



Put God First

THE BOOK OF MARK

Lesson 16—Mark 10:1–31

Divorce, Little Children, The Rich Young Ruler

MARK 10:1-31

MATTHEW 19

LUKE 18:16-30

SECTION 1—DIVORCE

MARK 10:2-12

MATTHEW 19:3-12

MATTHEW 5:31-32

LUKE 16:18

1 CORINTHIANS 7:10-11

Matthew 5:32

Among the Jews a man was permitted to put away his wife for the most trivial offenses, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie except for unfaithfulness to the marriage vow. “Every one,” He said, “that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.” (*AH* 340.3)

Matthew 19:8

When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. “Because of the hardness of your hearts,” He said, Moses “suffered you to put away your wives: but from the beginning it was not so.” He referred them to the blessed days of Eden when God pronounced all things “very good.” Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall “leave his father and his mother, and shall cleave unto his wife: and they shall be one,” He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pronounced good was the law of highest blessing and development for man. (*AH 340.4*)

Matthew 19:8

Jesus came to our world to rectify mistakes and to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers of Israel. They were making of none effect the sacred institution of marriage. Man was becoming so hardhearted that he would for the most trivial excuse separate from his wife, or, if he chose, he would separate her from the children and send her away. This was considered a great disgrace and was often accompanied by the most acute suffering on the part of the discarded one. (*AH* 341.1)

THE ADVENTIST HOME, CHAPTER ON DIVORCE

- Advice to a separated couple
- Mistreatment, abuse
- Harsh speaking
- Unbelieving companion

God gave only one cause why a wife should leave her husband, or the husband leave his wife, which was adultery. Let this ground be prayerfully considered. (*AH 342.2*)

I have received your letter, and in reply to it I would say, I cannot advise you to return to D unless you see decided changes in him. (*AH 343.2*)

God Himself gave Adam a companion. He provided “an help meet for him”—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation. “For no man ever yet hated his own flesh; but nourisheth and cherisheth it” (Ephesians 5:29). “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one” (Genesis 2:24). (CC 14.3)

SECTION 2—THE LITTLE CHILDREN

PSALM 127:3—HERITAGE OF THE LORD

MARK 9:36—37, 42

MARK 10:13—16

MATTHEW 18:1—6, 10

MATTHEW 19:13—15

LUKE 18:15—17

As the mothers passed along the dusty road and drew near the Saviour, He saw the unbidden tear and the quivering lip, as they offered a silent prayer in behalf of the children. He heard the words of rebuke from the disciples and promptly countermanded the order. His great heart of love was open to receive the children. One after another, He took them in His arms and blessed them, while one little child lay fast asleep, reclining against His bosom. Jesus spoke words of encouragement to the mothers in reference to their work, and, oh, what a relief was thus brought to their minds! With what joy they dwelt upon the goodness and mercy of Jesus, as they looked back to that memorable occasion! His gracious words had removed the burden from their hearts and inspired them with fresh hope and courage. All sense of weariness was gone. (*AH 273.2*)

This is an encouraging lesson to mothers for all time. After they have done the best they can do for the good of their children, they may bring them to Jesus. Even the babes in the mother's arms are precious in His sight. And as the mother's heart yearns for the help she knows she cannot give, the grace she cannot bestow, and she casts herself and children into the merciful arms of Christ, He will receive and bless them; He will give peace, hope, and happiness to mother and children. This is a precious privilege which Jesus has granted to all mothers. (*AH 274.1*)

Luther's parents bestowed great care upon the education and training of their children. They endeavored to instruct them in the knowledge of God and the practice of Christian virtues. The father's prayer often ascended in the hearing of his son, that the child might remember the name of the Lord, and one day aid in the advancement of his truth. Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy, was eagerly improved by these parents. Their efforts were earnest and persevering to prepare their children for a life of piety and usefulness. (*GC88 120.4*)

Before leaving the house for labor, all the family should be collected together, and taught that they must respect and reverence the hour of prayer. The father, or mother in the father's absence, should with humility and a heart full of tenderness, with a sense of the temptations and dangers before themselves and their children, plead fervently before God that he would keep the children through the day. By faith bind your children upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them—kindly and untiringly teach them how to live in order to please God. (*4bSG* 139.3)

These precious lessons may be so simply taught as to be understood even by little children. The heart of the child is tender and easily impressed; and when we who are older become “as little children,” when we learn the simplicity and gentleness and tender love of the Saviour, we shall not find it difficult to touch the hearts of the little ones and teach them love’s ministry of healing. (*AH* 195.2)

From a worldly point of view, money is power; but from the Christian standpoint, love is power. Intellectual and spiritual strength are involved in this principle. Pure love has special efficacy to do good, and can do nothing but good. It prevents discord and misery and brings the truest happiness. (*AH* 195.3)

If you will sincerely humble your hearts before Him, empty your souls of self-esteem, and put away the natural defects of your character, and overcome your love of supremacy, and come to God as little children, He will bestow on you His Holy Spirit. When two or three shall agree as touching anything, and shall ask the Lord, in the name of Jesus, it shall be done for them.

(TM 323, 324)

Your children are God's property, bought with a price. Be very particular, O fathers and mothers, to treat them in a Christlike manner. (*CG 27.2*)

CHILDREN

- *paidion*—a term of endearment that may indicate the care and nurture one has for children (John 21:5)
- *teknon* (a child) or *teknion* (a little child—but in NT it is always plural—little children)
- *monogenes* (only begotten) but translated only child in Luke 9:38

SECTION 3—THE RICH YOUNG RULER

MARK 10:17–31

MATTHEW 19:16–30

LUKE 18:18–30

The young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. He saw the love that Christ manifested toward the children brought to Him; he saw how tenderly He received them, and took them up in His arms, and his heart kindled with love for the Saviour. He felt a desire to be His disciple. He was so deeply moved that as Christ was going on His way, he ran after Him, and kneeling at His feet, asked with sincerity and earnestness the question so important to his soul and to the soul of every human being, “Good Master, what shall I do that I may inherit eternal life?” (*DA* 518.2)

Christ was drawn to this young man. He knew him to be sincere in his assertion, “All these things have I kept from my youth.” The Redeemer longed to create in him that discernment which would enable him to see the necessity of heart devotion and Christian goodness. He longed to see in him a humble and contrite heart, conscious of the supreme love to be given to God, and hiding its lack in the perfection of Christ. (*DA* 519.2)

The ruler was quick to discern all that Christ's words involved, and he became sad. . . . He was a member of the honored council of the Jews, and Satan was tempting him with flattering prospects of the future. He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life, but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful; "for he had great possessions." (*DA* 520.3)

Christ's dealing with the young man is presented as an object lesson. God has given us the rule of conduct which every one of His servants must follow. It is obedience to His law, not merely a legal obedience, but an obedience which enters into the life, and is exemplified in the character. God has set His own standard of character for all who would become subjects of His kingdom. Only those who will become co-workers with Christ, only those who will say, Lord, all I have and all I am is Thine, will be acknowledged as sons and daughters of God. (*DA* 523.1)

The ruler's possessions were entrusted to him that he might prove himself a faithful steward; he was to dispense these goods for the blessing of those in need. So God now entrusts men with means, with talents and opportunities, that they may be His agents in helping the poor and the suffering. He who uses his entrusted gifts as God designs becomes a co-worker with the Saviour. He wins souls to Christ, because he is a representative of His character.

(DA 523.2)

Jesus only required him to go where he led the way. The thorny path of duty becomes easier to follow when we trace his divine footsteps before us, pressing down the briars. Christ would have accepted this talented and noble ruler, if he had yielded to his requirements, as readily as he accepted the poor fishermen whom he bade to follow him. The young man's ability to acquire property was not against him, provided he loved his neighbor as himself, and had not wronged another in acquiring his riches. That very ability, had it been employed in the service of God in seeking to save souls from ruin, would have been acceptable to the divine Master, and he might have made a diligent and successful worker for Christ. But he refused the exalted privilege of co-operating with Christ in the salvation of souls; he turned away from the glorious treasure promised him in the kingdom of God, and clung to the fleeting treasures of earth. (*RH* March 21, 1878, par. 7)

The humble fishermen obeyed the call of Jesus, and forsook all to follow him. It may appear to some that it required little self-denial for them to do this, as their business was neither elevated nor lucrative; but it should be remembered that these men owned boats and nets, and obtained a good livelihood by their occupation. Also their life upon the water had its attractions, and it was a great sacrifice for them to leave the employment in which they had thus far spent their lives. (*RH* March 21, 1878, par. 9)

A young man came to Christ, and said, “Good Master, what good thing shall I do, that I may have eternal life?” Jesus bade him keep the commandments. He replied, “All these things have I kept from my youth up: what lack I yet?” Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the divine law. He did not love his neighbor as himself. His selfish love of riches was a defect, which, if not remedied, would debar him from heaven. “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.” (CS 210.3)

Christ would have the young man understand that He required nothing of him more than to follow the example that He Himself, the Lord of heaven, had set. He left His riches and glory, and became poor, that man, through His poverty, might be made rich; and for the sake of these riches, He requires man to yield earthly wealth, honor, and pleasure. He knows that while the affections are upon the world, they will be withdrawn from God; therefore He said to the young man, “Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.” How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? Oh, no! “He went away sorrowful: for he had great possessions.” To him riches were honor and power; and the great amount of his treasure made such a disposal of it seem almost an impossibility. (CS 211.1)

When Jesus presented to the rich young ruler the condition of discipleship, Judas was displeased. He thought that a mistake had been made. If such men as this ruler could be connected with the believers, they would help sustain Christ's cause. If Judas were only received as a counselor, he thought, he could suggest many plans for the advantage of the little church. His principles and methods would differ somewhat from Christ's, but in these things he thought himself wiser than Christ. (*DA* 719.3)

ANOTHER EXAMPLE

Jesus was in the court where were the treasure chests, and He watched those who came to deposit their gifts. Many of the rich brought large sums, which they presented with great ostentation. Jesus looked upon them sadly, but made no comment on their liberal offerings. Presently His countenance lighted as He saw a poor widow approach hesitatingly, as though fearful of being observed.... Watching her opportunity, she hurriedly threw in her two mites, and turned to hasten away. But in doing this she caught the eye of Jesus, which was fastened earnestly upon her. (CC 303.2)

The Saviour called his disciples to him and bade them mark the widow's poverty; and as they stood looking at her, words of commendation from the Master's lips fell unexpectedly upon her ear: "Verily, verily, I say unto you, that this poor widow hath cast in more than they all." Tears of joy filled the poor woman's eyes as she felt that her act was understood and appreciated by Jesus. Many would have advised her to appropriate her small pittance to her own use rather than to give it into the hands of well-fed priests, to be lost among the many and costly gifts donated to the temple; but Jesus understood the motives of her heart. She believed in the service of the temple as appointed by God, and she was anxious to do her utmost to sustain it. She did what she could, and her act was destined to be as a monument to her memory through all time, and her joy in eternity. Her heart went with her gift, the amount of which was estimated, not by its intrinsic value, but by the love to God and interest in his work which had prompted the deed. (*3SP* 72.1)

It is the motive which gives true value to our acts, and stamps them with high moral worth or with ignominy. It is not the great things which every eye can see and which every tongue praises that count to our eternal credit, but the little duties cheerfully done, the little gifts which make no show, and which human eyes regard as worthless. A heart of love and genuine faith in a worthy object is more acceptable to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food to give those two mites to the cause she loved; and she did it in faith, believing that her Heavenly Father would not overlook her great necessity. It was this unselfish spirit and unwavering faith that won the commendation of Jesus. (*3SP* 72.2)

I have seen that some give of their abundance, but yet they feel no lack. They do not particularly deny themselves of any thing for the cause of Christ. They still have all that heart can wish. They give liberally, and heartily. God regards it, and the action and motive is known, and strictly marked by him. They will not lose their reward. You that cannot bestow so liberally, must not excuse yourselves, because you cannot do as much as some others. Do what you can. Deny yourself of some article that you can do without, and sacrifice for the cause of God. Like the widow, cast in your two mites. You will actually give more than all those who have given of their abundance. And you will know how sweet it is to give to the needy, to deny self, and sacrifice for the truth, and lay up treasure in heaven.

(RH November 26, 1857, par. 31)

“THE REWARD OF GRACE”

CHRIST'S OBJECT LESSONS

390-396

Our lives are to be devoted to God. He requires that we love Him with our whole heart, and soul, and mind, and strength, and our neighbor as ourselves. (2LtMs, *Lt 1a*, 1872, par. 23)

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. (Mark 12:30)

- Heart—kardia—“the heart” (Eng., “cardiac,” etc.), the chief organ of physical life (“for the life of the flesh is in the blood,” Lev. 17:11), occupies the most important place in the human system. By an easy transition the word came to stand for man’s entire mental and moral activity, both the rational and the emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life. (*Vine’s Complete Expository Dictionary of Old and New Testament Words*)
- Soul—*psyché*
- Mind—*dianoia*—faculty of reason
- Strength—*ischus*—capability, power, might

HEART

- The gospel seed often falls among thorns and noxious weeds; and if there is not a **moral transformation** in the human heart, if old **habits and practices** and the former life of sin are not left behind, if the attributes of Satan are not expelled from the soul, the wheat crop will be choked. The thorns will come to be the crop, and will kill out the wheat. (*COL* 50.3)
- The ear may hear God's word, but the **spiritual perceptive** powers have departed. The heart is hardened, the conscience seared. (*COL* 279.2)
- 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. (*COL* 311.4)

- God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the **heart is tested and tried** a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. (*CCh* 55.1)
- If the heart is **sanctified, submissive, and humble**, the fruits will be seen outwardly and will be a most effectual confession of Christ. (*CCh* 81.2)
- The mind cannot be clear to think and strong to act when the physical powers are suffering the results of feebleness or disease. **The heart is impressed through the mind**; but if, because of physical inability, the mind loses its vigor, the channel to the higher feelings and motives is to that extent obstructed, and the teacher is less able to discriminate between right and wrong. When suffering the results of ill health, it is not an easy matter to be patient and cheerful, or to act with integrity and justice. (*CCh* 207.5)

SOUL

- So the work of grace in the **heart** is small in its beginning. A word is spoken, a ray of light is shed into the **soul**, an influence is exerted that is the beginning of the new life; and who can measure its results? (*COL 78.1*)
- When truth becomes an abiding principle in the life, **the soul is “born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” This new birth is the result of receiving Christ as the Word of God. When by the Holy Spirit divine **truths are impressed upon the heart**, new conceptions are awakened, and the energies hitherto dormant are aroused to co-operate with God. (*AA 520.1*)

- When in trouble, when assailed by fierce temptations, they have the privilege of prayer. What an exalted privilege! Finite beings, of dust and ashes, admitted through the mediation of Christ, into the audience-chamber of the Most High. **In such exercises the soul** is brought into a sacred nearness with God, and is renewed in knowledge, and true holiness, and fortified against the assaults of the enemy. (*ApM* 24.1)
- We should pray in the family circle, and above all we must not neglect secret prayer, for this is **the life of the soul**. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith the soul holds communion with God and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength. (*SC* 98.2)

- All should guard the senses, lest Satan gain victory over them; for these are **the avenues to the soul.** (3T 507.1)

I will set no wicked thing before mine eyes: Psalm 101:3

Avoid **reading** and **seeing** things which will suggest impure thoughts. Cultivate the moral and intellectual powers.

Among the most dangerous resorts of pleasure is the **theater**. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements.

The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement.

There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive.... The great God whose glory shines from the heavens, and whose divine hand upholds millions of worlds, is our Father. We have only to love Him, trust in Him, as little children in faith and confidence, and He will accept us as His sons and daughters, and we shall be heirs to all the inexpressible glory of the eternal world. (*ML* 86)

MIND

- Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. When men yield to his influence, ere they are aware the **mind is bewildered and the soul polluted**. The apostle's admonition to the Ephesian church should be heeded by the people of God today: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephesians 5:11. (AA 290.2)
- There is always a bewitching power in heresies and in licentiousness. The **mind** is so deluded that it cannot **reason** intelligently, and an illusion is continually leading it from purity. The spiritual eyesight becomes blurred, and persons of hitherto untainted morals become confused under the delusive sophistry of those agents of Satan who profess to be messengers of light. It is this delusion which gives these agents power. Should they come out boldly and make their advances openly, they would be repulsed without a moment's hesitation; but they work first to gain sympathy and secure confidence in themselves as holy, self-sacrificing men of God. As his special messengers they then begin their artful work of drawing away souls from the path of rectitude by attempting to make void the law of God. (AH 330.1)

- The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. It takes time to transform the human to the divine, or to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. Though formed in the image of his Maker, man can so educate his mind that sin which he once loathed will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers and bring them in subjection to grosser passions. Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward and habituate it to meditate upon pure and holy things. (*AH 330.2*)

- Readers of frivolous, exciting tales become unfitted for the duties of practical life. They live in an unreal world. I have watched children who have been allowed to make a practice of reading such stories. Whether at home or abroad, they were restless, dreamy, unable to converse except upon the most commonplace subjects. Religious thought and conversation was entirely foreign to their minds. With the cultivation of an appetite for sensational stories the mental taste is perverted, and the mind is not satisfied unless fed upon this unwholesome food. I can think of no more fitting name for those who indulge in such reading than mental inebriates. Intemperate habits of reading have an effect upon the brain similar to that which intemperate habits of eating and drinking have upon the body. (*AH* 414.3)

STRENGTH

- A lawyer came to Christ with the question, “Master, what shall I do to inherit eternal life?” Christ placed the burden of the answer upon the questioner by asking him, “What is written in the law? how readest thou?” Before the whole multitude the lawyer replied, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” And Christ said, “Thou hast answered right: this do, and thou shalt live.” [Luke 10:25-28.] **The whole being**—the heart, the soul, the mind, and the strength—is to be used in God’s service. What is there left that is not devoted to God? (14LtMs, *Ms 130*, 1899, par. 60)

- The **physical life** is to be carefully educated, cultivated and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect He has given them. He expects them to use every reasoning power for Him. They are to give the conscience the place of supremacy that has been assigned it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. Thus Christ is represented to the world. By this painstaking effort man is qualified to co-operate with the great Master Worker in saving souls unto life eternal. This is why God entrusted us with endowments—that we might have life, eternal life, in the kingdom of God. (14LtMs, *Ms 130, 1899*, par. 61)
- Satan is approaching **every soul** with some form of temptation on the point of indulgence of appetite . . . (*RH* April 19, 1887, par. 7)

- No one could be more decidedly tempted than was Daniel. He was apportioned wine and meat from the king's table; but Daniel purposed in his heart that he would not drink of the king's wine, nor eat of the luxuries of the king's table. . . .
- Through intemperate appetite Adam and Eve lost Eden. If we gain the paradise of God, we must be temperate in all things. . . . The highest intelligences of heaven watch the conflict going on between the tempter and the tempted. And if the tempted turn away from temptation, and in the strength of Jesus conquer, then angels rejoice, and Satan has lost in the conflict. (*RH* April 19, 1887, par. 9, 11)

- **Tea** is a stimulant. It increases an excitement beyond its natural action, and the whole mental powers are unduly aroused, after which come corresponding languor and debility. There is a nervous trembling which is interpreted to be a need of more vigor. Or, again, the coffee or tea is resorted to for the purpose of recruiting the energies, and thus artificial strength instead of natural deceives the tea-drinker to think that the strength is derived from the charming cup of tea, when it is only the exhausted energies spurred up to unnatural action, wearing away imperceptibly the life forces. They have thus stimulated the brain nerves to unnatural labor. (*RH* April 19, 1887, par. 13)

- **Coffee** is a hurtful indulgence. It temporarily excites the mind to unwonted action, and the effect is prostration, sadness, exhaustion of the mental, moral, and physical forces. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened. All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, becomes a warring element against spiritual progress. . . . In some cases it is as difficult to break up this tea and coffee habit as it is for the inebriate to discontinue the use of liquor. The money used for tea or coffee as a common drink is worse than wasted. It does the user, be it man or woman, harm and that continually. (*RH* April 19, 1887, par. 14)