And the communion is to be a constant reminder of this. ¹⁵⁷Christ says, Under a conviction of sin, remember

that I died for you. ¹⁵⁸When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. ¹⁵⁹Will you evince your love for me if required to die for me? ¹⁶⁰When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? ¹⁶¹When your hearts shrink from the trying ordeal, remember that your Redeemer liveth, to make intercession for you. ¹⁶²"Be of good cheer, I have overcome the world."

¹⁶³Christ declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." ¹⁶⁴We cannot as individuals maintain our bodily life unless we eat and drink for ourselves of temporal things. ¹⁶⁵In order to maintain spiritual life and health, we must feed on Christ by studying his word, and doing those things he has commanded us in the word. ¹⁶⁶This will constitute a close union with Christ. ¹⁶⁷The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stock. ¹⁶⁸This is living by faith upon the Son of God. ¹⁶⁹Christ has declared, "I am the true vine, and my Father is the husbandman. ¹⁷⁰Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ¹⁷¹Now ye are clean through the word which I have spoken unto you.

¹⁷²Abide in me, and I in you. ¹⁷³The branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. ¹⁷⁴I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

APPENDIX D - Chapter 72

Introduction to RH - June 22 1897

"The Ordinances" is the title of the first RH article which stems in large part from Manuscript 35, 1897. The reader will notice that parallels to DA chapter 72 are scattered throughout, especially in sentences 65 through 83, and sentences 91 through 96.

THE ORDINANCES.

BY MRS. E. G. WHITE.

D 71, 72

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man. ³ "This do," he said, "in remembrance of me." ⁴ This was the point of transition between two economies and their two great festivals. ⁵ The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death. ⁶ "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." ⁷ Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. ⁸ But, behold, the hand of him that betrayeth me is with me on the table. ⁹ And truly the Son of Man goeth, as it was determined: but woe unto that man by whom he is betrayed! ¹⁰ "I speak not of you all: I know

whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

¹¹ With the rest of the disciples, Judas partook of the bread and wine symbolizing the body and blood of Christ. ¹² This was the last time that Judas would be present with the twelve; but that the scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. ¹³ O why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? ¹⁴ Why did he not throw himself penitent at the feet of Jesus? ¹⁵ He had not yet passed the boundary of God's mercy and love. ¹⁶ But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed.

¹⁷ In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life.

¹⁸ This covenant deed was to be ratified by Christ's own blood, which it had been the office of the old sacrificial offerings to keep before the minds of his chosen people. ¹⁹ Christ designed that this supper should be often commemorated, in order

to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on him and receive him. ²⁰ This ordinance is not to be exclusive, as many would make it. ²¹ Each must participate in it publicly, and thus say: "I accept Christ as my personal Saviour. ²² He gave his life for me, that I might be rescued from death."

²³ The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. ²⁴ As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. ²⁵ If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. ²⁷ For I have given you an example, that ye should do as I have done to you. ²⁸ Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. ²⁹ If ye know these things, happy are ye if ye do them."

³⁰ The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. ³¹ There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil surmisings and bitterness of spirit spring up over mere trifles. ³² This ordinance, preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. ³³ It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. ³⁴ The Lord washed the feet of Judas. ³⁵ He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. ³⁶ It is not possible for human beings to tell who is worthy, and who is not. ³⁷ They cannot read the secrets of the soul. ³⁸ It is not for them to say, "I will not attend the ordinance if such a one is present to act a part." ³⁹ Nor has God left it to man to say who shall present themselves on these occasions.

⁴⁰ The ordinance of feet-washing has been especially enjoined by Christ, and on these occasions the Holy Spirit is present to witness and put a seal to his ordinance. ⁴¹ He is there to convict and soften the heart. ⁴² He draws the believers together, and makes them one in heart. ⁴³ They are made to feel that Christ indeed is present to clear away the rubbish that has accumulated to separate the hearts of the children of God from him.

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⁴⁴These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. ⁴⁵Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. ⁴⁶They are to superintend these special appointments of the One who established them to continue to the close of time. ⁴⁷It is in these, his own appointments, that he meets with and energizes his people by his personal presence. ⁴⁸Notwithstanding that there may be hearts and hands that are un sanctified who will administer the ordinance, yet Jesus is in the midst of his people to work on human hearts. ⁴⁹All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will keep their hearts humble, who will keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. ⁵⁰They are established for a purpose. ⁵¹Christ's followers are to bear in mind the example of Christ in his humility. ⁵²This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. ⁵³It is to tender our hearts toward one another. ⁵⁴Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby.

⁵⁵How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect, to do the things that God has enjoined upon us!

⁵⁶The heart needs to be broken, that selfishness may be cut away from the soul and put away from the practise. ⁵⁷If we have learned the lessons that Christ desires to teach us in this preparatory service, the witness will respond to the feelings implanted in the heart for a higher spiritual life.

⁵⁸The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. ⁵⁹Bread that is leavened must not come on the communion table.

⁶⁰The unleavened bread is the only correct representation of the Lord's Supper. ⁶¹Nothing fermented is to be used—only the pure fruit of the vine and unleavened bread are to be used.

⁶²We do not come to the ordinances of the Lord's house merely as a form. ⁶³We do not make it our business, as we gather around the table of our Lord, to ponder about and mourn over our shortcomings. ⁶⁴The ordinance of feet-washing embraced all this. ⁶⁵"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." ⁶⁶We do not come

with our minds diverted to our past experience in the religious life, whether that experience is elevating or depressing. ⁶⁷We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. ⁶⁸The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. ⁶⁹We have assembled now to meet with Jesus Christ, to commune with him. ⁷⁰Every heart is to be open to the bright beams of the Son of Righteousness. ⁷¹Our minds and hearts are to be fixed on Christ as the great center on whom our hopes of eternal life depend. ⁷²We are not to stand in the shadow, but in the saving light of the cross. ⁷³With hearts cleansed by his most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." ⁷⁴Let not your heart be troubled, neither let it be afraid. ⁷⁵On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another.

⁷⁶These things we are never to forget. ⁷⁷The love of Jesus, with its convincing power, is to be kept fresh in the memory. ⁷⁸We must not forget him who is our strength and our sufficiency. ⁷⁹He has instituted this service that it may speak constantly to our senses of the love of God that has been expressed in our behalf. ⁸⁰He gave us all that it was possible for him to give,—he gave his life for the life of the world,—and his appeal to our love is strikingly made in the words of the apostle Paul, recorded in 1 Cor. 11:23-34.

⁸¹The second appearing of Christ in the clouds of heaven is ever to be kept before us. ⁸²Almost his last words of consolation to his disciples were: "Let not your heart be troubled: ye believe in God, believe also in me." ⁸³In my Father's house are many mansions: if it were not so, I would have told you. ⁸⁴I go to prepare a place for you. ⁸⁵And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."

⁸⁶And the communion is to be a constant reminder of this. ⁸⁷Says Christ: Under a conviction of sin, remember that I died for you.

⁸⁸When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. ⁸⁹Will you evidence your love for me, if required to die for me? ⁹⁰When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? ⁹¹When

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your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you.⁹² "Be of good cheer; I have overcome the world."

⁹³ Christ declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

⁹⁴ We cannot as individuals maintain our bodily life unless we eat and drink for ourselves of temporal food.⁹⁵ In order to maintain spiritual life and health, we must feed on Jesus Christ, which is studying his word, and doing those things that he has commended in that word.⁹⁶ This will constitute a close union with Christ.⁹⁷ The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk.

⁹⁸ This is living by faith upon the Son of God.

⁹⁹ Christ has declared: "I am the true vine, and my Father is the husbandman.¹⁰⁰ Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.¹⁰¹ Now ye are clean through the word which I have spoken unto you.¹⁰² Abide in me, and I in you.¹⁰³ As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.¹⁰⁴ I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

APPENDIX D - Chapter 72

Introduction to Manuscript 47 1897

Writings on the topic of the Lord's Supper written prior to Desire of Ages, chapter 72, are scarce. In fact there are four texts--that is, in book form, periodical article, or manuscript--that are precursors to the chapter at hand. Manuscript 47, 1897, is one of the four texts just mentioned. Actually, only pages 4-6 are given here. The topic is Judas and what he is experiencing at the time of the last sacramental supper with his Lord.

APPENDIX D - Chapter 72

Manuscript 47 - 1897

¹Judas was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. ²In many respects he acted as Christ's disciple. ³He manifested an interest in His work, and in a certain sense believed on Him. ⁴But Christ read beneath the surface. ⁵He saw the true inwardness of the heart. ⁶He knew that Judas was not converted. ⁷John says, "As many as received him, to them gave he power to become the sons of God." ⁸Judas had never received Christ; he was not a true son of God. ⁹He had not lost something once possessed. ¹⁰He had never experienced the soul cleansing, the change of character, that constitutes conversion.

¹¹"Ye are clean," Christ said, "but not all. . . . I speak not of you all. ¹²I know whom I have chosen." ¹³Who are Christ's chosen ones?--Those who are rendering obedience to his lessons. ¹⁴Judas was not chosen, because he was not obedient. ¹⁵He did not believe in Christ as his personal Saviour. ¹⁶He did not think that his character needed Christ's transforming grace.

¹⁷Judas had valuable qualities, but there were some traits in his character that would have to be cut away before he could be saved. ¹⁸He must be born again, not of corruptible seed, but of incorruptible. ¹⁹Knowing that he was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. ²⁰He heard

Christ laying down the principles outlining the character which all must possess who would enter Christ's kingdom.

²¹But Judas would not yield his will and his way to Christ.

²²Because Judas would not believe in Christ, he fulfilled the Scripture, "He that eateth bread with me (referring to the sacramental supper), hath lifted up his heel against me.

²³Now I tell you before it come to pass, that when it come to pass, ye may believe that I am he."

²⁴But though Jesus knew Judas from the beginning, He washed his feet. ²⁵He who was to betray his Lord was privileged to unite with Him in partaking of the sacrament.

²⁶And today none who claim to be Christians should be excluded from this service, for who can read hearts? ²⁷Who can distinguish the tares from the wheat?

²⁸I would that we could all remember as we assemble to celebrate the ordinances, that there are present messengers unseen by human eyes. ²⁹There may be a Judas in the

company, and if so, messengers from the prince of darkness are present, for they attend all who refuse to be worked by the Holy Spirit. ³⁰Heavenly angels are present also.

³¹They listened with regret to the contention between the disciples, which marred Christ's last evening with them.

³²But the disciples knew not that angels were present.

³³Those unseen visitants are present on every such occasion. ³⁴There may come in among you those who are not in heart united with truth and holiness, but who may wish to

take part in these services. ³⁵Forbid them not. ³⁶There
are witnesses present who were present when Jesus washed the
feet of His disciples, and of Judas. ³⁷More than human eyes
beheld the scene.

APPENDIX D - Chapter 72

Introduction to RH - May 31 1898

The following Review article, entitled "The Lord's Supper and the Ordinance of Feet-Washing," essentially represents the first half of MS 35, 1897. The beginning portion of the article does deal with DA chapter 71, before getting into the actual occasion of chapter 72.

VOL. 75, NO. 22.

The Review and Herald,

THE LORD'S SUPPER AND THE ORDINATION OF FEET-WASHING.—NO. 1.

MRS. E. G. WHITE. D 71, 72

“THEN came the day of unleavened bread; when the passover must be killed. ² And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. ³ And they said unto him, Where wilt thou that we prepare? ⁴ And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. ⁵ And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? ⁶ And he shall show you a large upper room furnished: there make ready. ⁷ And they went, and found as he had said unto them: and they made ready the passover. ⁸ And when the hour was come, he sat down, and the twelve apostles with him. ⁹ And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. ¹⁰ And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.”

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. ¹² In instituting the sacramental service to take the place of the Passover, Christ left to his church a memorial of his great sacrifice for man. ¹³ “This do,” he said, “in remembrance of me.” ¹⁴ This was the point of transition between two economies and their two great festivals. ¹⁵ The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death.

¹⁶ “And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. ¹⁷ Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. ¹⁸ But, behold, the hand of him that betrayeth me is with me on the table. ¹⁹ And truly the Son of man

BATTLE CREEK, MICH., MAY 31, 1898.

goeth, as it was determined: but woe unto that man by whom he is betrayed!” ²⁰ “I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.”

²¹ With the rest of the disciples, Judas partook of the bread and wine, symbolizing the body and blood of Christ. ²² This was the last time that Judas was present with the twelve. ²³ But that the Scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. ²⁴ O, why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? ²⁵ Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. ²⁷ But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed.

²⁸ In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life.

²⁹ This covenant deed was to be ratified with Christ's own blood, which it had been the office of the old sacrificial offerings to keep before their minds. ³⁰ This was understood by the apostle Paul, who said: “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

³¹ For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. ³² But in those sacrifices there is a remembrance again made of sins every year. ³³ For it is not possible that the blood of bulls and of goats should take away sins. ³⁴ Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure.

³⁵ Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. ³⁶ Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure

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therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. ³⁴He taketh away the first, that he may establish the second. ³⁵By the which will we are sanctified through the offering of the body of Jesus Christ once for all. ³⁶And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

⁴²Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on and receive him. ⁴¹[And this ordinance is not to be exclusive, as many would make it. ⁴²Each must participate in it publicly, and thus bear witness: I accept Christ as my personal Saviour. ⁴³He gave his life for me, that I might be rescued from death.]

⁴⁴"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself.

⁴⁵After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

⁴⁶Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? ⁴⁷Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. ⁴⁸Peter saith unto him, Thou shalt never wash my feet. ⁴⁹Jesus answered him, If I wash thee not, thou hast no part with me. ⁵⁰Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. ⁵¹Jesus said to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. ⁵²For he knew who should betray him; therefore said he, Ye are not all clean."

⁵³The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. ⁵⁴As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? ⁵⁵Ye call me Master and Lord: and ye say well; for so I am. ⁵⁶It I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. ⁵⁷For I have given you an example, that ye should do as I have done to you. ⁵⁸Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. ⁵⁹If ye know these things, happy are ye if ye do them."

⁶⁰The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples.

⁶¹There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place: and often evil-surmisings and bitterness of spirit spring up over mere trifles. ⁶²This ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. ⁶³It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. ⁶⁴The Lord washed the feet of Judas.

⁶⁵He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. ⁶⁶It is not possible for human beings to tell who is worthy; and who is not. ⁶⁷They can not read the secrets of the soul. ⁶⁸It is not for them to say, I will not attend the ordinance if such a one is present to act a part. ⁶⁹Nor has God left it to man to say who shall present themselves on these occasions.

⁷⁰The ordinance of feet-washing has been especially enjoined by Christ; and on these occasions the Holy Spirit is present to witness and put a seal to this ordinance. ⁷¹He is there to convict and soften the heart. ⁷²He draws the believers together, and makes them one in heart. ⁷³They are made to feel that Christ is indeed present to clear away the rubbish that has accumulated to separate the hearts of the children of God.

⁷⁴These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. ⁷⁵Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. ⁷⁶They are to superintend these special appointments of the One who established them to continue to the close of time. ⁷⁷It is on these, his own appointments, that he meets with and energizes his people by his personal presence. ⁷⁸Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, still Jesus is in the midst of his people to work on human hearts. ⁷⁹All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will keep their hearts humble, and keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. ⁸⁰These ordinances are established for a purpose. ⁸¹Christ's followers are to bear in mind the example of Christ in his humility. ⁸²This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. ⁸³It is to make tender our hearts toward one another.

APPENDIX D - Chapter 72

Introduction to RH - June 7 1898

The following Review article of June 7, 1898, is the second in a six-part series of articles entitled, "The Lord's Supper and the Ordinance of Feet-Washing." As has been stated earlier, there are a good number of parallels from these articles to the material of DA chapter 72. However, that does not mean this series was part of the textual tradition for chapter 72, because of the nearness to the publication date of the book, The Desire of Ages.

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THE LORD'S SUPPER AND THE ORDINANCE OF FEET-WASHING.—NO. 2.

MRS. E. G. WHITE. D 72

Those who come to the sacramental service with their hearts open to the influences of the spirit of God will be greatly blessed, even if those who officiate are not benefited thereby. Christ is there to make the heart susceptible to the Holy Spirit, and to discern the entire dependence of his people upon him for their salvation. ³ "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with them also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." ⁴ For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. ⁵ For the iniquity of his covetousness was I wroth, and smote him: he hid me, and was wroth, and he went on forwardly in the way of his heart."

These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins at this time. ⁷ And as the heart is softened and melted under the movings of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. ⁸ Jesus has pledged himself to be present in the fulness of his grace to change the current of the minds that are running in selfish channels. ⁹ This service can not be repeated without one thought's linking itself with another. ¹⁰ Thus a chain of thought calls up remembrances of blessings, of kindnesses, and of favors received from friends and brethren, that have passed out of mind. ¹¹ The Holy Spirit, with its quickening, vivifying power, presents the ingratitude and lack of love that have sprung from the hateful root of bitterness. ¹² Link after link of memory's chain is strengthened. ¹³ The Spirit of God is at work upon human minds. ¹⁴ The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ.]

¹⁵ How the heart of Christ is pierced by the forgetfulness, unwillingness, and neglect to do the things that God has enjoined upon us! ¹⁶ The heart needs to be broken, that selfishness may be cut away from the soul, and put away from the practise. ¹⁷ If we have

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learned the lessons that Christ desires to teach us in this preparatory service, the Witness will respond to the feelings implanted in the heart for a higher spiritual life.

¹⁸ "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. ¹⁹ At that day ye shall know that I am in my Father, and ye in me, and I in you." ²⁰ He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ²¹ Christ does indeed manifest himself unto the believers who thus reveal their faith by coming together at the communion table with the simplicity of children to remember Jesus, his words, and his requirements, determined to exclude from the heart all selfishness and love of supremacy.

²² The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. ²³ Bread that is leavened must not come on the communion table; unleavened bread is the only correct representation of the Lord's Supper. ²⁴ Nothing fermented is to be used. ²⁵ Only the pure fruit of the vine and the unleavened bread are to be used.]

²⁶ [We do not come to the ordinances of the Lord's house merely as a form.] ²⁷ We do not make it our business, as we gather around the table of our Lord, to ponder over and deprecate our shortcomings. ²⁸ The ordinance of foot-washing included all this. ²⁹ "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

³⁰ We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. ³¹ We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. ³² The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. ³³ We have assembled now to meet with Jesus Christ, to commune with him. ³⁴ Every heart is to be open to the bright beams of the Sun of Righteousness. ³⁵ Our minds and hearts are to be fixed on Christ as the great Center on whom our hopes of eternal life depend. ³⁶ We are not to stand in the shadow, but in the saving light, of the cross. ³⁷ With hearts cleansed by Christ's most precious blood, and in full consciousness of his presence, although unseen, we may listen to

his voice that thrills the soul with the words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." ³⁸Let not your heart be troubled, neither let it be afraid. ³⁹On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another.

⁴⁰There can be no union between our soul and God except through Christ. ⁴¹Union and love between brother and brother must be cemented and rendered eternal by the love of Jesus.

⁴²Then do we not assemble around the communion table to meet and converse with Jesus as we receive the bread and wine symbolizing his broken body and spilled blood? ⁴³Thus we must feed on Christ, or we can have no communion with him.

⁴⁴Christ knows that if we should allow our minds to become engrossed with earthly things, we would forget him in whom our hopes of eternal life are centered, and so lose the life-giving power, the peace and joy, which the Lord wishes us to receive and retain. ⁴⁵And he said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." ⁴⁶These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ⁴⁷This is my commandment, That ye love one another, as I have loved you."

⁴⁸These things we are never to forget. ⁴⁹The love of Jesus, with its convincing power, is to be kept fresh in the memory. ⁵⁰We must not forget him who is our strength and our sufficiency. ⁵¹He has instituted this service, that it may speak constantly to our senses of the love of God that has been expressed in our behalf. ⁵²He gave us all that it was possible for him to give,—he gave his life for the life of the world.

⁵³And his appeal to our love is strikingly made in the words of the apostle Paul: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me." ⁵⁴After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. ⁵⁵For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. ⁵⁶Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. ⁵⁷But let a man examine himself, and so let him eat of that bread, and drink of that cup. ⁵⁸For he that eateth and drinketh unworthily, eateth and drinketh damnation to

himself, not discerning the Lord's body. ⁵⁹For this cause many are weak and sickly among you, and many sleep. ⁶⁰For if we would judge ourselves, we should not be judged. ⁶¹But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. ⁶²Wherefore, my brethren, when ye come together to eat, tarry one for another. ⁶³And if any man hunger, let him eat at home; that ye come not together unto condemnation. ⁶⁴And the rest will I set in order when I come. ⁶⁵Christ's second appearing, in the clouds of heaven, is ever to be kept before us. ⁶⁶Almost his last words of consolation to his disciples were: "Let not your heart be troubled: ye believe in God, believe also in me." ⁶⁷In my Father's house are many mansions: if it were not so, I would have told you. ⁶⁸I go to prepare a place for you. ⁶⁹And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

⁷⁰And the communion is to be a constant reminder of this. ⁷¹Says Christ: Under a conviction of sin, remember that I died for you.

⁷²When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. ⁷³Will you evidence your love for me, if required, by dying for me? ⁷⁴When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? ⁷⁵When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. ⁷⁶"Be of good cheer; I have overcome the world."

⁷⁷Christ declared: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

⁷⁸We can not, as individuals, maintain our bodily life unless we eat and drink for ourselves of temporal food. ⁷⁹In order to maintain spiritual life and health, we must feed on Jesus Christ by studying his word, and doing the things he has commanded in that word. ⁸⁰This will constitute a close union with Christ. ⁸¹The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. ⁸²This is living by faith upon the Son of God. ⁸³Christ has declared: "I am the true vine, and my Father is the husbandman. ⁸⁴Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ⁸⁵Now ye are clean through the word which I have spoken unto you. ⁸⁶Abide in me, and I in you. ⁸⁷As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁸⁸I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."