

Born Sinful

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General Quotes:

As children of the first Adam, we partake of the dying nature of Adam. But through the imparted life of Christ, man has been given opportunity to win back again the lost gift of life, and to stand in his original position before God, a partaker of the divine nature. “As many as received him,” writes John, “to them gave he power to become the sons of God, even to them that believe on his name.” “He that hath the Son hath life; and he that hath not the Son of God hath not life.” “I am come,” said Christ, “that they might have life, and that they might have it more abundantly. ST June 17, 1897, par. 15

God declares: “I will put enmity.” This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason fallen angels and wicked men unite in desperate companionship. Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God. GC 505.2

A genuine conversion changes hereditary and cultivated tendencies to wrong. The religion of God is a firm fabric, composed of innumerable threads and woven together with tact and skill. Only the wisdom which comes from God can make this fabric complete. There are a great many kinds of cloth which at first have a fine appearance, but they cannot endure the test. They wash out. The colors are not fast. Under the heat of summer they fade away and are lost. The cloth cannot endure rough handling.— Letter 105, 1893 (The S.D.A. Bible Commentary 6:1101. 1MCP 145.4

As the little infants come forth immortal from their dusty beds, they immediately wing their way to their mother's arms. They meet again nevermore to part. But many of the little ones have no

mother there. We listen in vain for the rapturous song of triumph from the mother. The angels receive the motherless infants and conduct them to the tree of life.—Selected Messages 2:260 (1858).

Some questioned whether the little children of even believing parents should be saved, because they have had no test of character and all must be tested and their character determined by trial. The question is asked, “How can little children have this test and trial?” I answer that the faith of the believing parents covers the children, as when God sent His judgments upon the first-born of the Egyptians....

Whether all the children of unbelieving parents will be saved we cannot tell, because God has not made known His purpose in regard to this matter, and we had better leave it where God has left it and dwell upon subjects made plain in His Word.—Selected Messages 3:313-315 (1885). In regard to the case of A, you see him as he now is and deplore his simplicity. He is without the consciousness of sin. The grace of God will remove all this hereditary, transmitted imbecility, and he will have an inheritance among the saints in light. To you the Lord has given reason. A is a child as far as the capacity of reason is concerned, but he has the submission and obedience of a child.—Manuscript Releases 8:210 (1893). LDE 293.1-LDE 293.4

The angels warned them to be on their guard against the devices of Satan, for his efforts to ensnare them would be unwearied. While they were obedient to God the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help. If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers. But should they once yield to temptation, their nature would become so depraved that in themselves they would have no power and no disposition to resist Satan. PP 53.2

You inquire in regard to your little one being saved. Christ's words are your answer: “Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.” Remember the prophecy, “Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted.... Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to thine own border.”

This promise is yours. You may be comforted and trust in the Lord. The Lord has often instructed me that many little ones are to be laid away before the time of trouble. We shall see our children again. We shall meet them and know them in the heavenly courts. Put your trust in the Lord, and be not afraid. Letter 196, 1899. CG 565.4-CG 566.1

Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. But the evil does not end here. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring; he gives them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son and from generation to generation, and this brings anguish and suffering into the world and is no less than a repetition of the fall of man. AH 173.1

We have reason for ceaseless gratitude to God that Christ, by His perfect obedience, has won back the heaven that Adam lost through disobedience. Adam sinned, and the children of Adam share his guilt and its consequences; but Jesus bore the guilt of Adam, and all the children of Adam that will flee to Christ, the second Adam, may escape the penalty of transgression. Jesus regained heaven for man by bearing the test that Adam failed to endure; for He obeyed the law perfectly, and all who have a right conception of the plan of redemption will see that they cannot be saved while in transgression of God's holy precepts. They must cease to transgress the law and lay hold on the promises of God that are available for us through the merits of Christ. FW 88.3

John says, “The light”—Christ—“shineth in darkness,” that is, in the world, “and the darkness comprehended it not.... But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” The reason why the unbelieving world are not saved is that they do not choose to be enlightened. The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices, they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again. RH April 12, 1892, par. 9

Grace is not inherited. A very bad father may have a godly son; a Christian father a profligate son. Let mothers take up the burdens made doubly heavy for them by the course of the head of the household. This makes your work plain, to let your light shine in the household where Satan is at work to secure your children to himself. Shall he have them? Let the missionary spirit rise to the emergency and say, No, no; my children, although they have a godless father, are the purchase of the blood of Christ. I am their mother. I will seek the Lord in faith, in humility, that He will not only save my children but their father, to repentance. Talk not and plead not for the sympathy of your husband and your children, but simply live the life of Christ. In words, in spirit, in character, in meekness, in patience and forbearance, in cheerfulness, be a signpost pointing out the way, the path that leads heavenward. 1LtMs, Ms 9, 1868, par. 5

“Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.” It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents’ guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are

transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin. PP 306.2-PP 306.3

Christ says to us, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” We are ever to learn of Christ. Yoked up with him in perfect restraint, we are to be learners during our whole lifetime. Then we are indeed “laborers together with God.” We can be acceptable teachers only as we learn Christ's meekness and lowliness. Constantly we must learn more and more regarding these attributes. As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of his nature, we co-operate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus. The Saviour declares, “He that cometh to me shall never hunger; and he that believeth on me shall never thirst.” In him there is inexhaustible fullness. As we follow on to know the Lord, we shall lead souls to the living word. With us they will know that his going forth is prepared as the morning. RH April 24, 1900, par. 7

After the fall, it had been impossible for man with his sinful nature to render obedience to the law of God, had not Christ, by the offer of his own life, purchased the right to lift up the race where they could once more work in harmony with its requirements. RH September 27, 1881, par. 11

After the fall God saw that man had no power within himself to keep from sin, and provision was made whereby he could have help. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” One wonderful in counsel was our Helper. The Son of God left the heavenly courts and gave His life as the propitiation for sin. He came to declare that altho the agencies of evil had created rebellion in heaven, and sin had entered the universe of God, yet Christ and the Father would redeem the fallen race. Laying aside His kingly crown and royal robe, He gave Himself to the human family, to pass through test and trial and thus demonstrate to every son and daughter of Adam that it is possible through faith in Him to resist the devices of Satan. Tempted in all points as man is tempted, Christ overcame through the power of divinity. He seeks to teach men and women that they may overcome through the same power. ST February 17, 1909, par. 9

The long-suffering of God had been waiting the development of Satan's revolt. The Creator would test man to see if he would accept the lie of Satan in place of the truth of God. The restriction placed upon man was one which, if respected, would not deprive him of a single blessing. All the angels of heaven were prepared to come to the aid of Adam and Eve in this contest with the enemy, if they would call upon God for help. An intense interest prevailed in the heavenly courts in this trial of man's obedience, and sadness reigned when Eve, yielding to the persuasion of the serpent, partook of the forbidden fruit. The golden chain which had hitherto

bound the human family to the divine, was broken, to be united again only through the power of One stronger than the destroyer. ST February 17, 1909, par. 2

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above. ST February 17, 1909, par. 7

Mighty issues for the world were at stake in the conflict between the Prince of Light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. Christ had come to disprove Satan's claim. As the Son of Man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false. All who desired deliverance from his power would be set free. ST February 17, 1909, par. 10

None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord's commandments, we shall find that the "path of the just is as the shining light, that shineth more and more unto the perfect day. RH November 25, 1884, par. 27

There is no safety for any man, young or old, unless he feels the necessity of seeking God for counsel at every step. Those only who maintain close communion with God will learn to place His estimate upon men, to reverence the pure, the good, the humble, and the meek. The heart must be garrisoned as was that of Joseph. Then temptations to depart from integrity will be met with decision: "How then can I do this great wickedness, and sin against God?" The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart.¹³Manuscript 19a, 1890. AH 331.1

Grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil; they need no cultivation; but grace must be carefully cultivated. The briars and thorns are always ready to spring up, and the work of

purification must advance continually. If the heart is not kept under the control of God, if the Holy Spirit does not work unceasingly to refine and ennoble the character, the old habits will reveal themselves in the life. Men may profess to believe the gospel; but unless they are sanctified by the gospel their profession is of no avail. If they do not gain the victory over sin, then sin is gaining the victory over them. The thorns that have been cut off but not uprooted grow apace, until the soul is overspread with them. COL 50.4

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousnesses are as filthy rags." Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Psalm 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. COL 311.4

If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins. Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of His law, and faith toward our Lord Jesus Christ.

The apostle gives us the true definition of sin. "Sin is the transgression of the law." The largest class of Christ's professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God's law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God's commandments. With this lawless freedom the basis of moral responsibility is gone. Con 75.1-Con 75.2

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your

life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. So Jesus said to His disciples, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same good works—works of righteousness, obedience. SC 62.2-SC 62.3

These words of confirmation were given to inspire faith in those who witnessed the scene, and to strengthen the Saviour for His mission. Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal. DA 112.3

Saul becomes a learner of the disciples. In the light of the law he sees himself a sinner. He sees that Jesus, whom in his ignorance he had considered an impostor, is the author and foundation of the religion of God's people from the days of Adam, and the finisher of the faith now so clear to his enlightened vision; the vindicator of the truth and the fulfiller of the prophecies. He had regarded Jesus as making of no effect the law of God; but when his spiritual vision was touched by the finger of God, he learned that Christ was the originator of the entire Jewish system of sacrifices; that he came into the world for the express purpose of vindicating his Father's law; and that in his death the typical law had met its antitype. By the light of the moral law, which he had believed himself to be zealously keeping, Saul saw himself a sinner of sinners. He repented, that is, died to sin, became obedient to the law of God, exercised faith in Jesus Christ as his Saviour, was baptized, and preached Jesus as earnestly and zealously as he had once denounced him. LP 30.3

The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve. Then he reminded her of her own words, that God had forbidden them to touch it, lest they die. She would receive no more harm from eating the fruit, he declared, than from touching it. Perceiving no evil results from what she had done, Eve grew bolder. When she "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." It was grateful to the taste, and as she ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence. Without a fear she plucked and ate. And now, having herself transgressed, she became the agent of Satan in working the ruin of her husband. In a state of strange, unnatural excitement, with her hands filled with the forbidden fruit, she sought his presence, and related all that had occurred. PP 55.3

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.... Wherefore, as by one man sin entered into the world, and death by sin; and so

death passed upon all men, for that all have sinned.... Even so by the righteousness of One the free gift came upon all men unto justification of life.” Adam's fall in the Garden of Eden caused all to sin; but in the Garden of Gethsemane Christ drank the bitter cup of suffering and death, that whosoever believes in Him may not perish, but have everlasting life. ST June 13, 1900, par. 5- ST June 13, 1900, par. 6

Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments and remove the landmarks by placing his false inscription on the signposts which God has established to point the right way. It is because these evil agencies are striving to eclipse every ray of light from the soul that heavenly beings are appointed to do their work of ministry, to guide, guard, and control those who shall be heirs of salvation. None need despair because of the inherited tendencies to evil, but when the Spirit of God convicts of sin, the wrongdoer must repent and confess and forsake the evil. Faithful sentinels are on guard to direct souls in right paths.— Manuscript 8, 1900. (The S.D.A. Bible Commentary 6:1120. 1MCP 31.4

I saw that it is even so: “From even unto even, shall ye celebrate your Sabbath.” Said the angel: “Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is.” I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: “Ye shall understand, but not yet, not yet.” Said the angel: “If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.” I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at “even,” and it was inferred that even was at six. I saw that the servants of God must draw together, press together. 1T 116.1

Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.” How is Adam a figure of Him that was to come, namely, Christ? Just as the following verses indicate, that is, Adam was a figure of Christ in that his action involved many besides himself. It is evident that Adam could not give his descendants any higher nature than he had himself, so Adam's sin made it inevitable that all his descendants should be born with sinful natures. Sentence of death, however, does not pass on them for that, but because they have sinned. PTUK October 18, 1894, p. 658.7 EJW

It is plainly written on the unrenewed heart and on a fallen world, All seek their own. Selfishness is the great law of our degenerate nature. Selfishness occupies that place in the soul where Christ should sit enthroned. Never does Satan more effectually accomplish his work than in controlling the minds and hearts of those who minister in sacred things. Transforming himself into an angel of light, his true character is not discerned. Alas, how many of the agents of the great deceiver

are to be found in the holy office of the ministry! They may possess intellectual ability, they study, preach, and pray, and are looked upon as pious men because engaged in a sacred work. Then, taking advantage of the confidence reposed in them, they lead souls to ruin and to death. There are men in holy office today who are similar in character to Hophni and Phinehas. They give loose rein to passion, and disguise their depravity under a cloak of religion. When at last their true character is detected and exposed, the faith of the people receives a shock that often destroys their confidence in religion. Imperceptibly there is left upon the mind a distrust of all who profess to teach the word of God. The message of the true servant of Christ is doubtfully received. The question constantly comes up, "Will not this man prove to be like the one we thought so holy and found so corrupt?" Thus the word of God loses its power upon the souls of men. These false shepherds are of the class who in the day of God will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" It is to such men that our Lord will declare, "I never knew you; depart from me, ye that work iniquity." ST December 8, 1881, par. 5

The truth, the precious truth of God's word, will have a sanctifying effect upon the heart and character. There is work to be done for ourselves and for our children. The natural heart is full of hatred to the truth, as it is to Jesus. Unless parents shall make it the first business of their lives to guide their children's feet into the path of righteousness from their earliest years, the wrong path will be chosen before the right. RH April 14, 1885, par. 2

I address a few words to Father Hare's children. The difficulties which those who put on Christ and keep His commandments must undergo are not of Christ's designing. "If any man will come after me," He says, "let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] The duty of intelligent souls is to hold to the truth, to practice virtue. We are born with a disinclination to both. 13LtMs, Lt 10, 1898, par. 5

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Romans 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. DA 48.6

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honour, and manliness. Those who have little idea as to what constitutes religion will tell you that sin is murder, adultery, robbery, and crime. But what does the word of God define it to be? John writes, "Whosoever committeth sin transgresseth also the law; for sin is the

transgression of the law.” Without the law we have no knowledge of what sin is. Those who have no respect for the law will be deceived by entertaining hopes of entering heaven. BEcho November 5, 1894, par. 3

Wrongs cannot be righted, nor can reformations in conduct be made by a few feeble, intermittent efforts. Character building is the work, not of a day, nor of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown. MH 452.1

The gospel is the power and wisdom of God, if it is correctly represented by those who claim to be Christians. Christ crucified for our sins should humble every soul before God in his own estimation. Christ risen from the dead, ascended on high, our living Intercessor in the presence of God, is the science of salvation which we need to learn and teach to children and youth. Said Christ, “I sanctify myself, that they also might be sanctified,” [John 17:19.] This is the work that ever devolves upon every teacher. There must not be any hap-hazard work in this matter, for even the work of educating the children in the day schools requires very much of the grace of Christ and the subduing of self. Those who naturally are fretful, easily provoked, and have cherished the habit of criticism, of thinking evil, should find some other kind of work that will not reproduce any of their unlovely traits of character in the children and youth, for they have cost too much. Heaven sees in the child, the undeveloped man or woman, with capabilities and powers that, if correctly guided and developed with heavenly wisdom, will become the human agencies through whom the divine influences can cooperate to be laborers together with God. Sharp words, and continual censure bewilder the child, but never reform him. Keep back that pettish word; keep your own spirit under discipline to Jesus Christ; then will you learn how to pity and sympathize with those brought under your influence. Do not exhibit impatience and harshness, for if these children did not need educating, they would not need the advantages of the school. They are to be patiently, kindly, and in love brought up the ladder of progress, climbing step by step in obtaining knowledge.. CE 147.1

These are lessons that our children need to learn. To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the child Jesus on the hillsides of Nazareth, so the children of today may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God. Ed 100.2

Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ. 14LtMs, Lt 68, 1899, par. 15

Born with:

Moral pollution has done more than every other evil to cause the race to degenerate. It is practiced to an alarming extent and brings on disease of almost every description. Even very small children, infants, being born with natural irritability of the sexual organs, find momentary relief in handling them, which only increases the irritation and leads to a repetition of the act, until a habit is established which increases with their growth. Testimonies For The Church 2:391. CG 441.3

Parents do not generally suspect that their children understand anything about this vice. In very many cases the parents are the real sinners. They have abused their marriage privileges, and by indulgence have strengthened their animal passions. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them. Children born to these parents will almost invariably take naturally to the disgusting habits of secret vice. The sins of the parents will be visited upon their children because the parents have given them the stamp of their own lustful propensities. CCh 110.2

Before the birth of his children, he did not treat his wife as a woman in her condition should be treated.... He did not provide the quality and quantity of food that was necessary to nourish two lives instead of one. Another life was dependent upon her, and her system did not receive the nutritious wholesome food necessary to sustain her strength. There was a lack in the quantity and in the quality. Her system required changes, a variety and quality of food that was more nourishing. Her children were born with feeble digestive powers and impoverished blood. From the food the mother was compelled to receive, she could not furnish a good quality of blood, and therefore gave birth to children filled with humors.—Testimonies for the Church 2:378, 379, 1870 CD 221.3

You were born with an inheritance of discouragement, and you need constantly to be encouraging a hopeful state of feelings. You received from both father and mother a peculiar conscientiousness and also inherited from your mother a disposition to demerit self rather than to exalt self. A word moves you while a heavy judgment only is sufficient to move another of a

different temperament. Were you situated where you knew you were helping others, however hard the load, however taxing the labor, you would do everything with cheerfulness and distress yourself that you did nothing. DG 147.5

244. Very many children are born with their blood tainted with scrofula through the wrong habits of the mother in her eating and dressing.... These fashionably dressed women cannot transmit good constitutions to their children.... Wasp waists may have been transmitted to them from their mothers, as the result of their sinful practise of tight lacing, and in consequence of imperfect breathing. Poor children born of these miserable slaves of fashion have diminished vitality, and are predisposed to disease.... The impurities retained in the system in consequence of improper breathing are transmitted to their offspring.—The Health Reformer, November 1, 1871, par. 24. HL 58.7

Moral pollution has done more than every other evil to cause the race to degenerate. It is practised to an alarming extent, and brings on disease of almost every description. Even very small children, infants, being born with natural irritability of the sexual organs, find momentary relief in handling them, which only increases the irritation, and leads to a repetition of the act, until a habit is established which increases with their growth. These children, generally puny and dwarfed, are prescribed for by physicians, and drugged; but the evil is not removed. The cause still exists.—Testimonies for the Church 2:391. HL 216.3

Parents ... by indulgence have strengthened their animal passions. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them.... The brain force is weakened, and memory becomes deficient.... The sins of the parents will be visited upon their children because the parents have given them the stamp of their own lustful propensities.—Testimonies for the Church 2:391 (1870). 1MCP 136.1

In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "it did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they grow feeble, wither and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring. 2SM 465.1

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil

propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. 5BC 1128.4

Many children are born with the animal passions largely in the ascendancy, while the moral and intellectual are but feebly developed. These children need the most careful culture to bring out, strengthen and develop the moral and intellectual, and have these take the lead. Children are not trained for God. Their moral and religious education is neglected. The animal passions are being constantly strengthened, while the moral faculties are becoming enfeebled. SA 179.2

The difficulties which those who put on Christ and keep His commandments must undergo, are not of Christ's designing. "If any man will come after me," He says, "let him deny himself, and take up his cross, and follow me" (Matthew 16:24). The duty of intelligent souls is to hold to the truth, to practice virtue. We are born with a disinclination to both. It is sad to find in one's own constitution an opposition to virtues that are commendable in the sight of God, as submission, charity, sweetness of spirit, and patience that will not be provoked. Say to yourselves, dear children, I am weakness, but God is my strength. He has given me my post of duty. The General whom I serve bids me be an overcomer.... TDG 34.4

You may feel that you cannot meet the approval of heaven. You may say, "I was born with a natural tendency toward this evil, and I cannot overcome." But every provision has been made by our heavenly Father whereby you may be able to overcome every unholy tendency. You are to overcome even as Christ overcame in your behalf. He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21). It was sin that imperiled the human family; and before man was created the provision was made that if man failed to bear the test, Jesus would become His sacrifice and surety, that through faith in Him, man might be reconciled to God, for Christ was the Lamb "slain from the foundation of the world" (Revelation 13:8). Christ died on Calvary that man might have power to overcome his natural tendencies to sin. YRP 350.4

There are many who in their hearts murmur against God. They say, "We inherit the fallen nature of Adam, and are not responsible for our natural imperfections." They find fault with God's requirements, and complain that he demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonor God. And the Lord knoweth our thoughts afar off. He speaks to his people, saying, "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." The complainers have an opportunity to bring their accusations against him; their Maker gives them an opportunity to speak. What charge have you to bring against Him that ruleth in the heavens? What have you to say against His dealings with you? What against His government? What against His law? If you have any excuse to offer for your neglect to comply with the conditions upon which your salvation is based, now make them known. If you have any excuse for sin, for impenitence, for covetousness, or for sensuality, you are permitted to give your reasons. Those who would justify themselves in wrongdoing, and lay the blame of their disobedience upon God, will be heard. They argue that they are born with strong passions and appetites, and are surrounded with objects that solicit to sin, and under such

circumstances how is it just to condemn them? But God answers: “I did all that could be done for your forefather Adam; I gave him the noblest qualities and the highest powers; my requirements were light upon him. It was because he did not believe my word, did not choose to stand the simple test I imposed upon him, but believed the word of my enemy, that he fell from his holy estate. But in his fallen condition did I not send help? I sent my Son, who was equal with myself, that he might live an example upon earth, and die for man's transgressions, that you might make no mistakes or failures in obtaining eternal life.” ST August 29, 1892, par. 2

Since such ample provisions have been made for our salvation, shall we be excusable if we put forth no effort to obtain eternal life? God has given his beloved Son to die that we might be saved. What an infinite condescension on the part of the God of heaven! By the death of Jesus Christ life and immortality are brought to light. What a hope we have! And with such a hope as this shall we cling to sin? Shall we not consent to be purified from every spot and stain? It is for us to search the Scriptures; for said Christ, “They are they which testify of me.” And while we have the precious testimony of the word of God before us, we can be both hearers and doers of the word. As we see the weakness of human nature, instead of trying to justify ourselves in wrongdoing, let us become more familiar with the word of God. It will strengthen our minds in the time of temptation. We do not think half enough upon the Bible. The ministers may explain the Scriptures, but this is not enough; we must practice their teaching in our lives. We must be fortifying our souls with the precious promises of Jesus. We are to avail ourselves of all the help God has provided for us, that we may not fall at last. If it is not in accordance with your inclination to study the word of God, I beg of you to plead with God for his divine Spirit; for those who love Jesus take comfort in communion with him. ST August 29, 1892, par. 3

There are invalids in our world born with feeble constitutions. They suffer from no fault of their own. Let these study patient endurance. In so doing they can glorify God.—Letter 103, 1897, p. 6. (To E. A. Sutherland, July 23, 1897.) 9MR 281.1

Then comes another man corrupt at heart, professing to keep the Seventh-day Sabbath, trying to deceive the people, courting was his business. He acted over the course of George Ballow, and here again is the cause brought into disgrace. Now those who have received the truth have been a very objectionable class; but the belief of the truth is doing a wonderful work for them, in transformation of character. Brother and Sister Starr made their home with one family by name of Mr. Morice. His wife keeps the Sabbath and Mr. Morice talks in this way. “I cannot keep the commandments of God. The fifth commandment bids me honor my father and my mother. I cannot do this. My father gave his children no chance for education. I can not read, (yet he is the proprietor of a large shoe store). My mother is now dead but she was a confirmed drunkard, and has given me a hereditary appetite for liquor, and I was born with this quivering, trembling nerves (his hands and head is constantly trembling) and how, he asks Can I respect Father or Mother? He has children smart and intelligent. 1888 1175.3

But parents should remember that they must control their own appetites and tempers if they would see their children develop noble Christ-like characters. In England I noticed the horror of the saloon that they should have and as they hear the enticing music of the place of vice, the

habits of their home-life will not be like a strong fortification against temptation and ruin. It is painful to see the children loitering about the street corners, smoking the stubs of cigars that men have thrown away. They are born with a natural tendency to these evil habits. They have inherited the self-destructing appetite from their fathers, and unless this is overcome they will only be vessels of dishonor unworthy of the societies of saints in light. 4LtMs, Ms 88, 1886, par. 10

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” [1 John 3:1.] Do you want that life that measures with the life of God? Then learn the principles of heaven here. We are not all born with like temperaments, and this is why the Saviour bids us learn of Him who is meek and lowly in heart. Are you learning in your daily experience what Christ has done for you by the sacrifice of His life? He has made it possible for your humanity to grasp divinity, that in the strength of divinity you might labor for humanity as He did. We do not learn of Him as we might. We do not bring into our Christian experience the glory and the joy that we might have. It is the privilege of every believer to overcome through the blood of the Lamb and the word of his testimony. 24LtMs, Ms 95, 1909, par. 7

Born In:

The Jews had been instructed from childhood concerning the work of the Messiah. The inspired utterances of patriarchs and prophets and the symbolic teaching of the sacrificial service had been theirs. But they had disregarded the light; and now they saw in Jesus nothing to be desired. But the centurion, born in heathenism, educated in the idolatry of imperial Rome, trained as a soldier, seemingly cut off from spiritual life by his education and surroundings, and still further shut out by the bigotry of the Jews, and by the contempt of his own countrymen for the people of Israel,—this man perceived the truth to which the children of Abraham were blinded. He did not wait to see whether the Jews themselves would receive the One who claimed to be their Messiah. As the “light, which lighteth every man that cometh into the world” (John 1:9) had shone upon him, he had, though afar off, discerned the glory of the Son of God. DA 317.3

The man had met his inquisitors on their own ground. His reasoning was unanswerable. The Pharisees were astonished, and they held their peace,—spellbound before his pointed, determined words. For a few moments there was silence. Then the frowning priests and rabbis gathered about them their robes, as though they feared contamination from contact with him; they shook off the dust from their feet, and hurled denunciations against him,—“Thou wast altogether born in sins, and dost thou teach us?” And they excommunicated him. DA 474.3 Jesus heard what had been done; and finding him soon after, He said, “Dost thou believe on the Son of God?” DA 474.4

For the first time the blind man looked upon the face of his Restorer. Before the council he had seen his parents troubled and perplexed; he had looked upon the frowning faces of the rabbis; now his eyes rested upon the loving, peaceful countenance of Jesus. Already, at great cost to

himself, he had acknowledged Him as a delegate of divine power; now a higher revelation was granted him. DA 474.5

Seth was a worthy character, and was to take the place of Abel in right doing. Yet he was a son of Adam like sinful Cain, and inherited from the nature of Adam no more natural goodness than did Cain. He was born in sin; but by the grace of God, in receiving the faithful instructions of his father Adam, he honored God in doing his will. He separated himself from the corrupt descendants of Cain, and labored, as Abel would have done had he lived, to turn the minds of sinful men to revere and obey God. 1SP 60.2

When Christ was upon this earth, the people flocked to hear Him. So simple and plain were His words that the most unlearned among the people could understand Him, and His hearers listened as if spellbound. This enraged the scribes and Pharisees. They were filled with envy because the people listened so attentively to the words of this new Teacher. They determined to break His hold upon the multitudes. They began by attacking His character, saying that He was born in sin, and that He cast out devils through the prince of the devils. Thus were fulfilled the words “They hated me without a cause” (John 15:25; cf. Psalm 69:4). The Jewish leaders maligned and persecuted the One who is chiefest among ten thousand and altogether lovely. UL 325.3

He who came in human flesh, and submitted to a life of humiliation, was the Majesty of heaven, the Prince of life, and yet the wise men of the earth, the princes and rulers, and even His own nation, knew Him not. They did not recognise Him as the long-looked-for Messiah. Notwithstanding “mighty miracles did show forth themselves in Him,” notwithstanding He opened the eyes of the blind, and raised the dead to life, Christ suffered the hatred and abuse of the people He came to bless. They regarded Him as a sinner, and accused Him of casting out devils through the prince of the devils. The circumstances of His birth were mysterious, and these were remarked upon by the rulers. They charged Him with being born in sin. The Prince of heaven was insulted because of the corrupt minds and the sinful, blasphemous unbelief of men. What a baleful thing is unbelief. It originated with the first great apostate, and to what fearful lengths it will lead all who enter upon its path may be seen in the Jews’ rejection of their Messiah. PrT June 8, 1899, par. 3

He who keeps the word of truth abides in Christ; in him is the love of God perfected. We should be ready to accept light from God from whatever source it may come, instead of rejecting it because it does not come through the channel from which we expected it. When Jesus opened the word of God at Nazareth, and read Isaiah's prophecy of his work and mission, and declared that it was fulfilled in their hearing, they began to doubt and question. They said, “Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him.” They did not expect light from him, and they rejected the message of God. When he who had been born blind, received his sight, and came to the Pharisees and told them of Jesus, they said, “Thou wast altogether born in sins, and dost thou

teach us? And they cast him out.” They settled themselves in unbelief, in rejection of Christ, though they professed to believe in God. RH August 27, 1889, par. 7

Christ was a living representation of the law. There was no violation of its holy precepts in His life. Looking around upon a nation of witnesses who were eagerly seeking for something to question, searching for some mistake or error, in order that they might have something whereby to condemn Him, He could ask, “Which of you convinceth me of sin?” [John 8:46.] They had undertaken to catch Him in transgression, but failing in this, all they could do was to charge Him with being born in sin, and yet presuming to teach them. They could not discern the mysteries of His incarnation, for spiritual things are spiritually discerned. They made high professions of godliness, and claimed to be advanced in knowledge, and [because of] the fact that Jesus did not praise and glorify them as a nation superior to others, they were offended, and were determined to counteract His influence and make of no effect His teaching. 10LtMs, Ms 65, 1895, par. 8

He who came in human flesh and submitted to a life of humiliation was the Majesty of heaven, the Prince of life, and yet the wise men of the earth, the princes and rulers, and even His own nation, knew Him not. They did not recognize Him as the long-looked-for Messiah. Notwithstanding mighty miracles did show forth themselves in Him, notwithstanding He opened the eyes of the blind and raised the dead to life, Christ suffered the hatred and abuse of the people He came to bless. They regarded Him as a sinner and accused Him of casting out devils through the prince of devils. The circumstances of His birth were mysterious and were remarked upon by the rulers. They charged Him with being born in sin. The Prince of heaven was insulted because of the corrupt minds and the sinful, blasphemous unbelief of His people. What a baleful thing is unbelief! It originated with the first great apostate, and to what fearful lengths it will lead all who enter upon its path is seen in the Jews' rejection of their Messiah.... FH 241.3

As an Inheritance:

Manifest the meekness and gentleness of Christ in dealing with the wayward little ones. Always bear in mind that they have received their perversity as an inheritance from the father or mother. Then bear with the children who have inherited your own trait of character. 7Manuscript 142, 1898. AH 174.2

Many point to the children of ministers, teachers, and other men of high repute for learning and piety, and urge that if these men, with their superior advantages, fail in family government, those who are less favorably situated need not hope to succeed. The question to be settled is, Have these men given to their children that which is their right—a good example, faithful instruction, and proper restraint? It is by a neglect of these essentials that such parents give to society children who are unbalanced in mind, impatient of restraint, and ignorant of the duties of practical life. In this they are doing the world an injury which outweighs all the good that their labors accomplish. Those children transmit their own perversity of character as an inheritance to their offspring, and at the same time their evil example and influence corrupt society and make

havoc in the church. We cannot think that any man, however great his ability and usefulness, is best serving God or the world while his time is given to other pursuits, to the neglect of his own children. The Signs of the Times, February 9, 1882. CG 231.4

Disease has been transmitted from parents to children from generation to generation. Infants in their cradle are miserably afflicted because of the sins of their parents, which have lessened their vital force. Their wrong habits of eating and dressing, and their general dissipation, are transmitted as an inheritance to their children. Many are born insane, deformed, blind, deaf, and a very large class deficient in intellect. The strange absence of principle which characterizes this generation, in disregarding the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them. With the majority, their principal anxiety is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? Notwithstanding all that is said and written in regard to how we should treat our bodies, appetite is the great law which governs men and women generally. CE 10.2

All the peculiarities given us as an inheritance or acquired by indulgence or through erroneous education must be thoroughly overcome, decidedly resisted. Love of esteem and pride of opinion, all must be brought to the sacrifice. They must be overcome. There is no compromise to be made with the enemy of righteousness. DG 169.3

My brother, take up the care of your children. It will do no good to blame them; for they have received your disposition as an inheritance. In governing them, be firm, but not arbitrary. In talking with them, speak in a manner that will not create a feeling of stubborn resistance. DG 189.1

Disease has been transmitted from parents to children, from generation to generation. Infants in the cradle are miserably afflicted because of the sins of their parents, which have lessened their vital force. Their wrong habits of eating and dressing, and their general dissipation, are transmitted as an inheritance to their children. Many are born insane, deformed, blind, deaf, and a very large class are deficient in intellect. The strange absence of principle which characterizes this generation, and which is shown in their disregard of the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them. With the majority, their principal anxiety is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? Notwithstanding all that is said and written in regard to how we should treat our bodies, appetite is the great law which governs men and women generally. FE 24.2

One thing I wish you to understand, that I have not been in harmony with the expelling of students from the school, unless human depravity and gross licentiousness make it necessary, that others shall not be corrupted. There has been an error in sending students from the school as in the case of—, of—, and other cases, which has been a great evil, and souls thus treated have opened before them a course of action that has secured them in the ranks of the enemy as armed and equipped enemies. Again as to making public the errors of the students to the school,—I have been brought in to see and hear some of these exposures, and then been shown the after-

influence. It has been harmful in every respect, and has no beneficial influence upon the school. Had those who acted a part in these things had the spirit and wisdom of Christ, they would have seen a way to remedy the existing difficulties more after the likeness of Jesus Christ. It never helps a student to be humiliated before the whole school. It creates a wound that mortifies. It heals nothing, cures nothing. There are students who are suspended from school. They are in this action thrust upon Satan's battle ground to cope with principalities and powers without armor or defense, to become an easy prey to Satan's devices. Let me speak a word to you in the name of the Lord. When there is a proper course taken, in cases where students seem so easily led astray, there will be found no necessity for suspension or expulsion. There is a right way, and the Spirit of the Lord must move the human agent or else there will be grave mistakes made. It is the nicest work that was ever entered upon by the human agent, the dealing with human minds. Teachers are to consider that they are not dealing with angels, but human beings with like passions as they themselves have. Characters are not formed in one mold. There is every phase of character received by children as an inheritance. The defects and the virtues in traits of character are thus revealed. Let every instructor take this into consideration. Hereditary and cultivated deformity of human character, as also beauty of character, will have to be met, and much grace cultivated in the instructor to know how to deal with the erring for their present and eternal good. Impulse, impatience, pride, selfishness, and self-esteem, if cherished, will do a great amount of evil which may thrust the soul upon Satan's battle ground without wisdom to navigate his bark, but he will be in danger of being tossed about at the sport of Satan's temptations until shipwrecked. Every teacher has his own peculiar traits of character to watch lest Satan should use him as his agent to destroy souls, by his own unconsecrated traits of character. The only safety for teachers is to learn daily in the school of Christ, His meekness, His lowliness of heart, then self will be hid in Christ, and he will meekly wear the yoke of Christ, and consider that he is dealing with His heritage. I must state to you, that I have been shown that the best methods have not always been practiced in dealing with the errors and mistakes of students, and the result has been that souls have been imperiled and some lost. Evil tempers in the teachers, unwise movements, self-dignity have done a bad work. There is no form of vice, worldliness, or drunkenness, that will do a more baleful work upon the character, embittering the soul, and setting in train evils that overbear good, than human passions not under the control of the Spirit of God. Anger, getting touched, stirred up, will never pay. How many prodigals are kept out of the kingdom of God by the unlovely character of those who claim to be Christians. Jealousy, envy, pride, and uncharitable feelings, self-righteousness, easily provoked, thinking evil, harshness, cold, unsympathetic, these are the attributes of Satan. Teachers will meet with these things in the students' characters. It is a terrible thing to have these things to deal with; but in seeking to cast out these evils, the worker has in many instances developed similar attributes which have marred the soul of the one with whom he is dealing. FE 277.1

There are many at the present day thus clinging to the customs and traditions of their fathers. When the Lord sends them additional light, they refuse to accept it, because, not having been granted to their fathers, it was not received by them. We are not placed where our fathers were; consequently our duties and responsibilities are not the same as theirs. We shall not be approved of God in looking to the example of our fathers to determine our duty instead of searching the

word of truth for ourselves. Our responsibility is greater than was that of our ancestors. We are accountable for the light which they received, and which was handed down as an inheritance for us, and we are accountable also for the additional light which is now shining upon us from the word of God. GC 164.1

234. As a rule every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring; he gives them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son, and from generation to generation, and this brings anguish and suffering into the world.—Testimonies for the Church 4:30. HL 57.1

There is a great work to be done for many of us. Our minds and characters must become as the mind and character of Christ. Selfishness is inwrought in our very being. It has come to us as an inheritance, and has been cherished by many as a precious treasure. No special work for God can be accomplished until self and selfishness are overcome. To many everything connected with themselves is of great importance. Self is a center, around which everything seems to revolve. Were Christ on the earth now, he would say to such, “Launch out into the deep.” Be not so self-caring. There are thousands whose lives are just as precious as yours. Then why do you wrap your coat about you, and hug the shore? Awake to duty and to usefulness! If you will launch out into the deep and let down your nets, the Master will gather in the fishes, and you will see of the mighty working of God. HS 138.7

Teachers are to consider that they are not dealing with angels, but human beings with like passions as they themselves have. Characters are not formed in one mold. There is every phase of character received by children as an inheritance. The defects and the virtues in traits of character are thus revealed. Let every instructor take this into consideration. Hereditary and cultivated deformity of human character, as also beauty of character, will have to be met, and much grace cultivated in the instructor to know how to deal with the erring for their present and eternal good. Impulse, impatience, pride, selfishness, and self-esteem, if cherished, will do a great amount of evil which may thrust the soul upon Satan's battleground without wisdom to navigate his bark, but he will be in danger of being tossed about at the sport of Satan's temptations until shipwrecked. Every teacher has his own peculiar traits of character to watch lest Satan should use him as his agent to destroy souls, by his own unconsecrated traits of character.—Letter 50, 1893. (Fundamentals of Christian Education, 277, 278.) 1MCP 354.3

I saw that the frown of God was upon His people for their assimilation to the world. I saw that the children of Brother ----- have been a snare to him. Their ideas and opinions, their feelings and statements, had an influence upon his mind and blinded his judgment. These youth are strongly inclined to infidelity. The mother's want of faith and trust in God has been given as an inheritance to her children. Her devotion to them is greater than her devotion to God. The father has neglected his duty. The result of their wrong course is revealed in their children. 5T 64.1

Jesus wants you to be happy, but you cannot be happy in having your own way and following the impulses of your own heart.... Our notions, our peculiarities, are wholly human and must not be humored or indulged. Self is to be crucified, not now and then but daily, and the physical, mental, and spiritual must be subordinate to the will of God. The glory of God, the perfection of Christian character, is to be the aim, the purpose, of our life. Christ's followers must imitate Christ in disposition.... Like Christ is the watchword, not like your father or your mother, but like Jesus Christ—hid in Christ, clothed with Christ's righteousness, imbued with the Spirit of Christ. All the peculiarities given us as an inheritance or acquired by indulgence or through erroneous education must be thoroughly overcome, decidedly resisted. Love of esteem and pride of opinion, all must be brought to the sacrifice.... OHC 29.2

Our accountability extends as far as our influence reaches, and that is constantly affecting others, either for good or for evil. In a pre-eminent degree is this true of parents. Fathers and mothers who gratify inclination and appetite at the expense of health, not only work against their own physical health and moral advancement, but leave to their children their perverted appetite and enfeebled moral power. Liquor drinkers and tobacco devotees transmit to their offspring their own insatiable craving, their irritable nerves, and their inflamed, corrupted blood. The licentious hand down as an inheritance to their children their own weakness and wickedness, with a host of vile and loathsome diseases the result of their transgressions. BEcho March 1, 1887, par. 1

“Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit. There is much suffering in our world. To some suffering and disease have been transmitted as an inheritance. Others suffer because of accidents. Cause and effect are always in operation in our world, and always will be. The Lord has afflicted ones, dearly beloved in his sight, who bear the suffering of bodily infirmities. Their trials will not be greater than they can endure.” GCB January 1, 1900, Art. A, par. 14

All this woe and suffering may be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring; and the evil does not end here: he gives to them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son, and from generation to generation, bringing anguish and suffering into the world, which is no less than a repetition of the fall of man. HR October 1, 1878, par. 2

True religion is the light of the world, the salt of the earth. Christian parents, will you consider that the salt possesses saving virtues for your family? There are to be no loud-voiced commands in the home. Let nothing come forth from your lips that is unkind and exasperating to your children. These children receive their first lessons from their father and mother; and no harsh, severe, gloomy representation should be given them. The love of Christ is to fashion their characters. Manifest the meekness and gentleness of Christ in dealing with the wayward little

ones. Bear in mind that they have received their perversity as an inheritance from the father or mother, and be patient with the children who have inherited your own traits of character. RH August 22, 1899, Art. A, par. 8

Liquor drinkers and tobacco devotees transmit their insatiable craving, their irritable nerves, and their inflamed, corrupted blood to their offspring. The licentious hand down their own weakness and wickedness, with a host of vile and loathsome diseases, as an inheritance to their children. Fashionable vices are debilitating and debasing the race. In physical strength, and in moral and intellectual power, every generation falls lower than the preceding. In consequence of the sinful habits of men, the world has become a vast lazarus. Satan exults at the success of his devices. Society is demoralized, the church is cursed, and God is dishonored. ST September 22, 1881, par. 2

Our work is made exceedingly hard. We meet with those whose will is strong and untameable, those who know nothing of submission. They will argue their way and plead for their way in the face of the testimonies of the Spirit of God; and if at last they yield, it is not with a good grace. They have received their will as an inheritance, and it has grown with their growth and strengthened with their strength; and when their way is crossed, they rise up like a lion. 4LtMs, Ms 20, 1885, par. 21

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Propensities:

The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place, and if it were possible for them to enter, they would find there nothing congenial. The propensities that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter heaven and enjoy the society of the pure, holy angels. When man dies to sin and is quickened to new life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge, and the light of an eternal day shines upon his path, for with him continually is the Light of life. AA 273.2

Our Bodies a Purchased Possession—The lower passions have their seat in the body and work through it. The words “flesh” or “fleshly” or “carnal lusts” embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with

the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness. Manuscript 1, 1888. AH 127.2

Some will acknowledge the evil of sinful indulgences, yet will excuse themselves by saying that they cannot overcome their passions. This is a terrible admission for any person to make who names Christ. "Let everyone that nameth the name of Christ depart from iniquity." Why is this weakness? It is because the animal propensities have been strengthened by exercise, until they have gained the ascendancy over the higher powers. Men and women lack principle. They are dying spiritually, because they have so long pampered their natural appetites that their power of self-government seems gone. The lower passions of their nature have taken the reins, and that which should be the governing power has become the servant of corrupt passion. The soul is held in lowest bondage. Sensuality has quenched the desire for holiness and withered spiritual prosperity. Testimonies For The Church 2:348. CG 446.2

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Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every wholehearted, earnest sacrifice for the Master's service our powers will increase. While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits. As we cherish and obey the promptings of the Spirit, our hearts are enlarged to receive more and more of His power, and to do more and better work. Dormant energies are aroused, and palsied faculties receive new life. COL 353.1

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war

against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth. CD 382.3

Sweet cakes, sweet puddings, and custards will disorder the digestive organs; and why should we tempt those who surround the table by placing such articles before them? The more largely flesh composes the diet of teachers and pupils, the less susceptible will be the mind to comprehend spiritual things. The animal propensities are strengthened, and the fine sensibilities of the mind are blunted. Diligent study is not the principal cause of the breaking down of the mental powers. The main cause is improper diet, irregular meals, and a lack of physical exercise. Irregular hours for eating and sleeping sap the brain forces.—The Youth's Instructor, May 31, 1894 CD 395.1

Train* Mind*:

Upon no account should the marriage relation be entered upon until the parties have a knowledge of the duties of a practical domestic life. The wife should have culture of mind and manners that she may be qualified to rightly train the children that may be given her. Pacific Health Journal, May, 1890. AH 87.1

How carefully the Lord worked to overcome the prejudice against the Gentiles that had been so firmly fixed in Peter's mind by his Jewish training! By the vision of the sheet and its contents He sought to divest the apostle's mind of this prejudice and to teach the important truth that in heaven there is no respect of persons; that Jew and Gentile are alike precious in God's sight; that through Christ the heathen may be made partakers of the blessings and privileges of the gospel. AA 136.3

Even among Christian parents there has been too much sanctioning of the love of amusements. Parents have received the world's maxim, have conformed to the general opinion that it was necessary that the early life of children and youth should be frittered away in idleness, in selfish amusements, and in foolish indulgences. In this way a taste has been created for exciting pleasure, and children and youth have trained their minds so that they delight in exciting displays; and they have a positive dislike for the sober, useful duties of life. They live lives more after the order of the brute creation. They have no thoughts of God or of eternal realities, but flit like butterflies in their season. They do not act like sensible beings whose lives are capable of measuring with the life of God, and who are accountable to Him for every hour of their time. The Youth's Instructor, January July 20, 1893. AH 526.2

The secret of saving your children lies in making your home lovely and attractive. Indulgence in parents will not bind the children to God nor to home; but a firm, godly influence to properly train and educate the mind would save many children from ruin. The Review and Herald, December 9, 1884. AH 530.1

Give your children intellectual culture and moral training. Fortify their young minds with firm, pure principles. While you have opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousandfold. Counsels to Teachers, Parents, and Students, 131. AH 534.1

The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God. Our heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of His word before the highest earthly authorities in such a way as to glorify His name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God. COL 333.4

Far more might be accomplished in the work of self-education if we were awake to our own opportunities and privileges. True education means more than the colleges can give. While the study of the sciences is not to be neglected, there is a higher training to be obtained through a vital connection with God. Let every student take his Bible and place himself in communion with the great Teacher. Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth. COL 334.2

God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences. This will make them not only good, practical Christians, but will enable them to educate the youth, and at the same time they will have heavenly wisdom to lead them to the fountain of living waters. He is a Christian who aims to reach the highest attainments for the purpose of doing others good. Knowledge harmoniously blended with a Christlike character will make a person truly a light to the world. God works with human efforts. All those who give all diligence to make their calling and election sure, will feel that a superficial knowledge will not fit them for positions of usefulness. Education balanced by a solid religious experience, fits the child of God to do his appointed work steadily, firmly, understandingly. If one is learning of Jesus, the greatest educator the world ever knew, he will not only have a symmetrical Christian character, but a mind trained to effectual labor. Minds that are quick to discern will go deep beneath the surface. CE 51.1

There is a natural tendency with all to be sentimental rather than practical. In view of this fact, it is important that parents, in the education of their children, should direct and train their minds to love truth, duty, and self-denial, and to possess noble independence, to choose to be right, if the majority choose to be wrong.... CG 424.1

The disposition and habits of youth will be very likely to be manifested in the matured man. You may bend a young tree to almost any form that you may choose, and if you let it remain and grow as you have bent it, it will be a deformed tree, and will ever tell of the injury and abuse received at your hand. You may, after years of growth, try to straighten the tree, but all your efforts will prove unavailing. It will ever be a crooked tree. This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. They may be trained in the right direction or the wrong, and they will in their future life pursue the course in which they were directed in youth. The habits formed in youth will grow with their growth and strengthen with their strength; and they will generally be the same in after life, only continuing to grow stronger. CE 13.2

Sins of Ignorance:

The offering of Cain was an offense to God, because it was a Christless offering. The burden of our message is not only the commandments of God, but the faith of Jesus. A bright light shines upon our pathway today, and it leads to increased faith in Jesus. We must receive every ray of light, and walk in it, that it may not be our condemnation in the judgment. Our duties and obligations become more important as we obtain more distinct views of truth. Light makes manifest and reproves the errors that were concealed in darkness; and as light comes, the life and character of men must change correspondingly, to be in harmony with it. Sins that were once sins of ignorance, because of the blindness of the mind, can no more be indulged in without incurring guilt. As increased light is given, men must be reformed, elevated, and refined by it, or they will be more perverse and stubborn than before the light came. GW 162.2

Those who have an opportunity to hear the truth and yet take no pains to hear or understand it, thinking that if they do not hear they will not be accountable, will be judged guilty before God the same as if they had heard and rejected. There will be no excuse for those who choose to go in error when they might understand what is truth. In His sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for willful blindness. LDE 218.1

Again and again God has stretched out His hand to save you by showing you your duties and obligations. These duties change in character with the increase of light. When the light shines, making manifest and reproving the errors that were undiscovered, there must be a corresponding change in the life and character. The mistakes that are the natural result of blindness of mind are, when pointed out, no longer sins of ignorance or errors of judgment; but unless there are decided reforms in accordance with the light given, they then become presumptuous sins. The moral darkness that surrounds you will become more dense; your heart will become harder and harder, and you will be more offensive in the sight of God. You do not realize the great peril you are in, the danger there is that in your case the light will become entirely obscured, veiled in complete darkness. When the light is received and acted upon, you will be crucified to sin, being dead

indeed unto the world, but alive to God. Your idols will be abandoned, and your example will be on the side of self-denial rather than that of self-indulgence. 5T 435.3

Those who break the seventh commandment should be suspended from the church, and not have its fellowship nor the privileges of the house of God. Said the angel, “This is not a sin of ignorance. It is a knowing sin and will receive the awful visitation of God, whether he who commits it be old or young.” TSB 248.4

Sins of ignorance call not for excuse but for repentance. None are to flatter themselves that because Jesus died and bore the guilt for man, they have nothing to do but accept of pardon without repenting of the sins they have so long been committing. There are limits to the forbearance of God, and punishment for the transgression of his law is no less certain because sentence against an evil work is not executed speedily. Because we live in a time when retribution does not follow an evil deed at once, sin is less avoided and the hearts of the sons of men are fully set in them to do evil. ST July 22, 1880, par. 13

At Gilgal, but a short time previous, Saul had presumed to officiate as priest, in direct violation of the command of God. When reproved by Samuel, he had stubbornly justified his own course. Now, upon the bare suspicion of sin in another—before the lots were cast—he had sworn that the offender should surely die; not considering whether the offense might not be a sin of ignorance, to be expiated by a sin-offering, instead of a willful transgression punishable with death. ST August 17, 1882, par. 8

The most solemn warning and the most awful threatening ever addressed to mortals is that contained in the third angel's message. The sin that calls down the wrath of God unmixed with mercy must be of the most heinous character. Is the world to be left in darkness as to the nature of this sin?—Most assuredly not. God does not deal thus with His creatures. His wrath is never visited upon sins of ignorance. Before His judgments are brought upon the earth, the light in regard to this sin must be presented to the world, that man may know why these judgments are to be inflicted, and may have opportunity to escape them. ST November 1, 1899, par. 7