

SIGNS OF THE TIMES

BOOK 3

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Harmony With Apostate Powers a Sign of Enmity to God

God has made provision in Jesus Christ that we shall keep the commandments of God. In this age of the world the powers of apostasy are seeking in every way to entice men into disobedience. The very work that Satan did in Eden he is doing today. He persuaded Adam and Eve that God had withheld some great good from them, and, while insinuating that God had not their welfare at heart, he pretended to have a deep interest in their advancement. Satan's falsehood prevailed; he succeeded in winning their confidence through promising them a greater breadth of knowledge than they had yet attained, even declaring that they should be as gods. God had placed upon them a very slight test. They were simply prohibited from partaking of one tree in the midst of the garden. Yet a violation of this one slight prohibition resulted in the fall of the human race. Though the action might be accounted small, yet it was disobedience and transgression; and, when weighed in God's balances, it was seen to be a most heinous sin. Adam's disobedience to God was the result of unbelief and ingratitude, and led him to take his position on the side of the great apostate, in giving credence to Satan's statements rather than to the word of God.

The history of Adam's transgression is before the human family, and is written for our admonition and warning, that we may realize how terrible is the sin of violating the least commandment of God.

We have full light upon the fact of how the Lord regarded Adam's transgression, and yet men presume to violate the fourth commandment. After the Lord created the world in six days, he rested on the seventh day, and sanctified the day of his rest, and bade men observe the day of rest throughout all generations. And yet men are repeating Adam's transgression, and are entering into a confederacy with Satan to war against God, in trampling upon the Sabbath institution. The church and the world are choosing Satan for their god and sovereign, and setting aside the God that made heaven and earth and all things that are therein.

Man lost his righteousness through transgression, and "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through the righteousness of Christ, our substitute and surety, our obedience to God's commandments is made acceptable. Christ clothed his divinity with humanity, and endured the test upon the point of appetite, ambition, and love of the world, thus making it possible for man to keep the commandments of God through his

imputed righteousness. Through faith in Christ, man becomes partaker of the divine nature, and is complete in him, as long as he walks in the light. But when light has come to a soul that has been in darkness in regard to the binding claims of the law of God, and the transgressor refuses to walk in the light, he is guilty before God, and is charged with apostasy. He chooses that sin shall have dominion over him, and therefore the penalty of the law is upon him. By his continued transgression he reveals the fact that he is at enmity with God, that his heart is carnal, and not subject to the law of God. He repeats the transgression of Adam, accepts the insinuations of the fallen foe, takes his place on the side of the man of sin, and exalts Satan above God. In refusing the light, he becomes one with the ranks of apostasy, and chooses to act with the confederacy of Satan.

It was necessary that Christ should take upon him our nature, in order to prove the falsity of Satan's statements. The apostate cast contempt upon the law of God, and declared that it was impossible for men to keep God's commandment, which had been preordained in the counsels of heaven. Therefore Christ became man's representative and surety, thus demonstrating to heavenly intelligences, to unfallen worlds, and to the human race, that, through cooperation with divine agencies, humanity could be pure and holy. By partaking of the divine nature they could meet the demand of a perfect and holy law. Of Christ it is written: "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Adam failed to obey the commandments of God. Shall the sons and daughters of Adam continue in transgression, and also fail to obey? No one can enter into life who persists in disloyalty, since Christ was given to our world that he might save his people from their sins. When the young man came to Christ, saying, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said to him, "If thou wilt enter into life, keep the commandments." It was not possible for the young man, or for anyone, to keep the commandments of God except through the merit of Jesus Christ. Without the shedding of the blood of Christ there could be no remission of sin, no imputation of the righteousness of Christ to the believing sinner. Christ endured the penalty of sin in his own body on the cross, and fulfilled all righteousness. The merit of the righteousness of Christ is the only ground upon which the sinner may hope for a title to eternal life; for Christ hath given himself for us, an offering and sacrifice to God, as a sweet-smelling savor. An infinite price was paid for man's redemption, not that he might be saved in his sins, not to make void the law of God. Paul says: "Do we then make void the law of God through faith? God forbid; yea, we establish the law." For though "by the deeds of the law there shall no flesh be justified in his sight," yet the righteousness of God, which is by faith of Jesus Christ, is witnessed by the law and the prophets.

How strange it is that the church and the world are joined together in a confederacy to do a work that God has especially prohibited! They disobey the commandments of God with impunity. The prohibition of God in the Garden of Eden was disregarded by Adam and Eve, and the most terrible consequences resulted. The Lord is placing the same test upon the human family today, and proving them by bringing to their attention the Sabbath, which is a memorial of God's creative power. In this memorial God testifies to the world and to heavenly intelligences that he made the world in six days, and rested--on the first day?--No, but on the seventh day. The same instruction comes to us today as when the Lord spoke to the children of Israel, saying, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations."

The Lord sends messengers of truth to the people; but when he brings words of stern truth to bear upon their consciences, there are many who are in no way pleased or grateful. The message of truth disturbs them in their ease-loving service of God, and they do not like the rugged, thorny path that is pointed out to them. They do not wish to separate from the world, to practice self-denial and self-sacrifice, and to attain unto the likeness of Christ. They desire to live at peace, and glorify self, and do not wish to identify their interest with that of Jesus Christ. They count that separation from the pleasures of the world, separation from the world's careless neglect of piety and devotion, is too heavy a cross for them to bear.

In rejection of light the hearts of men are hardened, and they finally unite with the agencies of apostasy in a work of compelling the conscience of those who do not agree with them, in persecuting and putting to death those who love God and keep his commandments. But the Lord says to his chosen people: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.... And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.... Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

The remnant people of God are to endure persecutions. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." They are to give the warning message against the power represented by "the beast." The prophet says of this power, which represents the Papacy: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The remnant church of God are to give the warning of the third angel to the world: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

The church of God, despised and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of afflictions. For Jesus' sake they endure opposition, hatred, calumny. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of his glory. In holy vision the prophet saw the triumph of the people of God. He says: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

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One Cause of Suffering

Why is it that there is so much suffering in our world? One reason is that the rich do not fulfill their God-given responsibilities, and, as good stewards of the grace of God, make distribution for the wants of the poor. Men have perverted their God-given powers, and think only of how they may accumulate wealth. There are thousands of rich people who have every luxury, and do not know what to do with their possessions. They make their bodies idols, and heap treasure upon themselves. The rich and the poor have been represented in the Bible in the parable of the rich man and Lazarus. Those who do not deal out their bread to the hungry, clothe the naked, and bring the poor that are cast out into their houses, are committing the sin of Sodom. The iniquity of Sodom was pride, fullness of bread, and abundance of idleness, neither did they strengthen the hands of the poor and needy. The Lord says, "They were haughty, and committed abomination before me; therefore I took them away as I saw good."

Idleness is sin. To every man and woman God has given his or her work, and all are to employ their time in doing good to others. Through luxury and haughtiness, hard-heartedness and inconsiderate thoughtlessness are developed in the character, and these are found in a large degree among those who hold high positions in the world. Those who have an abundance have little sympathy for the hungry, the naked, and the homeless.

What true satisfaction can persons have who load their bodies with costly jewels, while there are thousands destitute, shivering in their nakedness, crying to God in their hunger and distress! Oh, that those who deck themselves with jewels, and make idols of themselves, might see how they appear in the eyes of their Creator! Oh, that they might realize how the Saviour, who has died for them, looks upon them, witnessing every extravagance, and contrasting it with the destitution of the poor, who cry unto him, and who cry not in vain! Not one who decks himself with jewels and costly array will stand before God guiltless. No one can turn from the truth, violate justice, give up integrity, neglect the poor, and yet flatter himself that he has not forsaken God. All idolatry of self dishonors God, and he who dishonors God fails to benefit humanity. The eternal principles of right and wrong are violated. Needless expenditure of means, indulgence in extravagances, the putting on of gaudy trappings, and decking the body with flashing jewels, is an evidence that the soul has turned from God to self, and at the last day the poor will rise up in judgment and condemn those who have lived for the gratification of selfish desires. The sentence will be passed that, while many were in nakedness and

starvation, the rich sinners were squandering money to gratify pride and ambition, and by so doing degraded themselves.

A man may be lifted up because of his wealth to sit among princes; but if he has not a living connection with the Lord Jesus Christ, he has a cheap mind, for he has lost eternity out of his reckoning. In the sight of God he is accounted of the earth, earthy and degraded, the slave of lust and ambition. He has sold himself to his riches, which will soon pass away. He has bowed himself down to an idol that can no more bless him than can the gods of wood and stone. All ungodly gain brings with it a hidden curse, and all well-gotten gain is intrusted to the man as so much capital to be employed in doing good to others. Rich men have the responsibility laid upon them of feeding the hungry, clothing the naked, educating the fatherless, and helping the widows in their necessity. If they neglect this work, they neglect Christ in the person of his saints.

The destiny of souls will be decided by that which we have done or left undone. Jesus says: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The larger the intrusted wealth, the greater the responsibility. He who had large supplies yet who failed to succor the needy, will have large retribution. Justice will come upon the possessor of wealth if he has selfishly withheld it from those who needed its benefit. The condemnation that will come upon him who had great gifts will be that it was in his power to do good, to relieve the suffering, and he failed to do it. If men would keep the commandments of God, they would practice mercy and the love of God. Man would be upright in his dealings with his fellow-man; but he who serves not God places no restrictions upon his ambitions, and gives himself up wholly to covetousness, and thus he ruins his soul. He becomes miserable and discontented and unsatisfied, because he would grasp more of the world's wealth than he can get in his possession; and thus the

more the covetous rich man has, the more miserable he becomes.

Those who would be happy, who would be a blessing to the world, must make the Bible their standard of character, and work in Christ's lines. Can it be possible that those who have riches and who spend money only for the gratification of self, have Bibles? If they have, do they read them? Have they read of the foolish rich man, who was abundantly blessed of God? Why?--In order to test and prove him, and make it manifest that he was not a character that could be trusted with eternal riches. What did the rich man do?--Just what many today are doing. Instead of opening his eyes to see the suffering around him, instead of opening his ears to hear their cry of distress, instead of appropriating his goods to supply their deficiencies, he said: "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But what decision does the Lord make in regard to this disposal of matters?--"But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

What will be the reward of those who spend their money in extravagance? These persons have souls, which Christ has purchased with his own blood, and if they are saved at all, they must be saved through God's appointed way. Their bodies may be weighed down with jewels, with gold and silver, but will this enhance their value in the sight of God? Will this purchase for them the crown of eternal life, that fadeth not away? Will this buy for them the exceeding and eternal weight of glory, that eye hath not seen, nor ear heard, that hath not entered into the heart of man, that God hath prepared for them that love him? God has prepared indescribable glories for them that love not gold, not display, not extravagance, not luxuries and ornaments, but that love him. Those who love God with all their hearts, and their neighbor as themselves, will reap the eternal reward.

But not only in the world is the love of riches prevalent, but even in the church gold and silver have been made an idol of. There are many who profess the Saviour's name who have not helped the poor, nor strengthened the needy, nor regarded him who was ready to perish. The people of God are commissioned to be laborers together with God. Have the offerings of the church been made in proportion to the fields that cry for help? Has the love of Christ constrained those who profess his name to give to advance the gospel message in home and foreign mission fields? To every soul the reward will be, not according to profession, but according to what has been done. Actions will measure the love you have for Christ and for perishing souls. Christ will say to you, whatever has

been your course, "Inasmuch as ye have done it [or did it not] unto one of the least of these my brethren, ye have done it unto me."

July 2, 1894

Duty of the Rich Man to His Neighbor

The following clipping will show the way in which some of those who have great possessions recklessly squander means for the gratification of pride and ambition, and forget that they must also give an account to God for the entrusted talents he has given them:

One of the most significant economic events in some time was the Astor-Willing wedding in Philadelphia last week. To use one of Dr. Holmes' expressions, the impression which its descriptions left upon the mind was not that it was brilliant with gold, but heavy with bullion. Here are a few sentences from the account of it in one of our New York papers; "The Willing mansion was changed to a palace of roses.... No bride or bridesmaids ever wore more expensive dresses.... The day's ceremonies may be estimated to have cost between \$25,000 and \$30,000.... Probably never before have bridal gifts been so numerous and costly.... The tiara of diamonds which was the groom's gift to the bride is probably unsurpassed by any in America.... The elder Mr. Astor's gift to his daughter-in-law was a double bowknot of diamonds, from which is hanging a huge brilliant, and a diamond necklace and crescent of diamonds and sapphires four inches long. The present of the groom's mother was five diamond stars, each as large as a silver half dollar, inclosed in a massive box of solid silver, and eight silver dishes, each about three feet long, modeled after her own service....

"The wedding presents represented \$2,000,000. So much then for the day. Now as to the young people's start in life: Preceding their trip to Europe, Mr. Astor and his bride will spend about three weeks cruising in Mr. William Astor's yacht Nourmahal, in Florida waters. Despite the fact that her furnishings were scarcely worn and almost new, the boat was refurnished out and out with the most costly and magnificent furniture that money could secure. The complement of officers is fifty-two men, not including servants and personal attendants. It takes from \$8,000 to \$10,000 per month to keep her in service, besides the cost of food and wines." Twenty-five thousand dollars for the day's ceremony, two million dollars worth of presents, a cruise in a half-idle yacht costing ten thousand dollars per month to maintain. When we read this we are reminded of Thackeray's description of the extravagance of the prince regent during the Napoleonic wars. If he had been a manufacturing town, or populous rural district, or an army of five thousand men, he would not have cost more. The nation gave him more money, and more and more. The sum is past counting.

Looked at soberly, the sums lavished upon our American commoners are as disgraceful to our institutions as were the squanderings of the prince regent to those of England. If the scandal is less, it is because the disastrous concentration of hereditary wealth has as yet awakened less serious thought among us than the disastrous concentration of hereditary power had awakened in England. In the case of the Astors, quite as much as of the prince regent, the enormous sums expended are the gift of the nation, obtained without compensating services on the part of the recipients. The burden upon the labor of the country is as great, the benefit of the comfort or culture or character of the recipients is as small.

The Lord Jehovah is the Benefactor of the universe. He is of tender compassion, full of goodness, and his love is toward suffering humanity. The Psalmist says: "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." The only begotten Son of God, who was the exalted Commander of heaven, who received the adoration of the angels, though he was rich, yet for our sakes he left the royal throne, departed from the heavenly courts, laid aside his royal robes, and for our sakes became poor, that we through his poverty might be rich. He announced his mission in Nazareth, saying: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Did Christ make a mistake in not seeking for worldly popularity, in not making a great display?

In the clipping presented in this article the question of why there is so much suffering in the world is in a great part answered. Why is there so much hunger, nakedness, ignorance, and degradation?--It is because the word of God is disregarded, the law of God is transgressed. The Lord Jesus, who knew the value of man, gave his life to redeem him from the slavery of sin and Satan. He has lifted his voice in warning to the sons of men. He says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Men are not careful to be the doers of the words of Christ; and this is why so much sin, misery, and want prevail in the world. He says again: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns;

yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, 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 he said unto him, Thou has answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Jesus marked out in a plain way the line of conduct that we all should pursue. We are to love God supremely, and our neighbors as ourselves. The question asked by the lawyer is of importance to each one of us, and the answer is plain and decided, so that no man need walk in darkness, because he has the light. The whole duty of man is comprised in keeping the first four and the last six commandments. The Spirit that prompts men to reveal in life the love of God will also make a man an obedient member of the heavenly family. If men love worldly things, name, position, wealth, or any object that leads them to forget God, they love that which makes them idolaters. Nothing should be permitted to so hold the affections that God is thrust out of the mind. The second commandment will be easily disobeyed if the first is not kept. Supreme love of God will sanctify the affections, and the fruit of love to God will be love to mankind. Those who have been tested and proved on this matter of loving others as themselves, will be pronounced meet for an inheritance with the saints in light. They will not become exalted, as did

Lucifer in the courts of light. They will not create rebellion in heaven, because another has a brighter crown than they have. Heaven will be the home of the pure and undefiled, and those who reach that home of joy will feel rich, receiving a reward that they do not in the least feel that they deserve.

July 9, 1894

Failure of the Rich in Bearing the Test

Jesus has said, "He that gathereth not with me, scattereth." Who is with Christ in the manner in which they treat the poor and suffering? Jesus has said again, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." In what contrast to the manner of Christ in his humiliation is the manner of those who exalt themselves, and have no care for the needy around them! The rich people of the world are called the great ones, but what does the Creator call them? Thousands and even millions of dollars have been expended in extravagant display, by those who do not know what to do with their abundant means, while at the same time thousands are starving for bread, thousands living in comfortless homes, who are naked and destitute. The souls of the poor are just as valuable in the sight of God as the souls of the rich. The riches of the world belong to God, and he does not estimate men by the amount of money they possess. God intrusts money to men in order that he may see what use they will make of it.

Those who expend their money for self-gratification are only living on husks. What comfort can they take in looking upon their decorated persons, when the poor are all about them, suffering for the necessities of life? How can they desire to load themselves down with treasures, which are necessary neither for comfort, health, or happiness, when, if they distributed their treasures in a wise way, they might make many comfortable who cry in want and suffering, who are dying for the want of proper food and shelter? The cry of the destitute enters into the ears of the Lord of Sabaoth. He will call for an account from everyone who has shut up the bowels of mercy and compassion.

The Lord has imparted his goods in abundance, and if men and women possessed the attributes of Christ's character, they would not heap up for themselves treasures, and fail to provide homes for the orphans, schooling for the poor, and food and clothing for the needy. What will rich men do in the judgment when they have failed to be good stewards of the grace of God? "Then shall he also say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was ahungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did

it not to one of the least of these, ye did it not to me."

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Life and immortality are brought to light through the gospel. He that is the way, the truth, and the life, has illuminated the track that leads heavenward. He came to our world to identify his interest with that of suffering humanity, to demonstrate before the world the goodness, mercy, and love of God to fallen man. In him dwelt all the fullness of the Godhead bodily. The requirement of God concerning those that shall enter the pearly gates, is that they be like Jesus, that they bear his image, and have his mind. They are to imitate his example, and live his life.

Being and doing good is essential to Christian character. No man liveth unto himself. All who win the precious boon of eternal life, will exemplify in life the life of Jesus Christ. They will follow in his steps who went about doing good, and healing all who were oppressed of the devil, who cheerfully gave his life a ransom for a lost world.

Conformity to the world and worldly attachments are forbidden by the word of God. Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The Holy Spirit with the cleaver of truth has separated men from the world, that they may go forth as missionaries for God into all the highways and byways of life. They are not only to seek and to save those that are lost, but they are also to minister to the wants of suffering humanity. Jesus says to them: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This is the reason that they that will be rich, lay up their treasures on earth. They love the world, and the love of the Father is not in them. They decide to risk the consequences of disobeying Christ's words and fully resolve to lay up treasure upon earth. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth."

To lay plans for the gaining of worldly treasure simply that you may be rich and heap up treasure upon earth, is not laying plans in harmony with God's will. Selfishness and

sin are at the bottom of all such gain. Such men do not love God with all the heart and their neighbors as themselves. Many of the human family are perishing about them, and, though it is in their power to confer blessing upon them, they withhold the good they could do to them, and fail to supply the necessities of those who want. But the cries of orphans and widows come up before God. Their tears are all registered in the books of heaven; and those who have had the opportunity to help, and yet refused the aid they might have given, are charged in the ledger of heaven with robbery toward God, and are sentenced as those who have oppressed and defrauded the poor.

How many have failed when they have been tested with wealth! Many have professed the name of Christ, and have apparently lived as Christians, until their circumstances have changed and they have come into the possession of property. Under the test and proving of God, they have failed to bear the additional responsibility as God would have them, and have not acted as wise stewards. Many who have previously been earnest Christians, have begun to backslide from the time they have received a legacy, or have been successful in some business enterprise that has brought them into possession of greater influence and wealth. Their selfishness has been exhibited in a failure to pay their tithes. When in poorer circumstances they have paid to God his own, but when the tithe amounted to a large sum, when they had a greater talent whereby they might trade for the Master, they began to rob God of his own, and place the tithes of the Lord to their own account. They have been foolish enough to think that by this manner of dealing with God they were enriching themselves. Some have felt greatly troubled over their sin, and have confessed their misdoing, and resolved to pay to the Lord his own. But when they have reckoned up the amount they owed him, Satan suggested that it was too large a sum to be put into the treasury of the Lord, and again they have yielded to his suggestions. They have deceived themselves with the thought that they would by investing it have a larger sum at last to place to the Lord's account. The only safe way is to deal with the Lord as he has directed in his word. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

July 16, 1894

"This Do, and Thou Shalt Live"

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

With breathless attention the large congregation awaited Jesus' answer. The priests and Pharisees hoped to find something against him, and listened, that they might take advantage of his words, and interpret them in such a way as to bring upon him condemnation. But Christ, the true searcher of hearts, understood the intents and purposes of his enemies. He turned the matter over to the lawyer who had asked the question, saying, "What is written in the law? how readest thou?" The Jews accused Jesus of making too little of the law, but he turned the question of salvation the lawyer had asked to the keeping of God's commandments. And the lawyer said, "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 he said unto him, Thou hast answered right; this do, and thou shalt live."

The lawyer had asked a plain, decided question, and the answer is equally plain and decided. The scribes, priests, and Pharisees could find nothing by which to put him on trial for his life, except through the testimony of false witnesses, who accused him of violating the law. They had thought to entangle Jesus by having the lawyer ask this question, but the answering of it is required at the questioner's hand. Christ knew that the lawyer was not satisfied with the position and works of the Pharisees, and, by the answer that he made to his own question, it is evident that he had been studying the Scriptures with a desire to obtain their real meaning. He had a vital interest in the matter, and asked in sincerity, "What shall I do?" The answer of the lawyer, commended by Jesus, and coming from one well instructed in the law, placed Jesus in such a position that the priests and Pharisees could not find occasion against him. In answering the question, "What is written in the law?" the lawyer passed over all the mass of ceremonial and ritualistic ordinances as of no value, and presented only the two great principles on which hang all the law and the prophets, and Jesus commended his wisdom, and said, "This do, and thou shalt live." Jesus presented the law as a divine unity, and showed that it is not possible to keep one precept and break another, but that man's position in the courts above will be according to his obedience to the whole law.

In his sermon on the mount Jesus had presented the truth concerning his estimation of the law. He had said: "Think not that I am come to destroy the law, or the prophets; I am

not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For ... except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The views entertained by the scribes and Pharisees are still in vogue in the world, and men think that by a partial obedience to the law, they will be cleared from sin; but Jesus taught that if any man offended in one point, he was guilty of breaking the whole law. The commandments are connected one with another as links in a chain, and if one link is broken, the chain is worthless. It is impossible for a man to obtain eternal life and break the commandments of Jehovah. Men cannot obey one commandment without rendering obedience to all the commandments. We are to regard the whole law as holy, just, and good. The first four precepts reveal the duty of man to God, and the last six reveal the duty of man to his fellow-man. On these two great principles hang all the law and the prophets; and when they are carried out in the life, they constitute the righteousness of their keeper.

In all the instructions of Jesus, he presents before us the character of God. We are called upon to love God with undivided heart. We are not to render to him a formal service, a barren faith, to acknowledge his superior power in a casual way, but we are to render to him praise and thanksgiving, and make it manifest that we are under his rule and dominion. He will accept nothing but the whole heart, the supreme love. There must be nothing that will draw the mind away from him. Anything that interposes itself between God and the soul, assumes the form of an idol. Every other thing that can attract the heart is inferior to God, and no man can serve two masters whose interests are at variance. "Ye cannot serve God and mammon."

Jesus found himself surrounded by scribes, Pharisees, and lawyers, and the lawyer asked him, "Who is my neighbor?" To this question Jesus presented a parable that laid bare the sanctimonious pretensions of priests and Levites. With fearlessness and fidelity he exposed the false doctrine of those who taught the traditions of man, and disregarded the commandments of God. He illustrated what it means to love our neighbor as ourselves. But he also showed that this love will never be exercised by those who do not keep the first four precepts of the law. Where love to God is practiced, natural self-idolatry will not exist. No man can love God supremely unless he loves his neighbor as himself. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

Love to God is the golden chain that binds the ten precepts of Jehovah together.

To answer the question, "Who is my neighbor?" Jesus presented the parable of the good Samaritan. He knew that the Jews included only those of their own nation under the title of neighbors, and looked upon the Gentiles with contempt, calling them dogs, uncircumcised, unclean, and polluted. But above all others they despised the Samaritans. They cursed them, and would have no dealings with them. Jesus himself had been taught, both by precept and example, thus to regard this hated people, and the lawyer had been educated by the same kind of teaching. Yet Jesus said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

In journeying from Jerusalem to Jericho the traveler had to pass through a portion of the wilderness of Judea, and the road led through a wild, rocky ravine. It was here that robbers attacked the traveler, stripped him of all that was valuable, wounding and bruising him, and leaving him half dead by the wayside. As the sufferer lies thus, a priest passes by, but merely glances at the wounded man; and, as he does not wish to be put to the trouble and expense of helping him, he passes by on the other side. Then a Levite passes. Curious to know what has happened, he stops and looks at the sufferer; but he has no feeling of compassion to prompt him to help the dying man. He does not like the work, and, as he thinks it is no concern of his, he too passes by. Both these men were in sacred office, and claimed to know and to expound the Scriptures. They had been trained in the school of national bigotry, and had become selfish, narrow, and exclusive, and they felt no sympathy for anyone unless he was of the Jews. They look upon the wounded man, but cannot tell whether he is of their nation or not. He might be of the Samaritans--and they turn away. Had they not read of Job, who said, "The stranger did not lodge in the street; but I opened my doors to the traveler"? Had they not read of Lot, when the two angels came to Sodom, how he bowed himself to the ground, and said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways"?

Jesus, enshrouded in the pillar of cloud and fire, had taught them a very different lesson from the lesson they had received from bigoted and exclusive teachers. The merciful Saviour of the Gospels was the One who had instructed the Hebrews in the wilderness; and, had they read the Scriptures correctly, and practiced the teaching he had given, they would have pursued a very different course of action from the one they did pursue. The weightier matters of the law were judgment, mercy, and love. The stranger was to be treated with kindness, and it was to be understood that strangers were under God's special protection. Directions had been given to Moses for the children of Israel to this effect: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it

back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him." And was not a man better than an ox? (Concluded next week.)

July 23, 1894

"This Do, and Thou Shalt Live"

In the parable Jesus presented a stranger, a neighbor, a brother in suffering, wounded and dying. How much more should their hearts have been moved with pity for him than for a beast of burden! But, though priests and scribes had read the law, they had not brought it into their practical life. They had read: "For The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward; he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt." "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Lord your God."

In speaking of the manner in which the priest and the Levite treated the wounded man, the lawyer had heard nothing out of harmony with his own ideas, nothing contrary to the forms and ceremonies that he had been taught were all the law required. But Jesus presented another scene: But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

After Christ had shown up the cruelty and selfishness manifested by the representatives of the nation, he brought forward the Samaritan, who was despised, hated, and cursed by the Jews, and set him before them as one who possessed attributes of character far superior to those possessed by those who claimed exalted righteousness. The Samaritan manifested the pity and love that the priest and Levite gave no evidence of possessing. He gave a demonstration that he had a heart that could feel for suffering humanity, that he had nobility of soul to show mercy to one whom he knew not, that his love was of the right quality, flowing out in disinterested benevolence, and making him treat the wounded stranger as he would desire to be treated were he placed in similar circumstances.

Everyone who claims to be a child of God should note every detail of this lesson. The wounded and bruised sufferer was a man, and the Samaritan showed himself to be a man. He did not stop to consider whether or not this man would be pleasant or disagreeable, whether he was a Jew or a Gentile. He knew that he was in need of help from humanity. "Thy neighbor" does not mean one of the church or faith to which you belong. If our names are upon the church book, we should represent the mercy, compassion, and tenderness of Jesus Christ, with no thought as to race, color, or class distinction. The Samaritan realized that there was before him a human being in need and suffering, and as soon as he sees him, he has compassion upon him.

He takes off his own garment with which to cover his nakedness, and uses the oil and wine he has provided for his own comfort to heal and refresh the wounded man. He forgets that he may be in danger of similar treatment from robbers by tarrying in the place, and places the man on his beast, and moves slowly along, with even pace, so that the stranger may not be jarred and made to suffer increased pain. He brings him to a comfortable inn, takes care of him through the night, watching his case carefully, and in the morning, as the suffering has improved, he ventures to leave him to the care of the inn keeper. He hands him a sum of money, bidding him care for the stranger, and saying that if he spends more than he has provided, he will repay him on his return.

The Samaritan followed the impulse of a kind and loving heart. Christ so presented the scene that the most severe rebuke was placed upon the unfeeling actions of priest and Levite. But this lesson is not only for them; but for Christians of this day, and is a solemn warning to us that for humanity's sake we may not fail to show mercy and pity to those who suffer. Like Judaism, Christianity has become perverted, and selfishness and cold formality have quenched the fire of love, and dispelled the graces that would make fragrant the character. Holding up before the lawyer the course of the Samaritan, Jesus said to him (for he was no pretender), "Go, and do thou likewise." There are many who are sentimental, and who are ready to weep over any tale of woe, but who do not manifest real love in doing for the needy those things that should be done. But those who have read this lesson, and have been benefited, will be able to distinguish real love from sentimentalism.

In the parable of the good Samaritan, Jesus presented his own love and character. The life of Christ was filled with works of love toward the lost and erring. In the man bruised and wounded and stripped of his possessions, the sinner is represented. The human family, the lost race, is pictured in the sufferer, left naked, bleeding, and destitute. Jesus takes his own robe of righteousness to cover the soul, and whosoever believeth in him shall not perish, but have everlasting life. The Lord Jesus gives no encouragement to the idea that one is superior to another, and justifies no one in

cherishing feelings of contempt or even indifference toward his fellow-men. The law of God is the standard to which all must attain, and sinful man can obey that law only by the merit and grace of Jesus Christ, who has died for his salvation.

July 30, 1894

Accountability of the Rich

There is a work that must be done for the wealthy, to arouse them to a realization of their relationship to men and their accountability to God. They must be awakened to the fact that they are to give an account to Him who shall judge the living and the dead at His appearing and His kingdom. Those who are rich are put under responsibility to labor for others in the love and fear of God. But many of the rich trust in their riches, and do not realize the danger in which they are placed. God has something to give them of vastly more value than gold or silver or precious jewels. The soul needs to be attracted by the things that are of enduring value. They need to understand the value of true goodness. Jesus says unto them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He asks them to exchange the yoke of their own manufacturing for his yoke, which is easy, and for his burden, which is light. He says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." He is calling: "If any man thirst, let him come unto me and drink." "Him that cometh unto me I will in nowise cast out."

Those who will listen to the voice of Christ, will recognize the voice of superior goodness, the voice of the True Shepherd. Oh, that the wealthy might feel their responsibility to be faithful stewards of the means which God has intrusted to their care! Oh, that they might understand that they must be agents for God, if they would meet his approval! Oh, that they might know that they were standing upon holy ground, and might be distinguished workers, engaging with Christ in the grand work of elevating those whom Christ died to save!

The Lord has intrusted to human beings capabilities of talent and influence; he has intrusted to men an abundance of money, not to be lavishly spent in selfish ways, for the gratification of unholy desires, but for the performance of their part in the great work of redemption. He has intrusted riches to the wealthy in order that they may bless humanity, by relieving the wants of the suffering and needy. This is the work that has been committed to them, and in doing this work they are not to feel that they have done some wonderful thing. Many endow some large institution, or give large sums to the church, and fail to relieve the distress of the suffering poor right about their doors. But the rich are to feed the hungry, to clothe the naked, to help those who are in trying circumstances, those who are wrestling with all their power to keep themselves and their families from the pauper's home.

God does not mean that the misery which we see about us in the poverty of the masses, shall exist. He does not intend that one shall have all the luxuries of life, and that others shall cry for bread. All the means intrusted to men over and above what is required to supply their own necessities, is intrusted to them for the blessing of humanity. If those whom God has made stewards, love God, they will love those who are formed in his image. Stewards of this character will not give with a patronizing air, as though they had done something for which they should be praised and honored; but they will realize that they are but trading on their Lord's goods, and that in the judgment they will have to give an account of the way in which they have employed their Lord's capital. They will understand that they are laborers together with God.

Jesus, the world's Redeemer, laid off his royal crown, laid aside his kingly robe, clothed his divinity with humanity, and left his high command. He was adored and worshiped by the angelic hosts, and yet for our sake he became poor, that we through his poverty might be rich. He came to give us, not the perishable treasure of houses and land and gold, but that which is enduring and imperishable, even eternal riches. Will men then refuse to be laborers together with God? Will they refuse to take their part in the work of redeeming lost humanity? In every large city there are men, women, and children who do not receive as much consideration as do the beasts. In England I saw poor children who were clad in dirty rags, who were half starved, whose countenances were stamped with vice and degradation. People live in damp, dark cellars reeking with filth, and children are born and brought up in these vile holes of misery. From earliest infancy through life, they see nothing but that which is unlovely, degraded, and vile. There is no view of nature's loveliness to attract the eye, and they hear the name of God only in oaths of horrible profanity. In places of this kind children are left to come up as they may. They are moulded and fashioned by the low precepts and wretched examples of those around them. Disagreeable surroundings greet their sight, impure words fall upon their ears, and the fumes of liquor and tobacco fill their atmosphere. Brought up in immoral degradation, it is no wonder that they turn out to be thieves, beggars, and murderers.

They subsist upon insufficient food, of a character unfit for the human stomach, and from these abodes of misery, piteous cries are sent up to heaven by those who know not how to pray. At the same time that this dreadful wretchedness is in existence, those to whom God has intrusted means are adding farm to farm, building house to house, and mansion to mansion, and even providing palaces for their dogs, and hiring servants to care for them. Dogs are fed and cared for in a luxurious way, while human beings are left in destitution, misery, crime, disease, and death.

Is it a wonder that our Lord exclaims, "How hardly shall they that have riches enter into

the kingdom of God"? Jesus, the Majesty of heaven, became poor for our sake. He penetrated into the very inner circles of life. He sought to call the attention of men to the fact that, while they were devoting themselves to their busy activities, they were neglecting their eternal interests. He sought to impress upon them the fact that God had given them endowments of talent, means, and influence to be improved and increased, that they might grow in efficiency, and be better able to be laborers together with God.

God has made human beings his almoners and agents, to distribute the benefits of his providence. They are to use wisely his intrusted talent of means, as well as the endowment of his grace in other directions. Men are required to engage with heavenly intelligences in restoring, reshaping the human character. The rich are to help the poor. It is not according to God's plan that the rich should give to the rich. It is the oppressed, the downtrodden, the discouraged, the hungry, the naked, the suffering poor, whom Jesus says "ye have always with you." We need to take closer views of eternity, and by doing this we shall not be unfitted for our work in this world; we shall not be disqualified for taking a Christlike part in the affairs of society.

The gospel of Christ is not only to be believed, but it is to be acted upon. We are to be doers of the word; and in doing or not doing according to the instruction of Christ, we are deciding our eternal destiny for life or death. God does not desire fitful service, emotional spasms of religion. We are to act from principle, to have a firm, abiding trust in Christ. If Christ is formed within, the hope of glory, it will be made manifest in the development of our character and actions; for there will appear the likeness of Christ in our life. We shall represent the Father and the Son to the world. The command is given, "Work while it is day; for the night cometh, in which no man can work."

Jesus calmly asks, "Are there not twelve hours in the day?" If we employ these hours realizing our accountability to God, acting as serious, candid agents for God, keeping eternity in view, we shall live in such a way as to secure the eternal inheritance, and by our precept and example shall bring souls to Christ. But we have no time to devote to the indulgence of self in sin, no time for selfish pleasure seeking. Time is golden. We have characters to form for eternal life, and angels of God are watching what progress we are making. Angels are weighing moral worth. Oh, that we all might realize the value of time! A ruler exclaimed, when the physician told him that he could live but a few minutes, "A kingdom for an hour's time." He had been granted year after year. He had had twelve hours of the day. Was not the time granted him that he might secure his eternal interests? Now is the appointed time, now is the day of salvation. Oh, may none put off the day of repentance and reformation! Now is the accepted time.

Jesus Christ has engaged to save every soul who will believe in him as a personal

Saviour. He has engaged us in his service, and has pointed out to us the work that he expects us to do. He has given us a glimpse of eternity, in order that we may realize that temporal things are of little moment beside that which is eternal. Something higher than the affairs of this life is to engage our attention, and call forth the energies of our being, that we may glorify our Redeemer. Christ calls upon us as human agents to cooperate with heavenly agencies in the work of saving the world. Not one is to feel that he can use his time as he chooses. Heavenly requirements are not to be ignored. It is the universal tendency of men to subordinate the eternal realities to temporal matters, to make the claims of the future, immortal life subservient to the commonplace affairs of this fleeting life. But the Lord has said: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." The god of this world claims the service of men, and seeks to keep them in continual slavery to his will. But Christ, the uplifted Saviour, calls to men in authoritative tones, saying, "Seek ye first the kingdom of God, and his righteousness; and all these things [of secondary importance] shall be added unto you."

August 6, 1894

The Ten Virgins

Seated upon the Mount of Olives, which was over against the temple, with his disciples around him, Jesus seeks to make clear in a prophetic discourse the deeper mysteries of the kingdom of God. Through his favorite medium, by parables, he endeavors to imprint upon their minds the special truths connected with his second coming to our world. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. A dwelling house is lighted up brilliantly, as though for some festive scene. The lights shine from the open spaces, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East wedding festivities are held in the evening. The bridegroom goes forth to meet his bride, and bring her to his home. By torchlight he will bring her along the streets from her father's house to his own, where a supper is prepared for the guests invited to the wedding.

Lingering near the bride's house are ten young women, in attire suitable for the occasion. Ten was the usual number who were chosen as bridesmaids. Each of the bridal attendants has a lamp and a small vessel for oil. Their lamps are lighted, and as hour after hour of waiting goes by, they grow weary of watching, and, one after another, they fall asleep. About midnight the sleepers are awakened with the cry, "Behold, the bridegroom cometh." They exchange their slumbers for life and activity. They spring to their feet. The wedding procession is in sight, with the brilliant torches shining, and they can hear the joyous music as they approach. The ten virgins seize their lamps, and begin to trim them to go forth; but five of the watchers have been wise and five foolish. Five have neglected to fill their vessels with oil. They have not expected the bridegroom to tarry so long, and have not prepared for the emergency. They are in distress, not because they see that their lamps are going out, but because they know that there is nothing in their vessels by which to replenish them. They address a piteous appeal to those who have provided themselves with oil; but they are denied, for the wise virgins have only enough to fill their own lamps, and they are bidden to hasten away and buy oil from the dealer. And while they are away on this errand, the bridegroom comes. The wise virgins, with lamps trimmed and burning, join the procession, and go in to the wedding, and the door is shut.

Soon after the door is shut, the foolish virgins come, knocking for admittance to the banquet hall, but they meet with an unexpected answer to their call. The Master of the feast says, "I know you not." There is no evidence given that the foolish virgins did

obtain oil, but there is abundant evidence that they did not enter into the marriage feast, but were left standing outside in the empty streets in the blackness of the night.

Jesus used the parable of the ten virgins to represent the condition of the church before his coming, and the question that concerns each one of us is, Are we among the five wise or the five foolish virgins? Without going into the details of the parable, we may ask ourselves, What is our condition before God? Those that were wise went in to the wedding. We shall make it manifest what is our true condition by our conduct and conversation. Jesus has warned us as to what should be our position at this time. He says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

He who relaxes his vigilance because he knows not the day nor the hour when his Lord shall come, who becomes careless, and neglects to have his vessel filled with oil (the grace of Christ), will be found unprepared, and will not go in to the wedding. How solemn is the oft-repeated warning that our Lord has given to watch! He says, "Be ye also ready; for in such an hour as ye think not the Son of Man cometh." If a much-loved friend in the last hours of his association with us should give us counsel, warning, or instruction, how carefully would we treasure his words, how faithfully would we follow his instruction, and give attention to his cautions! Christ is our best Friend, for he has purchased us at infinite cost, and has made us his sons and daughters, and these soul-stirring words have been uttered by him for our benefit. Shall we not regard his claim upon us, and give him our service and our sympathy? If we do this, we shall not be neglectful of his warning, "Watch ye therefore; for ye know not when the Master of the house cometh, at evening, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you [my disciples] I say unto all, Watch." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately."

Now is the time to look to it that we have on hand an abundant supply of the oil of the grace of Christ. It was the wisdom of the wise virgins in supplying themselves with oil that made the difference between their fate and that of the foolish virgins, who had neglected to keep oil in their vessels with their lamps. In the Scripture, oil is used as a symbol of the Holy Spirit. The wise virgins are those who have faith and love and patience, whose experience day by day is nourished by the Holy Spirit. They do not conform to the world in careless inattention. They do not put off their daily preparation, but follow Jesus wherever he leads the way. God is not pleased with a flickering faith. It is compared to a lamp that is going out. He is pleased with those whose experience is like that of a lamp that is burning brightly. His followers are to shine as lights in the

world. Christ's servants are to keep their lamps trimmed and burning, that they may add their light to the light of others who are following Christ. Those who are not daily desirous of gaining a living, daily experience in the things of God, will not meet his approval, but will be found with those whose lamps are going out, and will not be prepared to go in to the marriage supper of the Lamb. We cannot be ready to meet the Lord by waking up at the last minute, when the cry is heard, "Behold, the Bridegroom cometh," gathering up our lamps, from which the oil has burned away, and thinking then to have them replenished. Our only hope is daily to love God, to love the truth, not for the sake of its clear arguments, but for truth's sake alone. We must bring the truth into our hearts and minds, and every day be living, shining lights, learning daily more and more of Jesus. Our conversation must be in heaven, from whence we look for our Lord Jesus Christ. We should talk much of his coming; then we shall be constantly receiving the grace which cometh from above, from the Source of all spiritual power.

The time is far spent. It is too late now to sleep the careless sleep of indifference. It is time now to rejoice greatly because of the Bridegroom's voice. It is time to sing of the marriage supper of the Lamb. The question for us to settle is, Which class shall we be among, the wise or the foolish? God help us to be among the wise. "Blessed are they that are called unto the marriage supper of the Lamb."

"The watchmen on the mountains Proclaim the Bridegroom near; Go meet him as he cometh With hallelujahs clear.

"The marriage feast is waiting; The gates wide open stand; Up, up, ye heirs of glory, The Bridegroom is at hand."

August 13, 1894

A Solemn Lesson

The solemn fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden.

The five foolish virgins represent the careless, indolent, self-satisfied professor of religion. They have a calm expectation of entering heaven sometime, yet they have not purified their souls by obeying the truth. They understand the theory of truth, but have no vital connection with God. They trust to feeling, and neglect to search the Scriptures. They are satisfied to walk in the sparks of their own kindling. We are all exhorted to be diligent, that we may make our calling and election sure. But I am greatly troubled, fearing, yes, knowing, that there are many who profess the truth who are not testing their lives and characters by God's great moral standard of righteousness. They are careless; they have not the oil of grace in their vessels with their lamps. They are cherishing hidden sins, which no human eye can see. They know that they are not pure, and without spot, and should diligently seek God, that they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God.

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honor, 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.

But a knowledge of the law is not enough. He who accepts the law, who acknowledges the claims of the law, who yet feels satisfied with himself, and has no experience in being born again, will fail of keeping the law, and will come under its condemnation. God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. The man who will meet Christ in peace will be the man who follows in his footsteps, who takes him for his example and righteousness. Jesus said, "I have kept my Father's commandments." He was perfect, pure, spotless. His life was the embodiment of all that was noble and holy, and whoever obeys Christ, fulfills the law of God, meets every claim upon him, treats every being as the purchase of the blood of Christ.

He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. Oh, that all who are falling short of the principles of righteousness might realize that they do not meet the broad, far-reaching claims of the law of God upon them! Repentance for sin is the first step in conversion. Repentance is an intense hatred of sin in all its forms. Phariseism permits of self-complacency, and those who are self-righteous, appear to have a form of piety, but at heart they are corrupt. They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven.

We are not under a system of mere requirements, mere justice, and unsympathizing rigor. The penalty of transgressing the law has fallen upon our Substitute and Surety, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. The first step toward obedience is repentance. We are to see the excellence of its requirements by beholding the wrong of disobedience.

He who is truly repentant, he who is regenerated, hates sin. All manner of selfishness is distressing to him. Indifference to God on the part of those around him grieves him. He is not led to exalt self in the performance of his duty, but abhors self. "I abhor myself" is the language of the godly of all ages, who have had a clear view of the purity and holiness of Christ. But those who are but superficial Christians seek to exalt self by depreciating others. The clearer the views of the character of Christ the more humble will be our views of self. Like Job, Isaiah, Daniel, David, and Paul, we shall feel that our comeliness is turned in us into corruption.

Those who are represented by the foolish virgins have not this sense of their own unworthiness. They have no oil in their vessels with their lamps. The same principles of truth are presented in the parable of the two builders,--one built upon the rock, and the other upon the sand. Jesus says: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, to fail to appreciate it, because we do not cherish light that comes to us, will tend to make us careless in our character building, and we shall have our foundation laid upon the sand. The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, he cherishes a self-righteous spirit, and places human wisdom in the place where God's wisdom should have the supremacy; and how terrible are the consequences!

There are many unwise builders, and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. The five foolish virgins had a real interest in the gospel. They knew what was the perfect standard of righteousness; but their energies were paralyzed with self-love; for they lived to please and glorify themselves, and had not the oil of grace in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. Truth, precious, life-giving truth, represented as oil, appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and they had a fluctuating experience, based on uncertain principles.

All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed his coming; but the wise roused themselves at the message of his approach, and responded to the message, and their spiritual life was replenished. Their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays in to the moral darkness of the world. They glorified God, because they had the oil of grace in their hearts, and did the very work that their Master did before them,--went forth to seek and to save those who were lost.

August 20, 1894

The Bible to Be Understood by All

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth upon him."

By searching the Scriptures we are to know God, and Jesus Christ, whom he hath sent. The Bible has not been given for the benefit of ministers only; it is the book for the people; it is the comfort of the poor man. It is a great mistake for ministers to give the impression to the people that they should not read the Bible because they cannot understand its sacred teachings, and should be content with the interpretation given by those whose business it is to proclaim the word of God. Ministers who thus educate the people are themselves in error. The Bible and the soul were made one for the other, and through the agency of the word and the Holy Spirit, God moves upon the heart. To him who receives the love of the truth, the word of God is as a light that shineth in a dark place, pointing out the path so plainly that the wayfaring man though a fool need not err therein. He realizes that "the entrance of thy words giveth light; it giveth understanding unto the simple."

The uneducated man, in earnest desire of soul, may in his humility and simplicity reap from the Bible far greater consolation than the learned or more exalted and honored man. He may never be able to present to another the same evidences of the inspiration of the word that a learned man could, but he can bear in his life and character a testimony of strength, showing forth in his outward demeanor the evidence of the power of the truth. God means that the poor and uneducated should have his word as a sure light and guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of everyone to be wise for himself in reading the Scriptures. No man can safely trust his soul to the minister, or to men who are learned and talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as being ignorant both of the Scriptures and the power of God. Those to whom God has intrusted talents are responsible for the use of their gifts, and should study the Bible as a book that may be understood. A single text has proved in the past, and will prove in the future, a savor of life unto life to many

a soul. As men diligently search, the Bible will open out new treasures of truth, that will be as bright jewels to the mind.

If the poor and unlearned are not capable of understanding the Bible, then the mission of Christ to our world was useless; for he says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The command to search the Scriptures, Christ addressed not only to the Pharisees and scribes, but to the great multitude of the common people who crowded about them. If the Bible is not to be understood by every class of people, whether they be rich or poor, what would be the need of the Saviour's charge to search the Scriptures? What profit would there be in searching that which could never be understood? What would be the consistency of this command, if the searching of the Scriptures would not dispel the clouds of error, and would not lead men to an understanding of the revealed will of God to man?

Let everyone who has been blessed with reasoning faculties take up the neglected Bible, and search the Scriptures, that he may understand what is the will of God concerning him. In this book heavenly information is given to men. The Bible has been addressed to everyone,--to every class of society, to those of every clime and age. The duty of every intelligent person is to search the Scriptures. Each one should know for himself the conditions upon which salvation is provided. Satan has interposed his shadow between your soul and the bright beams of light that shine from heaven to guide you to the portals of bliss. Through his confederacy of evil angels and evil men, Satan has wrought in such a way as to bury up the truth under the rubbish of human traditions, customs, and practices.

In Christ's day, as in our day, the people were looking to the educated men, to the scribes and Pharisees, to explain to them the meaning of that which the God of heaven had revealed. These teachers had departed from God, and were following their own understanding, and did not follow the ways of the Lord. They thought they must interpret the Scriptures in a way that would harmonize with their course of action. They were seeking the praise of men, and departing more and more from the plainly revealed way of the Lord, following the traditions of men's devising. Of them Christ declared, "In vain do they worship me, teaching for doctrines the commandments of men."

The Pharisees and the religious teachers so misrepresented the character of God that it was necessary for Christ to come to the world to represent the Father. Through the subtlety of Satan, men were led to charge upon God Satanic attributes; but the Saviour swept back the thick darkness which Satan had rolled before the throne of God in order

that he might intercept the bright rays of mercy and love which came from God to man. Jesus Christ revealed the Father in his true character to the world, representing him as full of mercy, love, and light. Christ took upon him humanity in order that the light and radiance of divine love should not extinguish man. When Moses pleaded, "I beseech thee, show me thy glory," he was placed in the cleft of the rock, and the Lord passed by before him. When Philip asked Christ to show them the Father, he said, "He that hath seen me hath seen the Father." He revealed the Father to Philip as he had revealed him to Moses when he passed by before him, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Jesus proclaimed himself to the world as the perfect representation of the Father, and invited the love and confidence of the world to be centered in the Father. He said: "I am in the Father and the Father in me." "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.... Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."

In plain language the Saviour taught the world that the tenderness, the compassion, and love that he manifested toward man, were the very attributes of his Fathers in heaven. Whatever doctrine of grace he presented, whatever promise of joy, whatever deed of love, whatever divine attraction he exhibited, had its source in the Father of all. In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. Christ clothed his divinity with humanity, that his humanity might touch humanity, and divinity reach divinity.

August 27, 1894

The Christian's Faith Not to Be Prescribed By Men

Among the different denomination there seems to be a determination developing to bind the consciences of their members. They are building up barriers about their own sects, and forming a purpose to listen to nothing outside of their own doctrines. They are restricting themselves from hearing anything new, or any doctrine presented by any other people than those who belong to their own church. But it would be well for them to inquire from what origin this determination arises, and who has sent forth this order? Certainly the Lord has made no such restrictions, for he has his message, and his messengers are to go forth and present it to the people, in warnings, reproofs, and instruction in righteousness; and he has given the people directions as to what they shall do. The apostle says, "Prove all things; hold fast that which is good."

Ministers of popular churches are many of them softening down and diluting the plain word of truth. They are obscuring the light, and changing the message, in order to accommodate it to the prejudices, and adjust it to the opinions and habits, of the people. Thus they cater to the taste of the world-loving members of the church. But while they are so free to change the truth of God, on the other hand they advise their members to exercise the greatest caution lest they hear the message of God from the messengers he chooses to send to the people.

Oh, let there be no cautioning of the people on the danger of studying the word of God! Let there be no concealment of truth, no measures taken to evade or ignore truth. Let no one entertain the erroneous idea that the people of this or that denomination are in need of no more light. Open the door of the heart, place yourselves in a position where you may catch new revelations of the character of God. Light comes from the very throne of God. When some familiar truth presents itself to your mind in a new aspect, when a text of Scripture suddenly bursts upon you with new meaning like a flash of light that scatters the mist, and you see the relation of other truths to some part of the plan of redemption, God is leading you, and a divine Teacher is at your side. Will you not then open the door of your heart to receive more and more of the heavenly illumination?

It is by contemplation of heavenly things that the soul is brought into fellowship and communion with the Spirit of God, and the soul that is teachable, that is continually seeking for fresh rays of light, will be blessed with brighter and brighter views of divine things. But there are many classes of religious teachers who seem to be determined to close every avenue whereby fresh rays of light from heaven may come to the people.

They would bind the members of their churches by certain rules and regulations that forbid them to go to other places of worship, or listen to messengers outside of a certain class of teachers. In this way men and women are led to give up the liberty that God has ordained for them, and they fail to improve the mind and gather up the divine rays of light which emanate from sources outside their own church.

"Ye are not your own; for ye are bought with a price." We are God's property, and are to honor and glorify God. But we do not honor and glorify God when we become the servants of men, when we consent to have our liberty restricted by men or by councils of men. We have been bought with the precious blood of Christ, in order that we may be just and generous to our own souls. I beseech you therefore by the mercies of God, that you break every band that would restrict your liberty in Christ. God has light to impart to all his children that is of a more radiant character than any we have received, and you have no right to bind yourself in such a way as to shut yourself away from the light. You have no right to do after the inventions of any society of men, who would circumscribe the limit of your thought, and cause you to become a mere mechanical Christian.

You have many things to learn, and much to unlearn. You will have to sit at the feet of the great Teacher and learn of him concerning themes that are higher and nobler than the themes which now engage your attention. I am free to address you who have shut yourselves away from the light, because I know that a higher Teacher than man is calling you. You have lost much in your religious life, because you have failed to improve the opportunities that have been presented to you from the Father of lights. Fresh rays of light from heaven are always given that the character may be transformed, that the soul may be able to contemplate truth in a new relation. When Jesus is welcomed into the heart, he will refine and mould and fashion the character. Those who receive him more fully, will not have less energy in their religious life, but their religion will be of a higher, holier type than ever before. They will work in such a way that their usefulness will be increased. God would have his professed children reach a higher standard, and ever go on, still reaching up to that which they have not attained. They should cherish every divine inspiration, for as his property he requires this of them.

No man or woman is to bind himself in such a way as to become a slave of men in any way. No man or set of men have the right of laying out to others what they shall or shall not do in religious matters, or in any way prescribing their faith. A voice speaks to us to which we are bound to listen. It is the voice of Christ, who says, "Follow me." He says, "He that followeth me shall not walk in darkness, but shall have the light of life." The Christian is never to be tame and dull. Those who are imbued with the Spirit of Christ, will work in the Master's vineyard, and the heavenly fire of the soul will ever be kept

burning. Our security is in Christ, in studying the guidebook he has given. Those who are studying the ways and methods of men and following their customs, are deceived if they think that they are following the directions of God in the matter.

Jesus says: "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." The service of Jesus does not consist in outward show simply. It is not a matter of form and ceremonies, of parade, exclamation, gestures, noise, and a display of the commonplace passions. Pure religion consists in keeping the heart and mind in communion with the great Leader, Jesus Christ. It consists in having the inward adorning of a meek and quiet spirit. The indwelling Holy Spirit will give life and tone and style that will not be after the inventions of men, not in imitation of any earthly, human leader, but after the Pattern, Christ. Religion does not consist in playing upon words, in uncouth gestures; bodily exercise profiteth little in this matter. There is no divine eloquence in this kind of exercise.

The religion of Jesus Christ is ever to be distinguished from all other religions by its holiness of character. In true religion will be found great truths clearly defined in words, and inwrought in the life of its professors as a principle from the divine Author. In true religion the Holy Spirit will work in connection with human agents, confirming the truth of God. Every part of the service of Christ will be characterized by decorum and reverence. The truth of Christ cannot be confined to a certain range, yet it will be active to create for its environment, manners and habits and practices that will be in harmony with its Author. Everything will be done decently and in order. Wild methods and strange freaks and confusion are not authorized by the God of order. The methods employed by the church of Christ should be such as will win souls from allegiance to the prince of darkness, and cause them to take their stand under the blood-stained banner of Prince Emmanuel.

Some may say that these methods of reaching men will not avail to reach those who are poor and low down in the scale of humanity. But this matter must be regarded in an altogether different light by those who would be soldiers in the army of Christ. Do not cherish the error that you must follow after a pattern presented to you by some man. Study your Bible more, and let the habits and practices of men have less and less of your attention. Do not dishonor your God by thinking that it requires but little knowledge of what saith the Scriptures, to be a useful worker in his cause. You are to study the manner of the great Teacher, and keep his example ever before you. No human being is to be your Pattern. The Lord of heaven is to be the Teacher and Pattern for everyone who would win souls to God.

September 3, 1894

Try the Spirits

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh is of God; and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

In this age of the world we see every grade and degree of skepticism. There are rank infidels, those who believe in the lying wonders of Spiritualism, and those who reject the claims of divine truth. All these are placed among the class that John has written of, and are controlled by the spirit of antichrist. Ignorance of the character of God, pride of understanding, and the love of sin, are the source of infidelity. Men deny the divinity of Christ, cast away the Bible, and thus seek to free themselves from personal accountability to God. They bring the Bible into conflict with "science, falsely so called." These doubters can start inquiries which the most humble and pious Christian would be perplexed to know how to answer. But because their queries cannot be answered, is no evidence that the Bible is not true. A little child has asked questions in regard to God, the soul, and the future, that the most learned could not answer. The truth of God's word will be revealed to those who are of a lowly heart, who will comprehend its duties and obey its precepts. It is pride of opinion that leads to skepticism, and to the denial of the divinity of Jesus Christ. Skepticism has its origin in love of sin, love of ambition, and self-exaltation.

Jesus, the world's Redeemer, is the channel through which all our blessings come, and those who refuse to acknowledge him as the divine Son of God, virtually say, "I will not have this man to rule over me." Those who are self-willed, puffed up with pride and self-importance, while they will not give up their wills to be in harmony with God's will, yet will accept the delusions of false prophets, and be led to refuse to acknowledge Christ as the Son of God. Skeptics and infidels may profess to be doing good work, but they are greatly deceived. They are trampling upon the blood of the covenant, and counting that which should have sanctified them as an unholy thing. There are many who have not taken the ground that infidels take, and yet they are in the first stages of infidelity. They question everything that is of a divine character, seeking to bring down everything to the level of that which is common and natural. Their minds are like a sponge, and absorb every suggestion of unbelief. They pass these suggestions to others,

and thus sow the seeds of skepticism, and what they sow they will reap. When a believer seeks to answer one question started by a skeptic, he will propound another and another. The only way to do is to let skeptics alone until they truly desire light. Let those who engage in controversy with these wily opponents remember that they are not meeting men, not wrestling "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The confederacy of evil is seeking to poison human minds with error, and obscure the light of truth.

Skeptics think that they can mingle their darkness with light, and thus confuse the believer in the Bible. It is not because they have so great a depth of reasoning that they do not believe, but because they are ignorant both of the Scriptures and power of God. The truth of God will be assailed by the cavils of infidelity. It is considered a special proof of intellectual greatness to be bold in denying the divinity of Christ; but this is not a proof of intellectual greatness, but is an evidence that the mind is bound about with earthliness so that it does not comprehend spiritual truth. God does not require men to believe the Scriptures without giving them abundant evidence of their truth, and the evidences of Christianity would overwhelm the most gifted man who diligently sought for truth, and was willing to consecrate himself to its promulgation. Those who do accept the evidences of God's word will have an experience that will be as a barrier against infidelity, for they will be translated out of darkness into the precious light of faith, hope, and assurance. The converted soul can say, I needed help, and I found that help in Jesus. He has met every want, satisfied the hungering of my soul, and the Bible to me is the revelation of Jesus Christ. He can say to the infidel, "You ask me why I believe in Jesus? and I answer, Because he is to me a divine Saviour. The Bible to me is the voice of God. I have the witness in myself that the word of God is true, and that Jesus Christ is the divine Son of God. I am following no cunningly devised fable."

When men pour contempt upon Christianity, tell them what you know by experience. The beings of the celestial world are amazed when those whom Christ has purchased with his own blood, whom God has invited with the voice of mercy, turn into a jest the messages of the gospel, and deny the divinity of their Redeemer. They are building upon a sandy foundation, with threads and fragments of human reasoning, but their theories will vanish like dew when the glory of the Lord is revealed. Believers do not claim that every question and objection which Satan can invent and instill into the minds of men can be answered in so many words. Men will be given sufficient evidence on which to found their faith; but if they are determined to doubt, they will stumble on the dark mountains of unbelief. They will show that they have never submitted their proud hearts to Jesus Christ, and make an excuse for not doing so the fact that with their finite minds they cannot solve all the difficulties which they imagine are in the Bible.

Spiritualism is a dangerous phase of infidelity, and we should not go into the assemblies of Spiritualists prompted by motives of curiosity. In so doing we are placing ourselves on Satan's ground, and cannot expect help from God unless he has a work for us to do to speak some message to those who are ignorant and deceived, and immediately leave the assembly. "They are of the world; therefore speak they of the world, and the world heareth them." The erroneous doctrine that the soul is immortal is almost universally received by the world, and the belief that the dead go immediately to heaven gives Spiritualism a deep hold upon the people. Believing this doctrine men have nothing with which to shield themselves from the errors of Spiritualism. Through evil spirits they receive communications, and accept them as messages from their lost loved ones. Satan and his agents personate their dead friends, and thus impart to them Satanic delusions. But God has given us a rule whereby to test what is truth. The prophet says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "He that is of God heareth God's word." "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.["] "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

September 10, 1894

Parents and Children to Be Agents for God

The father is priest in his own household. Whatever may be the character of his business, it is not of so great importance that he be excused in neglecting the work of educating and training his children to keep the way of the Lord. In the morning his first duty should be to conduct family prayer, offering up supplication and thanksgiving to God. Parents should make the seasons of prayer as interesting as possible, selecting scriptures that can be understood by the children and youth. They should pray with fervency, but not to such a length as to make the seasons of prayer tedious. Educate your children by your own practice to pray in a clear, distinct voice, lifting up their faces, and offering up their simple petitions, or repeating the Lord's prayer.

The religious service of the home should not be governed by circumstances. Prayer should not be offered occasionally, and, when a large day's work is to be done, neglected, as though it was of no especial consequence. Prayer means very much, and we should come to God offering up thanksgiving before him. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods.... O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness."

The Lord has committed to parents a special and important work, of which they have a very faint realization. At the birth of every child they are to hear the voice of God saying to them, "Take this child and train it for me." This work of training is to be continued through babyhood, childhood, and youth. Those who are parents need to awake from their deathlike slumber, that they may have a realization of what are their God-given responsibilities. Let them make straight paths for their feet upward and onward toward heaven, and lead their children in safe paths. To a great extent the simplicity of pure godliness is a matter of the past.

To train children to walk in the narrow path of purity and holiness is thought an altogether odd and old-fashioned idea. This is prevalent even among parents who profess to worship God, but their works testify that they are worshipers of mammon. They are ambitious to compete with their neighbors, and to compare favorably, in the dress of themselves and their children, with the members of the church to which they belong.

Children derive life and being from their parents, and yet it is through the creative power of God that your children have life, for God is the Life-giver. Let it be remembered that children are not to be treated as though they were our own personal property. Children are the heritage of the Lord, and the plan of redemption includes their salvation as well as ours. They have been intrusted to parents in order that they might be brought up in the nurture and admonition of the Lord, that they might be qualified to do their work in time and eternity. If parents are negligent in doing the solemn work committed to them, they will have to meet their account at the judgment seat of Christ.

Parents, you cannot serve God and serve Baal at the same time. The standard of the world is not to be your standard. The world is under the leadership of the prince of the powers of darkness, and you cannot afford to follow its fashions and customs. Your duty is to practice God's word, and do the work that he has given you to do according to his will. God will cooperate with parents who love, fear, and honor him, respecting and obeying his commandments. Is it any marvel that society is forgetful of God, and desires not to know the way of God, when professed Christians to a large extent follow the imagination of their own heart? They are filled with vanity, and educate their children for the world. Influenced themselves by Satanic agencies, what can be expected of their children? They inspire them with their own spirit, with their own desire to be in favor with the world. They partake with the world in love for pleasure, in desire for the gratification of pride, and the desire for display. In place of being partakers of the divine nature, they imbibe Satan's deceptions and illusions. Thus their influence in the home is to mould the character of their children after the standard of the world. Though they have a form of godliness, yet their influence is wielded for the ruin of their family.

What an account will such professed Christian parents have to render in that great day when every case shall be decided! These world-loving parents profess Christ, and have their names registered in the church books, but in works they deny him. Shall not parents who truly desire to love God be partakers of the divine nature? Shall they not exert in the home an influence altogether different from that of these hypocritical professors? Shall not the love of Christ be in them as a well of water springing up unto eternal life? Shall it not be made manifest that Christ abides in the soul temple by the spirit, word, and action of the parents who realize their responsibility before God? Shall they not pour into the minds of their children that which the Lord Jesus has abundantly given them of his Holy Spirit? Shall not his love, his purity, his patience, his meekness and lowliness of heart, his perseverance, integrity, and zeal be made manifest in the character of godly parents?

The Word of God

Let parents seek to mould and fashion the intellect and affections of their children in accordance with the word of God. Let them train them in such a way that their children shall be fashioned after the similitude of Jesus Christ. Here is your work, parents, to develop the characters of your children in harmony with the precepts of the word of God. This work should come first, for eternal interests are here involved. The character building of your children is of more importance than the cultivation of your farms, more essential than the building of houses to live in, or of prosecuting any manner of business or trade. Parents should carefully study their children, in order that they may correct wrong tendencies and encourage from their earliest years right principles and proper habits. The doing of this will not require any violence or harshness in your management, but you may manifest an abundance of love. Selfishness and self-indulgence must be cultivated out of the character of your children, by revealing to them Bible requirements in the most interesting way. Unite them with yourselves in works of kindness and tender regard for the suffering and destitute. From their earliest years let them be your helpers in benevolent enterprises, and educate them in habits of self-denial and self-sacrifice for the good of others. Thus you will guard them from habits of extravagance in recklessly spending money for selfish gratification.

The work that rests upon parents cannot be evaded or ignored without peril to themselves and their children. Parents should bring principles of truth into their own life, and perfect a Christian character in order that they may present before their children such an example as will command their respect and admiration. Let parents so live that their children will have confidence in their judgment, piety, and devotion. In this way they may train their children to be missionaries from their earliest years. They may be taught to have firm reliance upon God, and may be trained by precept and example to fear to offend their Creator, to love to keep his commandments. Children should be trained to trust in God as their very best friend.

Let parents seek to impress upon children and youth the blessedness of serving God. The Psalmist says: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments."

The Importance of the Work

The word of God abounds in precious jewels of truth, and parents should bring them forth from their casket and present them before their children in their true luster. Parents, you think you have no time to do all this work; but if you do not train your family, Satan will supply your deficiency and educate them after his own Satanic order. Better to neglect anything of a temporal nature, to be satisfied to live economically, to bind about your wants, than to neglect the work of training yourselves and your children in the way that God would have you. In the word of God you have a treasure house from which you may draw precious stores, and as Christians you should furnish yourself for every good work. Look upon the family circle as a training school, where you are preparing your children for the performance of their duties at home, in society, and in the church. Seek to cultivate every power of mind and body in order that the whole family may be soldiers for Christ. Teach your children to love truth because it is truth, and because they are to be sanctified through the truth, and fitted to stand in the grand review that shall ere long determine whether they are qualified to enter into higher work, and become members of the royal family, children of the heavenly King.

Fathers and mothers, awake to your God-given responsibilities. Let your lamp be trimmed and burning, sending forth clear, distinct rays into the home circle, and your light will reach beyond yourselves to your neighbors. The father represents the divine Lawgiver in his family. He is a laborer together with God, carrying out the gracious designs of God, and establishing in his children upright principles, enabling them to form pure and virtuous characters, because he has preoccupied the soul with that which will enable his children to render obedience not only to their earthly parent, but also to their heavenly Father. Like Abraham, he will command his children and his household after him, to keep the way of the Lord, to do justice and judgment. To do the words of God means to work earnestly in the home. But parents who are doers of the commands of Christ will find that the beams of the Sun of Righteousness will brighten the darkness, and the love of Christ make smooth the rough paths.

Our world is becoming as it was in the days of Noah. Parents have neglected to purify and make precious the material that God has given them in their children, and, instead of adding them to the army of the Lord, they have given them to the world. In neglecting to train them for Christ, children have developed characters after the order of Satan. The Lord will cleanse the earth the second time of its moral pollution by the fires of the last day. Parents, will you not cherish the faith that works by love and purifies the soul? If you do this, everything is gained. Your children will be imbued with the spirit you cherish, and a light will shine forth extending from the home like a genial atmosphere. Your influence will be like a heavenly radiance that shines from the throne of God in clear, strong rays, to light the moral darkness that pervades the world.

September 17, 1894

Parents and Children to Be Agents for God--No. 2

The Lord God of heaven has never left the world without a witness. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Sadness comes to my soul as I consider how abundant have been the resources that have been open to the church, and yet how tardy has been the appropriation of the light of heaven, how feeble have been the rays that have shone forth into the world. God has appointed to the church a sacred mission. He has said, "Ye are the light of the world." The light of the church has grown dim as the moral darkness of this degenerate age has increased. The people of God should increase in light and power. It is something more than a profession that distinguishes the children of obedience from the children of disobedience. The children of God should manifest genuine piety, Christian zeal, earnest self-denial and self-sacrifice. They should wage aggressive warfare in proportion to their opportunities and privileges.

The church should realize that infinite resources are at her command. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" The church must be as was Abraham, who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised he was able also to perform. And therefore, it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

As living agencies we are to enter into a moral cooperation with God. The weakest, feeblest child of God has his or her appointed work, and it is because there is so large a number who are not doers of the word of Christ, but hearers only, that there is not greater progress and growth in the church. Many do little except to study their own pleasure and convenience, to gratify their own likes and dislikes; yet, according to the several ability, everyone has a certain work to do. Many do not lay hold of the work they could do, because it does not please their taste, and so they do nothing. There are duties that look commonplace and cheap to them, which lie directly in their pathway; but, because they are not inviting, they do not take them up. If they loved God supremely, and their neighbors as themselves, they would take up these little duties,

which God designed should test their fidelity. They would keep their souls in the love of God by seeking out their friends, and would devise some plan whereby they might reach their hearts. With an eye single to the glory of God, they would seize the opportunities which are brought within their reach, and be instant in season and out of season. They would seek on every occasion to do good to those who need help. Satan will seek to blind the eyes of the understanding, so that we shall not take up the responsibilities that lie in our pathway, and be faithful in the little services which God has enjoined upon us. The faithful child of God, though he may have been apparently one of the weakest, has wrought much good by humble service.

For a period of time the Majesty of heaven, the King of glory, was only a Babe in Bethlehem, and could only represent the babe in its mother's arms. In childhood he could only do the work of an obedient child, fulfilling the wishes of his parents, in doing such duties as would correspond to his ability as a child. This is all that children can do, and they should be so educated and instructed that they may follow Christ's example. Christ acted in a manner that blessed the household in which he was found, for he was subject to his parents, and thus did missionary work in his home life. It is written, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man."

It is a sad thing when parents grow cold in their spiritual life, and, because of waning piety and want of devotion to God, they do not realize the high responsibility that devolves upon them to patiently and thoroughly train their children to keep the way of the Lord. Parents should not permit business cares, worldly customs and maxims, and fashion to have a controlling power over them, so that they neglect their children in babyhood, and fail to give their children proper instruction as they increase in years. Children need to be trained to do useful things, and their duties should be made as pleasant as possible. Parents should give them pleasant words of instruction and approval in useful work, but they could not do a worse evil to their children than to gratify their selfish desires, and leave them to follow their inclinations, thus giving them the impression that they are to live to please and amuse themselves. They should not be left to choose their own society, and be given money to spend according to their youthful wisdom. Children need parents who shall educate and discipline them, pruning away the natural and selfish tendencies. Children need parents who do not feel they have the right to govern their children by impulse and passion. Children are the heritage of the Lord, and unless parents give them such a training as will enable them to keep the way of the Lord, they neglect solemn duty. It is not the will or purpose of God that children shall become coarse, rough, uncourteous, disobedient, unthankful, unholy, heady, high-minded, lovers of pleasures more than lovers of God. The Scriptures state

that this condition of society shall be a sign of the last days.

We need in our churches children and youth who are trained to work upon the "Christian Endeavor" principle. The beginning must be made at home. Parents, who are the responsible agencies in the home life, should set their children a godly example, learning daily lessons of duty and obedience to God's requirements. They should themselves become missionaries. They should consecrate themselves entirely to God, remembering that the greatest work that devolves upon them is to train their children to be Christlike, faithful soldiers. This should be the essential work of their life, and, by training their children, they will be constantly repeating the lessons they have learned in their youth, and thus the wise, God-fearing parents will diffuse an influence from their own home circle to that of others that will act as did the leaven that was hid in three measures of meal. Home missionary work is the highest service that parents can render to God.

Parents should let nothing interfere with the character building of their children. Those who have been training their children in an improper way need not despair; let them become converted to God, and seek for the true spirit of obedience, and they will be enabled to make decided reforms. In conforming your own customs to the saving principles of God's holy law, you will have an influence upon your children. You will have the righteousness of Christ, and will obey the precepts of God's law, and recognize the spirit of the law as an expression of the character of God. It is of the greatest importance that the attributes of his character be brought into your character, that you may train and educate your children to be obedient to God's commandments, and thus secure happiness in this world, and life eternal in the world to come.

In educating your children, you should rely upon a "Thus saith the Lord." Let them never hear an irreverent expression from your lips, nor catch the sound of a harsh, passionate word. Be what you wish your children to be. Parents have perpetuated by precept and example their own stamp of character to their posterity. The fitful, coarse, uncourteous tempers and words are impressed upon children, and children's children, and thus the defects in the management of parents testify against them from generation to generation. This is the reason that iniquity abounds, the reason that many will have to meet a terrible account in the day of judgment. Let there be most deep and thorough repentance before God. Seek God for grace, for spiritual discernment to discover the defects in your management of your children and exercise repentance toward God for your neglected work as home missionaries.

September 24, 1894

Tested by the Law

"Thou shalt have no other gods before me." Lucifer disputed the justice of this requirement in heaven, and thought its existence altogether unnecessary. He said in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." He had been made beautiful, he had been highly exalted in heaven, and his heart was lifted up because of his beauty; he had corrupted his wisdom by reason of his brightness. Of him it had been said:

"Thou sealest up the sun, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold.... Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." "Thus saith the Lord God: Because thine heart was lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God.... I will cast thee to the ground, I will lay thee before kings, that they may behold thee.... I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

Under the symbol of the king of Tyrus, the Scriptures give us a description of the character and destiny of the first great rebel against the law of God. He who knows the end from the beginning, had his laws and commandments before the world was created, and Satan chose to question his claims before the angels of heaven, because the law set forth the Omnipotent as the only true and living God, and forbade the worship of any other being. The authority of God was backed up by the requirements of his law, which was to hold jurisdiction over all created intelligences. The will of God was to be recognized in his requirements and acknowledged as supreme in the heavenly universe.

It is the prerogative of God alone to prescribe the duty of men and angels. The will of God is a perfect will, and must be obeyed as it is set forth in his holy law, because every requirement is just, and is set forth by infinite wisdom. The law of God should be obeyed even though there were no authority to enforce it, and no rewards for its

obedience. The highest interests of men and angels are conserved in obeying the law of God. God's will expressed in his law is the supreme will, and no invention, no device of men can take its place. Obedience to the commandments of men instead of to the commandments of God will be as abomination in the sight of God; for what God requires is essential to the highest good of his subjects, and is therefore essential for the glory of God.

Through the obedience of his commandments it is the purpose of God to remove from the heart every species of selfishness. He would barricade the soul from all indulgence in perverted appetites, and expel from the heart all rebellion and ingratitude. Can it be possible that any of us should wish that God would abolish his commandments, when it is for our happiness and life to obey them? What blessing or advantage would man gain by doing away with the commandments of God? Were he to abolish the first commandment, the authority of God would not stand as supreme, as the authority of the only true and living God. What advantage would accrue to man should he gain reputation, learning, wealth, and honor, and yet be one who, while receiving benefits from God every hour, ignored God, and did not conform his practical life to the precepts of Jehovah? Knowledge, power, education, reputation, or wealth is not to be permitted to come in between the soul and God. The Lord must hold the first place in our affections; for "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave his Son to the world in order that men might be redeemed from transgression and sin.

Through faith in Christ as our personal Saviour, we receive moral power by which we may surrender every faculty to the service of God. With a full sense of our obligation to God, we may devote every intrusted ability to the service of Christ, and bring every power under the control of the will of God. In doing the will of God we are assured of developing characters after the divine similitude.

Religion is a practical matter, and calls for a daily devoting of all we have and are to God. All worldly business is to be done as a part of religion, and is to redound to the honor and glory of God. Every amusement is to be considered in this light, and it is to be regarded as injurious or useful only as it respects the glory of God. If those who would indulge in amusements can find commands whereby they may be justified in them as doing the will of God, they will be justified in believing that they are promoting the glory of God and the good of society. We are required to render perfect obedience to the rule laid down by the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." He who ever keeps this rule in view, and lives according to its requirement, will form a character after the divine likeness; for in this way men will become holy, blameless, and without rebuke.

We are living under the scrutiny of the whole heavenly host, and the angels are watching to see whether we improve the opportunity to do good unto all men, and especially unto those that are of the household of faith. To love God supremely and to love our neighbor as ourselves, will require from us to be continually in the spirit of humble prayer, relying alone upon God for our sufficiency. The only character that is of value in the sight of God is that character which is free from every taint of selfishness. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Selfish living, indulgence in self gratification, will bring no true happiness in this life, and give no hope of a future, immortal life. But to him who by patient continuance in well-doing, seeks for glory, honor, and immortality, God will render eternal life.

Faith does not make void the law, and though there are persons who insist that through faith in Christ they are freed from obligation to keep the law, yet the teaching of prophets and apostles contradicts their position. "Faith without works [obedience] is dead." Men's characters are estimated according to their works. James says, "Show me thy faith without thy works [if it were possible], and I will show thee my faith by my works." Faith in the great plan of redemption without corresponding works is not reckoned as faith. Christ our Redeemer did not suffer the penalty of the law for our sins in order to deliver us from obligation to keep God's commandments. Christ suffered the penalty of the law, which was death, in order to give to man another trial, to provide for him another probation, and allot to him another opportunity of proving loyal to the authority of God. Every soul is to be tested, for he is held responsible for obedience to the divine law, and, although Christ has died for man's transgression, those who continue in disobedience will suffer the penalty of their sin. The condition upon which men will be offered the benefits of salvation is through repentance toward God, because of transgression of his holy law, faith in Christ, by which he receives power from on high to become an obedient subject of the government of God. Those who would be saved must take Christ as their personal Saviour, and become not only hearers, but doers of his words. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

October 1, 1894

What Manner of Persons Ought Ye to Be?

God is the Governor of the universe. He has put everything under law. Everything in the natural world is under law, from the tiniest flower of the garden to the mighty cedars of Lebanon. The beasts of the fields obey God's law. The ocean obeys his mandate, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." When God speaks to man, his voice is to be heard, and his word is to be obeyed. Man is an intelligent being, and has a mind by which to understand God's will, and a conscience by which to feel his accountability. He has a heart with which to love the law of God, which is holy and just and good. But God compels no man to do him honor, and to render obedience to his law. Compulsion is the work of Satan and his agents.

As intelligent creatures we may know and do the will of God, or we may stubbornly refuse to submit our finite will to the will of the Infinite. This responsibility that is placed upon us should fill us with a sense of awe. The requirement of God to us is, "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." On these two principles hang all the law and the prophets; and it is for our present and eternal interest to have a proper understanding of the far-reaching principles of the law of God. "By the law is the knowledge of sin," and "sin is the transgression of the law." Sinners must know what is sin before they can have a desire to be rid of sin. It is a matter of eternal interest that we do not misconceive this vital question. When appeals are made in the pulpits of our land, and sinners are invited to repent and to be converted, it is the privilege of the sinner to inquire, What is sin? This we must know, for it is at the peril of our souls that we continue in sin. The apostle gives us light on this subject, and says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

Christ was manifested to take away our sins, and in him was no sin. But were the law abolished, as some claim, we would have no need of a Saviour to take away sin, for "where there is no law, there is no transgression." "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came [home to the conscience], sin revived, and I died. And the

commandment, which [if obeyed] was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is [a yoke of bondage, against me, and something to be trampled underfoot because it points out my sins?--No.] holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin."

But though we are carnal, we are to reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord.... But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.... But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

In order that there might be no mistake, and no excuse for disobedience, the apostle makes it very plain as to what commandments are to be regarded,--"an old commandment which ye had from the beginning." In this reference to the law of Jehovah he carries the mind back to the commandment which is a memorial of the creation of the world, when by his work on the six days, and his rest on the seventh, God laid the foundation for the Sabbath. When the morning stars sang together, and all the sons of God shouted for joy, God placed the fourth commandment in the bosom of the Decalogue. In this commandment a special charge is given to "remember the Sabbath day, to keep it holy." Then follow the reasons for this special charge: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

In the fourth commandment we have the fact set forth that the Maker of heaven and

earth is the true God. "But the world in its wisdom knew not God." There is much wisdom in our world, but men, proud in their knowledge, do not employ their wisdom as did Daniel. They do not behold the beauty, the majesty, the justice, the goodness of God. They do not see the wisdom and holiness of his truth in his law, which is the transcript of his character.

If those who believed in God during the old dispensation were enjoined to arise and shine, how much greater is the obligation today to arise and shine, when our light is brighter, and shines with clearer and more steady rays. Our obligation to shed forth light is as much greater than was the obligation of the people of ancient times, as our light is more clear and definite. "The path of the just is as the shining light, that shineth more and more unto the perfect day." The disciples of Christ are to make him known to the world. We have reasoning faculties, and as our capacity increases as we improve upon the talents that God has given us, we should gather up the divine rays of light that patriarchs, prophets, and apostles have left to us as hereditary trusts, and should still continue to seek for truth as for hidden treasure. We are called upon of God to let the light which he has given us shine forth in clear and steady rays. Everyone who believes in Christ as the light of the world is to be as a lighthouse on a dangerous coast, sending forth bright rays of light to warn souls, lest they make shipwreck of faith. But instead of thus shining, there are thousands who are living a godless, Christless, worldly life, whose names are registered upon the church books as Christians. They believe about Christ, but they do not believe in him.

He who obeys the law through the imputed righteousness of Christ, meets every claim that the Bible presents; but he who sets himself above God, and tramples upon his law, and still professes to be a child of God, is working on the enemy's side of the controversy. In our day, even from the pulpits of our land, professed ministers of the gospel are, as were the Pharisees, teaching for doctrines the commandments of men. The only safety for the soul at this time is to inquire at every step, What saith the Lord to his servant? The word of the Lord endureth forever. The Bible is to be our guidebook, and instead of consulting the wisdom of men, and accepting as divine truth the assertions of finite mortals, we should search the sure word of prophecy. God has spoken, and his word is reliable, and we must rest our faith upon a "Thus saith the Lord." God would have us study the events that are taking place around us, and compare them with the predictions of his word, in order that we may understand that we are living in the last days. We want our Bibles, and we want to know what is written therein. The diligent student of prophecy will be rewarded with clear revelations of truth, for Jesus said, "Thy word is truth."

Those who profess to be followers of Christ will be found guilty before God unless they

are laborers together with God, and earnestly seek to lift up their fellow-men. Prophecy is rapidly fulfilling; and all men are ranging under their chosen standards. One class are preparing to be used of the Holy Spirit, and another class are ranging under the black banner of the prince of evil. This class have no love for either God or their fellow-men, and Satan uses them as vessels to honor himself. The very atmosphere of our world is tainted with physical and spiritual miasma. The principles of truth are corrupted. God has been dishonored, his law has been transgressed, and the earth has become defiled under the inhabitants thereof, and the vials of the wrath of God will be poured out upon the world.

Calamities by land and sea, by fire and flood, by pestilence and famine, by horrible accidents, by earthquakes in divers places, all testify in unmistakable language that the end of all things is at hand, and that great Babylon is coming into remembrance before God. The Lord is even at the door, and men's hearts are failing them for fear, and for looking after those things which shall come upon the earth; for the powers of heaven shall be shaken. But there is a defense for those who keep the commandments of God and the faith of Jesus. The prophet declares, "Thy righteousness shall go before thee." Whose righteousness?--The righteousness of Christ. And he continues, "The glory of the Lord shall be thy rearward." "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

October 8, 1894

Man's Relation to the Law

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Before man was created, the heavenly intelligences were governed by the principles of the law of God. When man was created, God gave to Adam and Eve a knowledge of his ten precepts. When the morning stars sang together, and all the sons of God shouted for joy, God laid the foundation for marriage and for the Sabbath institution. In their happy innocence, the Lord placed Adam and Eve in the Garden of Eden, and gave them employment in dressing and keeping the garden which he had made for them. In activity of body and mind they had the means of obtaining good, and of glorifying their Heavenly Father. Like the angels of God, who are ever engaged in doing good, in carrying out God's commands, man was ever to engage in earnest work.

Adam and Eve were placed upon trial, that it might be demonstrated as to whether they would obey the word of their Creator, or disobey his requirements. The Creator of man was his Father, and had an entire right to the service he could render. Body, soul, and spirit, man was the sole property of God. God revealed himself to the innocent pair in Eden, and conversed with them freely. God was their teacher, and instructed them in regard to their work. He made it plain to them that by obedience to his holy law they would retain happiness, and finally be blessed with immortality. Eternal life should be theirs if they regulated their conduct according to the principles of the law of God. Man was not left in uncertainty to suppose as to what course he should pursue, or to take any risk by venturing on some line of conduct which he might think a safe course. As children are educated by faithful parents, so Adam and Eve were instructed as to what was required of them as intelligent creatures of God. Every provision was made whereby blessings might be secured to the human race, and but one mild restriction was placed upon the sinless pair to test their loyalty to God.

The Lord had said unto them, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In every matter God was to be obeyed; but the test of man's obedience in everything was to be found in his faithfulness in carrying out one particular command, in abstaining from taking of the forbidden tree. The result of obedience would be eternal life, and the outworking of disobedience would be death. Adam and Eve were tempted of Satan. The tempter came to them, saying: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the

serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." They believed the words of the serpent, that were in contradiction to the words of God, their Maker. Falsehood was taken instead of truth, and the flood gates of woe were opened upon our world.

It was as Eve was standing near the forbidden tree that Satan gave utterance to the query of her mind, and thus the controversy on earth was begun. For 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, and gave also unto her husband with her; and he did eat." Satan presented to man the bribe of attaining to a higher position, of gaining knowledge and wisdom beyond that with which their Creator had endowed them, through an act of disobedience to his divine will. Satan had lost his derived power and glory, had lost heaven through pride and ambition, for he thought to place his throne above the stars of God, and to be like the Most High; and now, at a favorable opportunity, he presents the temptation which had originated with himself, in order to lead the creatures of God to doubt divine wisdom, and to cast reflection upon divine providences. Satan did not scruple at deception in order to gain his purpose and bring shadow over the life and character of the holy pair, to cause sorrow and grief in heaven, and to thwart the purpose of God in the creation of man. Pretending to be the friend of man, he placed himself as the enemy of God, and used all his power to prove that Jehovah had made a mistake in instituting the law to regulate the conduct of his creatures. But in casting contempt upon the law of God he was only seeking to further his hellish design of bringing the human race under his own control.

After Satan had induced man to sin against God, he claimed that man had chosen him as his leader in the place of God, and that his work from henceforth should be to unite with him in making void the law of Jehovah. It was his work now to enlist the beings whom God had created, to be the agents of Satan, and to cooperate with him in obliterating the moral image of God from the soul. Through all the ages he has worked upon the same principles that he worked upon in causing the fall of man. He presented the restriction of God in such a way to the mind of Eve as to create jealousy, and said to her, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Satan cast reflections upon the character of God, representing him as selfish and oppressive.

Our first parents were without an experience for themselves; but, had they lived by every word that proceedeth out of the mouth of God, they would not have disobeyed

their Creator. The terrible and tremendous effects of their disobedience opened their eyes. They discerned that the holy covering of light that God had provided for them had departed from them, and that they were naked. Oh, if they had but heeded the instruction that God had given them,--to call upon him when they were threatened with evil from the fallen foe,--they would have had the presence of angels to shield them in the hour of temptation, and the fascinating charm of Satan would have been broken! But they did not look for the fallen foe to come to them with soft words and fair speeches, as a friend who would give them information fraught with weighty importance to them. Had Satan come to them with rough words, charging God with dishonesty, accusing him of being overbearing, and of giving them commandments that would require the degradation of their independence, they would have understood his attack; but in flattering their pride, in presenting to them a prospect of exaltation, he caused them to forget God, and sin entered into the world. The beings that God had created placed themselves on the enemy's side. The human family was lost.

Will God abolish his law because Adam sinned? Had he done this, he would have immortalized sin, which is the transgression of his law. No, this would have been impossible. Wherever there is a kingdom there must be statutes and laws, and the law of God is the transcript of his character. But provisions had been made in the counsels of the Father and the Son to meet this emergency. It had been provided that, should Adam fall a prey to the tempter's power, a ransom should be found in the Son of God, who should become man's Redeemer. An opportunity should be given to man to repent of his sin, and, through faith in Christ as his personal Saviour, to be restored to the divine image and favor. After the fall, the Lord said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The controversy was to wage between Christ and Satan throughout all time. The costly ransom that was provided reveals the value that God set upon man. Christ volunteered to become man's surety and substitute, and took upon himself the penalty of transgression, in order that a way might be provided whereby every son and daughter of Adam may, through faith in their Redeemer, cooperate with heavenly intelligences, and oppose the workings of Satan, and thus bring in everlasting righteousness. The Lord Jesus would take man into partnership with himself. Human intelligences have been endowed by their Creator with capabilities and powers, which, if surrendered to God, will promote his glory in building up his kingdom in the earth. Human beings can reach human beings through the imparted gift of the Spirit of God. Through faith man accepts the world's Redeemer as his Captain, and when standing under his blood-stained banner, he becomes a partaker of the divine nature, and in cooperation with God is to act an important part in revealing the glory of God to a world in the darkness of transgression.

Unless man shall fully cooperate with Christ in the work of rescuing souls from evil, the plan of salvation can never be carried out. But through the scheme of redemption, notwithstanding the opposition of Satan's united agencies, the Lord will bring good out of the evil that Satan designed should exist. The counsels of God will stand before unfallen worlds, before heavenly intelligences, before the fallen world, and he will accomplish all the good pleasure of his will.

Man has the honor of being taken into partnership with God, and the secrets of the Lord are with them that fear him. God will give light and knowledge, so that, by conforming to his directions, man may become one with Jesus Christ; and the Father will love him who is conformed to his law, as he loves his only-begotten Son. Satan has laid his plans for the purpose of divorcing man from God, and causing him to break God's holy law. He has come to man in our day as he came to Adam in Eden, and through his agents is saying today that the law is not binding on man, but that it is abolished. Those to whom God has given reasoning powers should use them to better advantage than did Adam when he transgressed the law of God. We have the example of Adam before us to warn us from treading on the dangerous ground upon which Adam fell. Adam accepted the false suggestions and the foul misrepresentations concerning God, rather than a plain "Thus saith the Lord." Let not the presumptuous assertions and claims of men be reiterated as the voice of God. Let those who would serve God remember that it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

October 15, 1894

Consider the Moral Code

"I will walk at liberty; for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments which I have loved; and I will meditate in thy statutes." The commandments of God are not a yoke of bondage, and in obedience to them we have nothing of which to be ashamed. We should not feel that we are severely restricted in being required to keep God's law. The Lord withholds from us nothing which is for our good. We should be ashamed of disobedience to his precepts.

There are men who profess to open the Scriptures to others, and who claim to be ministers of the gospel, who yet place stumbling-blocks in the way of those who are seeking for safe paths. But let the sincere seeker for truth look to the Author of truth, and not to the would-be instructor who knows not the way of light. Go to the Fountain of knowledge, and become acquainted with what saith the Scriptures, and take no mortal man's inferences and assertions. The fallacies of men have in them no power to sanctify the soul; and the word of God is not to be adulterated with the customs and traditions of the world. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

The next verse opens with this warning: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Let us consider the moral law, which was specified by the loved disciple as the "old commandment which ye had from the beginning," which was spoken from Mount Sinai amid smoke and flame, thunder and earthquake. The commandments are:

"I. Thou shalt have no other gods before me.

"II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

"III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

"V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

"VI. Thou shalt not kill.

"VII. Thou shalt not commit adultery.

"VIII. Thou shalt not steal.

"IX. Thou shalt not bear false witness against thy neighbor.

"X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

If this code of morals had been respected and obeyed, the world would not now be in the state in which it is,--corrupted under the inhabitants thereof. If human agents had cooperated with God, and had obeyed the laws which lie at the foundation of his government, we should not see and hear so much concerning iniquity and crime, suffering and death. Christ magnified the law, and made it honorable. He saw the necessity of expounding the law which he himself had spoken amid flame and thunder and tempest. The rabbis had heaped the rubbish of their traditions upon the law, and made of no effect the commandments of God, because they taught as doctrines the

commandments of men. He showed the people that the law of God penetrated to the motives of the heart, and the lover of self was a transgressor of the law. He rescued the commandments from their companionship with error, and placed them in the framework of the gospel, and presented them to men in their true significance and importance; and to those who listened the law seemed a new revelation. Far from taking anything from the sacredness of a single precept, he revealed to men the exalted character of the whole law. But because he cleansed from the law the rubbish of tradition, and freed it from the exactions of men, and from the multitude of minute requirements of men, that confused the people, and hindered them from seeing the real significance of the requirements of Jehovah, the Pharisees were saying in their hearts that Christ had come to do away with the law. But while they were musing in their hearts, he spoke words that revealed to them the fact that he read their thoughts as an open book:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Christ then proceeds to show that the commandments are exceeding broad, and penetrate to the very motives that control the heart.

The great adversary, the first rebel and apostate, makes war on the commandments of God, for "by the law is the knowledge of sin." This is the reason that he would have the world believe that the law of God is not binding, for then he can keep men in ignorance of the fact that they are sinners and in need of a Saviour. In this way he can lead them to reject the great salvation, that has been purchased for them at infinite cost.

October 22, 1894

The Commandments Are to Be Obeyed

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." The conditions upon which the promises of God are to be fulfilled, that we may prolong our days, and abide in the tabernacle of God, to dwell in his holy hill in the heavens, are found in the injunction to keep God's commandments and live, and his law as the apple of the eye. Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." The law of God, with its commands of "Thou shalt," and "Thou shalt not," is in full force today, and is as binding on life and character as when it was proclaimed from Sinai.

The living out of the law of God means a life of purity that is impossible to man unless he cooperates with God, becoming a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every sinful indulgence, every form of vice, all selfish ambition, is condemned by the moral law. The cheap, loose, inattentive type of mind and character which is so prevalent in this generation, is not sanctioned by the law of God. That law condemns the sensual vice that clothes itself in an appearance of loveliness until the soul is ensnared and learns by bitter experience how hateful are the results of indulgence in sin. The law of God is an emanation from the divine mind, and the commandments cover the moral obligation of men.

During the brief probation of life, we are to be educated and disciplined for the future immortal life, and the rule of life is to be the commandments of God. "Thou shalt," and "Thou shalt not," are not grievous commands. The law of God is not a yoke of bondage, for the doers of the law shall find life and strength in obedience, and through the grace given them by Jesus Christ they are enabled to be truly obedient to God's holy rule of life. To keep God's commandments is to keep the soul in the love of God, to secure life from evil, and to discipline the character for a heaven of love.

Those who teach that the binding claims of the law of God have been abolished, think that they know all about the commandments of God; but they make it manifest by their course of disobedience that they are ignorant of the first and last principles of the law, and that they know nothing of the character of God, which is portrayed in the law. The young ruler who came to Jesus asking what he should do to inherit eternal life, thought

himself very wise, and in self-complacency, and with a touch of offended dignity, assured Christ when he bade him keep the commandments that he had kept them all from his youth up, and yet Jesus opened up to his mind the fact that he was self-deceived, and knew nothing of keeping the commandments of God. When he was directed to sell what he had, and give to the poor, and come and follow the Lord of life, he went away sorrowful. Those who imagine that they understand the law of God while living in disobedience, make their ignorance manifest by their life and example, and reveal the fact that they have no comprehension of the depth and significance of its precepts.

The law is our teacher, instructing us as to what is rectitude and perfection of character, in order that through the righteousness of Christ we may have a living connection with God. "Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "The secret of the Lord is with them that fear him; and he will show them his covenant."

"I have set the Lord always before me; because he is at my right hand, I shall not be moved." Thus are stated the conditions upon which we may expect the blessing of the Lord. The result of cooperation with God is set forth,--"I shall not be moved." Those who keep the commandments of God are promised the gift of eternal life; but he who disobeys the law shall not see life, but the wrath of God abideth on him.

"Hear, ye that are afar off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

"Love is the fulfilling of the law." God is love, and when we love God supremely and

love our neighbor as ourselves, we reflect the character of the Father and the Son. But those who truly love God will be obedient to all his commands. Obedience is the test of love. Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Now lest there should be any misunderstanding as to what commandments should be obeyed, John says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." John writes again: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another; and this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world." "For this is the love of God that we keep his commandments: and his commandments are not grievous;" they are not a yoke of bondage, as commandment breakers would have us believe. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

October 29, 1894

To Abide in Christ the Will Must Be Surrendered

Christ says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.... Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

It is not enough that we believe a portion of truth, we must grasp truth after truth, and by both precept and example we must teach the truth as it is in Jesus. When sorrow comes, we may see the love of Christ in it all, and the fullness of divine love may keep the soul in perfect peace. If we abide in Christ we must ever be searching after truth as for hidden treasures, in order that our apprehensions of truth may be quick and comprehensive. We shall not then be putting on the garments of resistance, and be prepared to be prejudiced against the very things which we need in our time. Christ is continually unfolding old truths in a new light. The only way in which we will be prepared to have a more perfect apprehension of truth, is by keeping the heart tender and subdued by the Spirit of Christ. We cannot afford to cultivate hardness of heart; for if we are students in the school of Christ, we shall be continually growing in knowledge.

Jesus gives the invitation: "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." When we come to Jesus as humble learners, seeking to know the mind of Christ, we shall have no disagreeable surprises. That which we received from him will be to us light, and life, and salvation. We shall walk in the light of the Sun of Righteousness, advancing from light to a greater light, and at every step our hearts will well up with gratitude for the precious revelations of his love. We shall not walk in darkness, we shall behold him who is our only help, him who only has the words of eternal life.

We are never to feel that there is no more truth to be unfolded to us. The history of the past few years has taught us that the words which Jesus spoke to his disciples are appropriate to us. He said: "I have many things to say unto you; but ye cannot bear them now." But I trust that we shall not have the experience of those disciples who, when new truth was revealed to them, walked no more with him, but "because of the word they were offended." Will the experience of these disciples be repeated that called forth

from Christ these words: "There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.... From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

"Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the mind of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves; but Jesus Christ the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Could our eyes be opened, and could each see the conflict of angelic agencies with the Satanic confederacy, who are combined with evil human agencies, what astonishment would come upon the soul. The holy angels are working with terrible intensity for the salvation of men, because the destroyer of souls is seeking to make of no effect the salvation which has been purchased at infinite cost. Could our spiritual vision be opened, we should see that which would never be effaced from the memory as long as life should last. We should see souls bowed down under oppression, loaded with grief and pressed down as a cart beneath the sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid the tempted ones who stand as on the brink of a precipice. These tempted souls are unable to help themselves, and avoid the ruin which threatens them; but the angels of God are forcing back the evil angels, and guiding the souls away from the dangerous places, to plant their feet on a sure foundation. We should see battles going on between the two armies, as real as those fought by opposing forces on earth. When the power of Satan over souls is broken, we see men binding their will to the cross, and crucifying the flesh with the affections and lusts. It is indeed a crucifixion of self; for the will is surrendered to Christ. The will of man is none too strong when it is sanctified and put on the side of Christ. The will is a power, and as many triumphs are to be won in spiritual warfare, and many points of progress to be made in the spiritual journey, and many lessons to be learned from Christ, the great Teacher, it is necessary that the will should be sanctified. In surrendering the will, the root of the matter is reached. When the will is surrendered, the streams that flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of

Christian life will bloom and ripen to perfection.

Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, with a sanctified human will. He was tempted in all points like as we are, and yet because he kept his will surrendered and sanctified, he never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God. Have men and women who profess to be followers of Christ, been simply gratifying their own tastes, been confirming themselves in selfishness, in obstinacy, simply living to gratify their carnal propensities? Those who persist in living in this way will at some time in their experience become offended by the truth presented from the word of God. They cannot be one with Christ or abide in him, because they refuse the terms upon which salvation is provided. They do not wear Christ's yoke or lift Christ's burden; for they will not learn of him meekness and lowliness of heart. Those who have a sanctified will, that is in unison with the will of Christ, will day by day have their wills bound to the will of Christ, which will act in blessing others, and react upon themselves with divine power. Many cultivate those things which war against the soul; for their desires and their will are set against God, and employed in the service of Satan.

Let us no longer gratify the enemy by complaining of the strength of our evil will; for in so doing we are feeding and encouraging our wills against God, and pleasing the evil one. Let us remember that we are children of God, pledged to cherish a holy will which cometh to us from God. "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."

When we resist the devil, he will flee from us, and we will rise above the human weakness in a way that will be a mystery even to ourselves. The judgment day is not that which will decide our eternal interests; but it is the yielding to influences that either subject our character to the moulding of Christ, or oppose our will to the will of God. The one absorbing aim of the life of Christ was to do the will of his heavenly Father. He did not become offended with God; for he lived not to please himself. The human will of Christ would not have led him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. He endured the contradiction of sinners against himself. The contrast between the life and character of Christ and our life and character is painful to contemplate. What did Christ live to do? It was the will of his heavenly Father. Christ left us an example, that we should follow in his steps. Are we doing it?

November 5, 1894

"Comprehended It Not"

The Lord Jesus, the Majesty of heaven, laid aside his royal robe and relinquished his royal crown, gave up his high command, and came into the world, all seared and marred with the curse. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." Did the world appreciate the light?--No; they refused to accept the bright beams of the Sun of Righteousness. "And the light shineth in darkness; and the darkness comprehended it not." Thus it will be until the close of time. The Son of God came personally into the world, and men did to him as they listed. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him 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. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

The Son of God came to our world with his heart overflowing with love for fallen man. He was in the express image of God, and equal with God in character. He was the brightness of his Father's glory, the express image of his person. He came to meet and to conquer his adversary, Satan, the fallen angel, who had become exalted because of his brightness and wisdom, and who desired to place his throne above the throne of God. Satan desired to set aside the law of God, whose precepts could not be altered any more than could his character or his throne. Satan sought to be first among the ranks of heaven, to have the supremacy in the courts of God, and for this sin he was cast out of heaven, and became the lowest of all creatures. Christ came to controvert Satan's assertions, and to reveal his misrepresentations of the character of God. The Son of God clothed his divinity with humanity, and came to the world without parade or display, that he might be accepted, not because of outward attractions, but because of his heavenly attributes of character, as revealed in his words and works. He presented to men lessons whereby their souls were brought into comparison with the law of God, not in a legal light, but in the light of the Sun of Righteousness, that man by beholding might be changed into the divine image.

Jesus taught that in no case is man to give up his mind to the guidance of his fellowman, or to follow his own vain imagination. This is what men will do if they drop eternity out of their reckoning, for they will fail to contemplate the things of heaven, and will make

the world and the things of time their first consideration. When Christ came to the world, he found men engaged in pursuing phantoms as though they were realities, and eternal realities were looked upon as unreal and unimportant. They were wholly given up to strife for worldly conveniences and for providing possessions for the future.

Jesus presented to men eternal considerations, and urged upon them the necessity of not losing eternity out of their reckoning. He sought to attract their minds to contemplation of sacred truth, of a high, immortal character, capable of expanding and elevating the mind and ennobling the soul. He sought to reveal to them the fact that man cannot serve God and mammon, for, through serving the world and seeking for worldly gain and honor, the service of God is made a secondary matter.

The Lord Jesus requires that those who would serve God shall make the world and its interests subordinate to the interests of pure and undefiled religion, and he gave to man in his own life an example of what it meant to be a loyal worshiper of God. If men follow the precepts and example of Christ, they will not become the sport of Satan's temptations. They will not let day after day go by without a thought of God, as they follow out their own devices and plans, as did the inhabitants of the world in the time of Noah. In Noah's day men carried out their plans with no reference whatever to God, upon whose power they were continually dependent. We should continually realize that God is at our right hand, saying, "This is the way, walk ye in it."

In his lessons Jesus presents different symbols and illustrations as he seeks to restore the moral image of God in man, and save the soul from utterly yielding itself to the power of the destroyer. Jesus says, "Come unto me, all ye that labor and are heavy laden;" and, although you have followed in a course that I have forbidden, and in so doing, you have bound your own souls under Satan's oppressive yoke, and have carried the burden he has imposed upon you, yet "come unto me,....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." Shall we practice this lesson? Shall we daily learn that peace, rest, happiness, power, and true greatness are in becoming meek and lowly of heart? Jesus bids us learn of him, for he was meek and lowly in heart. If he had thought that the best way to save perishing souls was to charm the senses and attract them to his standard through pomp and display, he could have surrounded himself with worldly attractions, and presented to them maxims and sentiments that would have won the approval of the world.

But there was but one remedy by which man could be saved,--man must believe God's word, and follow the example of humility and meekness of heart. Jesus leads the minds of men from their worldly philosophy and self-exalting sentiments to the purity and

virtue of the gospel. He leads them away from their false religions of fancy and human reason. There is a religion in the world that is apparently beautiful, but which leads men to turn with disgust from the representation given by Christ of the office work of the Holy Spirit. Of the Comforter which he was to send to his disciples, he says, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The natural heart does not enjoy this constant reproof of sin and continual exalting of righteousness. Men feel disgusted when they are represented as helpless to do good; yet Jesus declares, "Without me ye can do nothing." The word of God requires humility and practical godliness, and the picture of man's dependence upon God is mortifying to the selfish independence of man, to his grand ideas of eloquence and finery and parade, which he esteems as essential for the conversion of the world.

Those who are enamored of this religion of fancy do not relish the idea of destroying the old man with his deeds, and bringing into subjection every rebellious thought to the dominion of Christ. They do not desire to submit themselves to the control of the Spirit of God, which works in the human heart to expel every corruption and to establish vital principles of virtue, temperance, godliness, brotherly kindness, and Christlike love. Yet those who receive the Spirit of God, though they were dead in trespasses and sins, will experience the active working of that power which raised Jesus Christ from the dead. The vital power of the Holy Spirit will raise up those who realize their helplessness, and who come confessing their sins and believing in Jesus. All the faculties are to be brought under the control of the Spirit of God. Unaided humanity may struggle with all its power, may exercise reason, eloquence, and philosophy in seeking to repair the ruins of a fallen, disordered world; men may listen to the theories of men, but the question to ask is, What have been the results? Jesus answers, "Without me ye can do nothing." When all the wisdom of the schools, all the accumulations of human ability, are brought to bear upon those who are dead in trespasses and sins, they avail nothing for the reformation of character. Human selfishness remains in all its depravity. The Spirit of God alone can make and keep men pure. Its work upon the soul is represented as bringing life to the dead, and freeing the soul from the slavery of sin, which has brought it under the condemnation of the law, where wrath and tribulation fall upon every evil doer. It is the grace of Christ which brings salvation to everyone who receives it. Those who are converted, experience peace and assurance forever. In place of being slaves, they are made free through Jesus Christ. Brought into the liberty of obedient children, they can say, "I delight in the law of God after the inward man."

We see and are compelled to acknowledge human depravity, but we do not need to stop at this conclusion, for through faith in Christ life and immortality are brought to light. "Behold the Lamb of God, which taketh away the sin of the world!" Jesus is the one of whom Isaiah said: "For unto us a Child is born, unto us a Son is given; and the

government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Man is full of frailties and imperfections, and dependent upon God, and yet he stretches himself to enormous proportions of importance, and makes boast of his human wisdom and achievements. He forgets that he is in the world which God has made by his own wisdom. And shall man refuse to admit his obligation to the law of the Creator? The truly converted soul will stand true to the law of God, and be obedient to all his commandments.

November 12, 1894

A Perpetual Memorial

The law of God is immutable in its character, for "it is easier for heaven and earth to pass, than for one tittle of the law to fail." The law of God is a revelation of the divine will, a transcript of the divine character, and must forever endure. Not one command has been annulled; not a jot or a tittle of the law has been changed. The Psalmist says, "Forever, O Lord, thy word is settled in heaven." "All his commandments are sure. They stand fast forever and ever." In the very bosom of the Decalogue is the fourth commandment, as it was proclaimed:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The claim so often put forth that Christ changed the Sabbath is disproved by his own words. In the sermon on the mount he said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Both by precept and example the Saviour taught the sacred obligations of the Sabbath commandment. Throughout his ministry upon earth no small share of his teaching was directed toward instructing men as to what was lawful to do upon the Sabbath day. He set aside the traditions of men, and because he did not concede to the perverted customs of the Jews, by which they heaped exactions upon the people in regard to the Sabbath, he was accused of Sabbath breaking. But this was a false charge, for he declared that the works of mercy and necessity which he had done were lawful works and in harmony with Sabbath keeping. In their ignorance and superstition the Jews had condemned the guiltless. Are there not others who have followed this course and have charged Christ with Sabbath breaking, with violation of the law of God?

Jesus said at the close of his earthly ministry, "I have kept my Father's commandments, and abide in his love." Neither the Saviour nor his followers ever broke the law of the

Sabbath. Had the Jews been able to sustain their charge against Christ as a Sabbath breaker, as they tried to do, they would have had no need of bringing false witnesses in order that they might secure his condemnation and death. But because no fault could be found with him, in order to secure his death it was necessary that men should perjure their souls by testifying to a lie.

Christ not only honored the Sabbath throughout his life upon the earth, but he provided that its sacred claims should be remembered and honored after his death and resurrection. When warning his disciples of the destruction of Jerusalem, which did not take place until forty years after his ascension, he said, "But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time." In accordance with his instruction, the followers of Christ were enabled to depart from the besieged city, and escape to the mountains, not taking their flight either in the winter, nor upon the Sabbath day. After the death of Christ the disciples "rested the Sabbath day according to the commandment." After the ascension of Christ, Paul, the great apostle to the Gentiles, preached to both Jews and Gentiles "on the Sabbath day."

Then how can we account for the observance of the first day of the week by the majority of professed Christians, when the Bible presents no authority for this change either in the precepts or in the example of Christ or his followers? We can account for it in the fact that the world has followed the traditions of men instead of a "Thus saith the Lord." This has been the work that Satan has always sought to accomplish,--lead men away from the commandments of God to the veneration and obedience of the traditions of the world. Through human instrumentalities he has cast contempt upon the Sabbath of Jehovah, and has stigmatized it as "the old Jewish Sabbath." Thousands have thoughtlessly echoed this reproach, as though it were something to which was attached great weight of argument; but they have lost sight of the fact that the Jewish people were especially chosen of God as the guardians of his truth, the keepers of his law, the depository of his sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the word of God, has come through the Jewish nation.

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jews, and when he appeared on earth as a man among men, he came as a descendant of Abraham. Shall we use the same argument concerning the Bible and Christ, and reject them as Jewish, as is done in rejecting the Sabbath of the Lord our God? The Sabbath institution is as closely identified with the Jews as is the Bible, and there is the same reason for the

rejection of one as of the other. But the Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it "my holy day." Christ announced himself as "the Lord of the Sabbath." Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist. Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden, by Adam fallen, yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs from Abel to Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of the prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he proclaimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.

From that day to this the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Christ has given no hint that the seventh-day Sabbath has ever been or ever could be changed, and no apostolic example for the change from the seventh to the first day of the week can be cited. The custom of observing the first day of the week instead of the seventh day of divine appointment has no authority save that of tradition, popular custom, and the command of the Church of Rome. The Church of Rome has been the agent by which Satan has made this breach in the law of God, and turned the professed Christian world away from the precepts of Jehovah. Through his insinuation men made the claim that because Christ rose from the dead on the first day of the week, therefore the first day of the week should be celebrated as the Christian sabbath, but the Scriptures give no authority for this manner of reasoning. The prince of evil well knew that could he set aside the true foundation for Sabbath observance, he could make the fourth commandment of no significance in the minds of men. Thus, under the pretense of honoring Christ, Satan succeeds in tearing down God's great memorial, turning the minds of men away from their Creator in a false zeal for a spurious institution. He led the Jews to have a false zeal for the Sabbath, and then induced them to reject Christ, the Lord of the Sabbath. (Concluded next week.)

November 19, 1894

A Perpetual Memorial

Satan's chief agent in bringing about the rejection of the fourth commandment, and the institution of the first day of the week as a day of rest, has been the Roman Catholic Church. The Roman Catholic Church does not deny the part she has acted in this change, but makes a boast of her power as shown in the change which she has brought about in the world. Papists acknowledge that the Bible gives no sanction to this change, and that Protestants have no Scriptural authority for Sunday worship. The Catholic Church changed the day of rest from the seventh to the first day, and without the shadow of divine sanction it has been accepted by almost all the Protestant churches, and Rome, pointing to the adherents of her doctrines, claims the supremacy. In changing the fourth precept of God's law, the papal power has thought itself able to exalt itself above all that is called God, or that is worshipped. This was the very work that the prophecy foretold would be done by this power. In trampling upon the fourth commandment, the first commandment is broken. Their idolatry is similar to that of Israel's when she substituted a god which her own hands had made, for the living and true God, and followed after the example of Egypt; for when the Catholics substitute a sabbath of their own making for that which God commanded, they too worship that which their own hands have made, and follow the example of the heathen who worshiped the sun on the first day of the week.

Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!

Many thousand who have accepted the change made in the day of rest have done so ignorantly, and unwittingly have placed themselves under the banner of the prince of darkness. The Christian church has accepted the false sabbath, but the day of light has now dawned. The times of their ignorance God winked at, but now he commandeth men everywhere to repent. It is demonstrated that no change is necessary in the law of God.

Were there a change needed in the law of God, and could such a change be made, the rebellion of Satan would be justified, and the universe would have to concede that Satan was wiser than God, and had a right to supreme authority. But Jesus came to magnify the law and to make it honorable, and his death on Calvary in the sinner's behalf, proves the immutability of the law of heaven.

The work of the papal church was to be of an exactly opposite character to that of Christ. Daniel in holy vision saw that he "would think to change times and laws." The laws of God and the time of God were to be changed by this antichristian power. The laws of God are the only laws which men are prohibited from changing, for secular powers may change as they see fit the laws of secular governments. In the prophecy it is plainly shown that this papal power would with deliberate intention change the law of God. In the Catholic catechisms the second commandment is not taught as obligatory, but for this change they do not hold themselves responsible of intention to change the law, as they declare that the whole significance of the precept is contained in the first commandment. But the change of the fourth commandment, the institution of the first day of the week as the Sabbath instead of the seventh day, is a change for which she holds herself responsible of intention to change, and makes a boast of her power, because the whole professed Christian world acknowledges her mandate in this particular. It is by thus trampling upon God's commandments (sin is the transgression of the law) that the Roman Church has proved its right to the title given in prophecy to one who shall be the "mystery of lawlessness."

The Papacy, claiming to be the vicegerent of the Son of God, is in truth the vicegerent of another power. She points to the Sunday institution as the sign of her authority; but in the change of the law and time of God, she is only doing that which Satan tried to do in heaven,--prove the law of God faulty, and the Lawgiver fallible. In boasting of her power above the law of God, she is but echoing the sentiments of the great deceiver. God instituted the Sabbath as a sign of his authority and power, and the Papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction. The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun-worship. This Sunday-sabbath has been accepted by many who know it to be the foundling of heathenism, which has been cherished and nourished by the Church of Rome, and by her clothed in the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. This is true of worshipers even in the Catholic Church; and while this ignorance and integrity remain, God accepts of their sincerity; but when light shall fall upon their pathway, God requires them to come into harmony with his law, and to observe the Sabbath of his appointing. The time has come when the glory of

the Lord is to fill the earth, and when the whole earth shall be lightened with his glory. The cry is sounding to the honest in heart to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

November 26, 1894

Variance Between Believers and Unbelievers

Christ is the way, the truth, and the life. He says, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is drawing all unto himself, but all do not respond to his drawing. If all men would respond to his drawing, there would be no variance, no discordant note in the household. If all would respond to his drawing, he would never have said: "Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Some respond to the drawing of Christ. The truth convicts them, and they repent, become converted, and are made the children of God. They reverence and love Jesus Christ, and surrender themselves in obedience to his will. In Christ they find the highest realization of their hopes. In him the troubled soul finds rest and peace. He stands before the repenting, pardoned soul as the complete Pattern, and they seek to be like him, acknowledging to all that they have given their hearts to him.

But while one member of the family gives his heart to God, the others do not. They are still under the control of the Saviour's worst enemy, and they feel annoyed and angry that there has come to be a division in their household. He who has accepted of Christ is no less dutiful than before; on the contrary, he is more kind, more faithful, more affectionate, because his nature is being purified and sanctified and ennobled by the truth. But the Master of the Christian and the master of the unbelievers are in deadly conflict. Those who love not God are at enmity with those who do love God, and they are stirred up with bitter opposition by the spirit of Satan, who keeps them from responding to the drawing of Christ. Satan deceives the soul with false pretensions. He perverts the judgment, and misleads the mind, so that the very best motives of those who believe in God are misinterpreted by unbelievers, and the disloyal are led to think that they are badly used and treated unkindly by those who have placed their trust in God. Christ is the believer's hope and consolation, the one about whom he weaves the best affections. The Christian confesses Christ in word and deed, in spirit and actions, and the enmity that is created in the unbelieving heart against the children of God is not against men simply, but against Christ.

Christ longs to give those who do not understand him, correct views of his character, to set them right, to take away their burden of sin and resistance, and give them rest. The divine Comforter is full of pity, sympathy, and love, and seeks to woo them to God. He

seeks to direct their attention to Christ as he really is, full of mercy, compassion, and pardoning love, willing to forgive their transgression and sin, when they repent and seek him for forgiveness. But Satan interposes his hellish shadow between Christ and the soul. The sinner sees not Jesus, but fastens his gaze upon the cloud of darkness, and desires not the Lord of life and glory. He does not realize that Jesus alone can give him peace and rest, and quiet the tempest that Satan has created in the human soul, and so he does not come unto him. Under the dark cloud of impenitence, sinners are in a state of insanity. They will not listen to reason, and Jesus, their best Friend, is accounted as an enemy, and those who believe in him are also placed in the same light. Such is the power of the deceiver, who whispers his suggestions in the ear of the unbeliever, that Paul asks, "Who hath bewitched you, that ye should not obey the truth?" Truth has everything commendable in it, yet many are making the sad mistake of rejecting the truth, which would bring to them peace, rest, and salvation. The Holy Spirit comes early and often with the message of salvation to the impenitent heart, only to be rejected.

The conflict goes on in many homes, and those who serve Jesus are misjudged and persecuted, when their hearts are breaking with longing that their unconverted relatives and friends may be converted to the Jesus whom they see and love. They are pleading earnestly with God that their loved ones may be drawn to him, when the hearts of their relatives are bound as with iron fetters to Satan's car, and they are asking, as did Pharaoh, "Who is the Lord, that I should obey his voice?" They cherish pride, envy, and hatred, and are continually creating contention, because some of their family love Jesus and they do not. Jesus, full of grace and truth, again and again has knocked at the door of their hearts, and has asked for admission there; but they have padlocked the door, and refused to receive him. The happiness of the members of the family who have accepted Jesus amazes and exasperates them, until, like Cain, they would raise their hand to destroy them. "The brother shall deliver up the brother to death, and the father the child."

Christ, the Sun of Righteousness, came to shed his bright beams into every home. To those who receive the light of life, it is as a savor of life unto life, but those who reject it, find it a savor of death unto death. Whatever we do, and wherever we may be, we are God's property, and we can never cease to be responsible to him. He has given us faculties, privileges, and opportunities, and he holds us responsible for the use to which we put his intrusted gifts. If we take this responsibility, and meet the requirements of God as we should, we shall be constituted the light of the world, because Christ is formed within, the hope of glory.

Jesus says: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his

cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." The words that Christ addressed to his disciples were addressed to us as well as to them. We have presented before us the unwearied conflict that we must wage on this earth as long as time shall last. We can place no person before Christ in our affections. If a person who has been convicted by the Spirit of God smothers his convictions, and continues to trample underfoot the commandments of the Lord, and rejects the truth of God simply because he sees it will bring disunion into the family relations, he shows that he loves the peace that is not of Christ, but of the world. He prefers to be in harmony with the world rather than to be in unity with Christ. But to have the peace of Christ it is necessary to place Christ and his service first. Those who yield their convictions of truth to please father or mother, sister, or brother, husband or wife or children, prove themselves unworthy of Christ. They do not estimate his excellency. They view him not as the Son of God, whom the Father gave for the sins of the world, in order that they might not perish, but have everlasting life; and therefore they shun the cross. But there is a cross to be lifted by everyone who by faith accepts a crucified and risen Saviour.

He who is truly penitent does not forget his past sins, and grow careless about them as soon as he has obtained forgiveness. On the contrary, the clearer the evidence he has of divine favor, the more he sees to regret in his past life of sin. He loathes, abhors, and condemns himself, and is more and more astonished that he should have continued in rebellion so long. He renews his repentance toward God, while he grasps more decidedly the hand of Jesus Christ, and finds that repentance is a daily, continued exercise, lasting until mortality is swallowed up of life. He who thus repents, appreciates the righteousness of Christ as above silver and gold, above every earthly tie and affection.

No soul can take an advance step in the path cast up for the ransomed of the Lord to walk in, without obtaining fresh supplies from the Fountain of grace and truth. Where enmity exists between man and Satan, it is an enmity that has been put there by the Lord Jesus Christ; for fallen men and fallen angels are naturally in harmony. Both stand on the same platform, and are nourished by the same atmosphere. Both are evil through apostasy from God. The enmity that exists in the natural heart is made manifest when a soul leaves the ranks of apostasy and joins the army of the Lord Jesus Christ. When a soul is truly converted to God, it will be made manifest that evil men are in league with evil angels, in a desperate companionship.

The announcement that there should be enmity between Satan and the seed of the woman was very unwelcome to the prince of evil; for it was the promise of a Redeemer. Satan thought to induce men, as he had angels, to stand on his side, and join in rebellion

against God; and, with men as his allies, he planned to control the earth, and wage war against the King of heaven.

Whenever a soul falls in love with Jesus, every other affection is placed in subservience to this pure, refining principle of heavenly love. Pride, passion, and ambition, which have held sway over the natural heart, are surrendered to Jesus Christ. With Paul, the converted soul can say: "But what things were gain to me those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

The world's Redeemer was scorned as a deceiver, hunted down as a malefactor; and shall those who become the servants of Christ expect to be treated any better than was their Lord? If they work the works of Christ, friends and relatives will rise up against them. They will persecute, forsake, and betray them. Let the believer not become discouraged because of the things he must suffer. Let his only anxiety be that hatred be kindled against him for no other reason than that of faithfulness in the discharge of his duty for Christ's sake. The true child of God will say, I know I have to do with God, who trieth the heart, and hath pleasure in uprightness. I will set the Lord ever before me, and follow in the footsteps of Jesus.

December 3, 1894

God's Word Our Assurance

The word of God is the foundation of our faith, and therefore it is by the word of God that we may obtain evidence of our standing before God. We are not to make our feelings a test by which to discern whether we are in or out of favor with God, whether they be what we consider encouraging or not. As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels joyous, he is confident he is in a favorable condition, but when a change comes, as it will, for circumstances will be so arranged that feelings of depression will make the heart sad, then he will be naturally led to doubt that God has accepted him. It is not wisdom to look at the emotions, and try to test your spirituality by your feelings. Do not study yourself; look away from self to Jesus. While you acknowledge yourself as a sinner, yet you may appropriate Christ as your sin-pardoning Redeemer. Jesus came not to call the righteous, but sinners to repentance. Satan will not be slow in presenting to the repentant soul suggestions and difficulties to weaken faith and destroy courage. He has manifold temptations that he can send trooping into the mind, one in succession of another; but the Christian must not study his emotions, and give way to his feelings, or he will soon entertain the evil guest, doubt, and become entangled in the perplexities of despair. Expel the suggestions of the enemy by contemplating the matchless depths of your Saviour's love.

Do not exalt your feelings, and be swayed by them, whether they be good, bad, sad, or joyful. The apostle says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." It is the word of God that is to be your assurance. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The soul's supply of nutrition is in Jesus Christ. A legal religion will always be a troublesome guest, and it is a deception to imagine that there is such a thing as natural religion that is acceptable to God. The religion of Christ teaches its possessor self-distrust, but at the same time enables him to grasp the hand of Christ firmly, and still more firmly, as temptations press upon the soul.

There is a warfare in which every soul must engage who would have the crown of life. Inch by inch the overcomer must fight the good fight of faith, using the weapons of God's word. He must meet the foe with, "It is written." He must keep the armory well supplied with, "It is written." In this way he must meet the advances of the enemy, and educate and train the soul for the still more severe attacks of the foe. Truth, the word of God, faith and righteousness, and the hope of salvation, must be the armor of the

successful warrior, and his eyes must be anointed to be keen and sensitive to detect the devices of the enemy. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." If God had not made provision by which you might be thoroughly equipped for your warfare with the powers of darkness, then these commands and promises would be but mockery to you, and would tantalize your soul; but our God is true. We may depend upon him under all circumstances. The word of God cannot fail, and in it we are to find our assurance.

By the word of God we are to overcome every temptation of the enemy. Satan may present every attraction, bring to our notice every deceiving, alluring bribe, in seeking to eclipse the brightness of Jesus from our view, and to obliterate from our minds his plainest requirements, but we are to meet his deceptions with the word of God. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

When the enemy begins to draw away the mind from Jesus, to shut away his mercy, his love, his all-sufficiency, do not devote precious time to the consideration of your feelings, but flee to the word. In the Scriptures Christ is presented as the One by whom God made the worlds. He is the light of the world, and, as the seeker for light studies the word, he finds heavenly illumination. Christ, the all-absorbing theme, is revealed to his soul, and he sees the requirements of God to be of a Christlike character. He studies the conditions on which redemption may be his, sees the divinity of his Saviour, the value of his atonement, the efficacy of the Comforter, which is the Holy Ghost; and Christ becomes all and in all to his soul. He sees in the Scriptures that which the casual reader does not see, a significance and value beyond computation. He comes with a teachable spirit to the word, and is instructed by both the Old and New Testaments.

Christ opens the mind to comprehend the meaning of the sacred word, and the Holy Spirit conveys its true significance to the soul, which before had not been seen or appreciated. The searcher for truth feels as did the disciples when Christ overtook them on their journey to Emmaus. They told him their pitiful story, and he reproved them for

their unbelief and slowness of heart. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." When their eyes were opened, and they realized that it was Christ himself who had been talking with them, they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

What do we hope to accomplish by longing to have the whole world converted to Jesus, by believing in his pardoning love, when we do not ourselves believe in his love or find rest in his grace? How can we possibly lead others to a full assurance, to simple, childlike faith in our heavenly Father, when we are measuring and judging our love to him by our feelings? We cannot be lifted up in thought, or know what it is to be the sons and daughters of God, unless we trust implicitly to the word of God, for Satan will ever be on the ground to dispute our claims. We must educate the soul to trust in God's word with unwavering confidence. Let gratitude and thankfulness flow out of the heart, and cease to hurt the heart of Christ by doubting his love, which has been assured to us by most astounding evidences; for he so loved us as to give his own life for us, that we should not perish, but have everlasting life.

December 10, 1894

The Sending Out of the Seventy

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

Jesus' great heart of love was filled with longing to proclaim the words of life to all nationalities, and he did this in a large measure. He placed himself in the great thoroughfares of travel, where the crowds passed to and fro, and preached to large concourses of different peoples. But he saw numerous fields opening up for missionary labor. There was abundant opportunity for the twelve disciples to work, and not only for them, but for a very large number of workers. He educated a larger number to employ in missionary work, and, as he sent forth seventy more laborers into the harvest field, he said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." In giving his laborers direction as they began this most important work, he said, "Salute no man by the way." The salutation to which he referred was not that of giving a friendly grasp to the hand, but was a long series of ceremonies, that consumed time to no profit, and their business was too urgent to trifle away precious moments in unnecessary forms. They were bearing a message that was to be as a savor of life unto life to those who received it, and as a savor of death unto death to those who rejected it; and all these superstitious positions and ceremonies of salutation, if performed, would lessen the importance of the message, and seem to make it of little moment.

The sending out of the disciples on a missionary tour was a most important movement,

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

The Pharisees were daily plotting to stop the spread of the gospel of Christ, and were misinterpreting God's word, by threatening the people, and seeking to intimidate them, and they deepened the darkness that enveloped the souls of men, and bound more firmly the chains of superstition and error that Jesus was breaking from those who believed in him. The Pharisees and rulers and rabbis sought to controvert the truth by their assertions, and manifested great zeal in pursuing their evil course. They hesitated at nothing that would carry out their hatred of Christ. The seventy were sent out with the warning, "Behold, I send you forth as lambs among wolves." But though sent out to meet opposition, they were not to be spiritless, powerless, and feeble. They were to exercise every proper means that was consistent with the commission they were given, and spend and be spent in seeking to win souls to the kingdom of Jesus Christ. A new and mighty movement was to be inaugurated, a new epoch was to be ushered in, advancing the truth to the world.

The world's Redeemer marks out the course the disciples were to pursue. There must be no betraying of sacred trusts on the part of those intrusted with the work, no yielding save to one Guide. Christ laid out before them the rules of action they were to follow, the manner in which they were to pursue their work, and there must be no swerving from God's word. He sent them forth two and two. This was the order in which the laborers were to go forth. He was about to leave the work, and he determined to put it in the hands of faithful men, who would teach others also to carry forward and proclaim the gospel of the kingdom to all nations, tongues, and peoples. He had revealed to his followers invisible realities, and had told them of coming events, reaching down to the end of earth's history. He had opened up to them principles concerning redemption and moral government by holding forth to them the words of life, and all these great truths which he had communicated to them were not only for their enlightenment, but that they also might communicate truth to others who were in darkness. The seventy were to go forth to do a work similar to that which was being done by the twelve. They were all endowed with supernatural endowments as the seal of their heavenly calling. They were ordained to proclaim that which Jesus at the beginning of his ministry had bidden them

to keep secret. Repeatedly Jesus had charged them not to proclaim his Messiahship, but to let the people receive him upon the testimony of his words and works. His works presented the divine credentials that bore sufficient evidence of his claims. But before the close of his earthly ministry, it was his purpose to give men unmistakable evidence of the fact that he was the Sent of God, that he was the center and soul of the kingdom of Israel; and this fact was to be proclaimed throughout all the borders of Judea; and in his last journey toward Jerusalem, prophecy should be so publicly fulfilled that no student of Scripture need be in doubt concerning his character and mission. The specifications of prophecy were to be fulfilled to the letter.

It was the work of the seventy disciples to give publicity to his work. They were his delegated forerunners, sent forth to create an interest in him, and to bear their message heralding his approach. The Saviour gave them special instruction as to how they were to conduct themselves, and what preliminary work must be done by them. The instruction was after the same order as he gave to the twelve when he sent them forth. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." They were not to keep their goods, bind them up in a napkin, and hide them in the earth. The Lord would have them put to use the talents he had given them, and put them out to the exchangers, by using every ability of money, mind, or influence in furthering the communication of the light of truth to souls who sat in darkness.

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

The spirit of prophecy had distinctly predicted that God would raise up an inspired Teacher, who should instruct the people. This great Teacher had appeared among men, but they knew him not. Christ, the foundation of the whole Jewish economy, who had been prefigured in sacrifices and offerings, had appeared in the Jewish nation, but their eyes were blinded. He had himself inspired the prophets to testify of the manner of his coming, and at sundry times and in divers places Christ himself had spoken to man. There had been no time when he was not in communication with his chosen people. The Jewish services all testify of him, pointing out the attributes of his divine character. Important truth concerning him was veiled in types and shadows and symbols, and was to be fulfilled in Christ's mission and ministry. From time to time the veil had been lifted and the mystery had been revealed concerning the plan of salvation. The reality had been made plain, the substance had appeared, explaining the shadow. Jesus Christ was revealed, the One who was to give his life for the redemption of the world. Those who believed in him in the ages before his personal advent, "died in faith, not having

received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Here is plain evidence that Moses understood the mission of Christ and the work he was to do. He expected the substance to be revealed, and the unfinished economy of the Jewish nation would be completed in perfect fulfillment of every specification that God had given in types and shadows. He would bring his own system of arrangements to perfection. For Moses truly said unto the fathers: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

The work of the chosen twelve, and of the seventy who were sent out, was to proclaim the Messiahship of Jesus, and to herald his personal coming wheresoever they should go. They were to say, "Behold the Lamb of God, which taketh away the sin of the world!"

December 17, 1894

Object of Christian Living

Christ ever rebuked the Pharisees for their self-righteousness. They extolled themselves. They came forth from their religious services, not humbled with a sense of their own weakness, not feeling gratitude for the great privileges that God had given them. They were exalted to heaven in point of opportunity, in having the Scriptures, in knowing the true God, but their hearts were not filled with thankfulness to God for his great goodness toward them. They came forth filled with spiritual pride, and their theme was self--"myself, my feelings, my knowledge, my ways." Their own attainments became the standard by which they measured others. Putting on the robes of self-dignity, they mounted the judgment seat to criticise and to condemn. But no human being has been authorized of God to do this work. It is the very essence of Phariseeism. It is gathering about the soul the very shadows of darkness so that the light of life cannot penetrate the darkness. Satan deluded the Jews with a natural or legal religion, which was full of selfishness and hypocrisy, and thus were light and knowledge perverted; but this exalting of self, this self-righteousness, is nothing short of deception and self-destruction. Jesus said to Nicodemus, "Ye must be born again."

The soil of the hearts of the Pharisees is a hopeless and profitless soil, where the seeds of heavenly truth cannot take root. Oh, how self-deluding is this feeling of superiority that all Pharisees cherish! They suppose that others are at fault, and speak words of reproof and condemnation, and their words are strong and hard as nether millstones, and crush all hope and courage out of the soul. The goodness of heart manifested in the works of true Christians, puts into the heart of Pharisees roots of bitterness whereby many are defiled. They are full of evil thoughts, and suspect the purest. They make a man an offender for a word. Exalted self claims all their faith, honor, and love.

As Christ redoubled his efforts, manifesting his love in works of mercy, in pouring a flood of light upon a sin-stricken world, because the Pharisees could not controvert his doctrine, they threatened, hunted, and persecuted the Son of God. The people rejoiced in the wonderful works that Christ was doing; but the Pharisees, under the training and discipline of Satan, were so blinded that they charged Christ with casting out devils through the prince of devils. What a terrible pass for men to come to who profess to be the children of God! Those who begin to criticise and judge others know not to what lengths they will be led.

Jesus "spake this parable unto certain which trusted in themselves that they were

righteous, and despised others." Let every disciple of Christ inquire in all humility of mind, What must I do to be saved? If we sincerely desire to understand, we shall know. It is not because of our riches, our knowledge, our superiority of position, that Jesus loves us and blesses us, but because we believe in him as our personal Saviour. Jesus loved us while we were yet sinners, but having chosen us he says he has ordained us to go and bring forth fruit. Has each one something to do?--Certainly, everyone that is yoked up with Christ must bear his burden, work in his lines. Christians are not to be strengthless and indolent. No. "Ye are laborers together with God." The life of Christ's pardoning love in the soul is as a well of water springing up unto everlasting life. If the well of water is in the heart, then the entire life will reveal the fact, and the refreshing grace of God will be made manifest. Religion is not simply to have joyous feelings, to be conscious of having privileges and light, to have rapturous emotions, while expending all the energies to keep a balance in the Christian life, while doing nothing for the salvation of souls. Religion is doing the words of Christ; it is standing as faithful sentinels, not doing to earn salvation, but doing because, all undeserving, you have received the heavenly gift. Religion is to work out God's plans, to cooperate with the intelligences of heaven. In this way you fulfill the words of Christ, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

It is the high privilege of the sons and daughters of God to go forth and present to others the truth as it is in Jesus; for we are to watch and to seek for souls as they that must give an account. We are to feel a constant sense of our indebtedness to God for the gift of his Son, and be ever watching for opportunities to enlist others in the army of the Lord. It is not he that enjoyeth righteousness, but he that doeth righteousness, that is righteous. Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The doing of the will of God is a result of possessing the faith that works by love and purifies the soul.

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledging of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." If we will follow on to know the Lord, our views will broaden. They will not be bound about by self. We should pray the Lord to enlarge our understanding, so that we may not only understand that Jesus Christ is our substitute and surety, but that we belong to Christ as his purchased possession. Paul says, "Ye are bought with a price," and draws this conclusion, "Therefore glorify God in your body, and in your spirit, which are God's."

December 24, 1894

A Lesson from the Experience of Judas

It was a grief to the Saviour that his disciples failed to comprehend the character of his kingdom. He plainly stated to his followers the humiliation, suffering, and death that awaited him; but they seemed to be unable to understand it, and on the way to the scene of the Saviour's trial and death, disputed among themselves who should be greatest in his kingdom. Judas was numbered among the twelve. He was accepted, not because he was perfect, but notwithstanding his imperfections. Peter, James, and John were not perfect characters, but they were received by the Master in order that they might be moulded by the words he should speak and the example he should set before them. Judas had witnessed the power which the disciples had over the unclean spirits, and could testify that the devils were subject unto them.

But the often-repeated statements of Christ in regard to his kingdom not being an earthly kingdom, created thoughts of disaffection in the mind of Judas. He had marked out a line upon which he expected Christ to work. He had planned that Christ should deliver John the Baptist from prison, and, lo! John was left to be beheaded in prison, and Jesus withdrew himself and his disciples into a country place, instead of avenging the death of John. Judas wanted more aggressive warfare established, and thought that if Jesus would not hold them back from carrying out their schemes, they would be more successful. Doubt became more established in his mind as he saw the gathering enmity of the Jewish leaders, and saw the challenge go by unheeded by Christ when they requested that he should show them a sign from heaven. His heart was open to unbelief, and the enemy supplied mind and heart with thoughts of questioning and rebellion. Why did Christ dwell so much upon that which was discouraging, portraying his trials and persecutions, and describing the trials and persecutions which his disciples must endure? Why did he refer to his own humiliation and death? Were their hopes to be all disappointed? Was it not the prospect of having a high place in the new kingdom which God was to establish that led him to espouse the cause of Christ? Judas had not decided that Jesus was not the Son of God, he had not made up his mind that he performed miracles through the agency of Satan, but yet he was questioning, and seeking to find some way by which he could explain the mighty works which he did.

The other disciples were as unwilling as was Judas to receive the statement concerning Christ's humiliation and death, for it seemed to them to mean an end to all their hopes; but when Christ presented before them his true mission, they were not offended, but appreciated the spiritual good that was to come, although they but dimly perceived its

nature. Jesus said unto them: "I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.... Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that Bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this Bread shall live forever.... Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? what and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father."

Jesus, the Lord of life and glory, was about to suffer an ignominious death, and he spoke plain truth in order that the characters of all those who professed to be his disciples might be developed, so that the true and faithful might not have added to their trials the discouragement that these doubters and questioners should bring upon them at his death. Judas was among those who said, "This is a hard saying; who can hear it?" "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve."

It was at this very time that Judas made shipwreck of faith. After this he permitted doubt, envy, suspicion, bitterness, and hatred to be his guests. He became jealous at once when he was not included among the three who were chosen to witness the transfiguration of Christ upon the mount. When the disciples disputed by the way as to who should have the supremacy, his voice was often heard. In all that Christ said to his disciples there was always something with which he disagreed, and the leaven of disaffection was fast developing under the influence and presence of Judas. When he witnessed the manifestation of the fervent love of Mary as she anointed the feet of Christ with the precious ointment, his very spirit seemed turned to gall. He manifested his covetous nature, and displayed his malice and hatred.

Judas was not a doer of the words of Christ. He had had every advantage given him in order that he might learn lessons concerning Him who brought to light life and immortality, but he failed to overcome his selfish spirit, and cherished covetousness, which is idolatry, and did not cleanse the soul temple of its defilement. Every human soul has some mastering passion which must be overcome or it will overcome him and plunge the soul into ruin. Christ said: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

Each one has a work of overcoming to do. If the objectionable trait of character is not overcome, Satan will take advantage of the defect, and thereby defile the whole man.

While Jesus was at Bethany, he told his disciples of what was to come to pass in a few days from that time. At the Passover the case of Judas was decided. Satan took control of heart and mind. He thought that Christ was either to be crucified, or would have to deliver himself out of the hands of his enemies. At all events, he would make something out of the transaction, and make a sharp bargain by betraying his Lord. He went to the priests and offered to aid them in searching for him who was accounted the troubler of Israel. Thus it was that the Lord was sold as a slave, purchased by the temple money used for the buying of the sacrifices.

Satan bound Judas to his side to be his human agent to work the death of the Son of God. But conscience was not yet dead in Judas, and when he saw Jesus deliver himself into the hands of those who would condemn and crucify him, Judas rushed in to the priests, exclaiming: "I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." As he saw Jesus given into the hands of his enemies, he remembered the words he had spoken in Gethsemane, "Betrayest thou the Son of Man with a kiss?" His master passion had spent its force, and reason again held sway; but he felt nothing but despair. He knew that Christ was the Son of God, and that he was his betrayer. The leaders of Israel heartily despised his base conduct; though they had taken advantage of his covetousness and hatred, yet when he repented, and turned to them with a confession of his guilt, they spurned him, and left him to die in his sins. Judas failed to have a place among the sanctified because he failed to learn of Christ the daily lessons that he would teach his followers, of meekness and lowliness of heart. He failed to learn the lessons of faith that the other disciples finally learned, and thus became heirs of God and joint heirs with Jesus Christ.

January 3, 1895

Doubt Not God's Pardoning Love

"Be ye therefore perfect, even as your Father which is in heaven is perfect." As our heavenly Father is perfect in his sphere, so also those for whom Christ died are to be perfect in their sphere. "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We are to believe in salvation through Christ, and make manifest that faith in our life, not by our own strength, but by trusting in the strength and efficiency of Christ. "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him." "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

The Lord wills not the death of any sinner, but that all should come to repentance. His mercies are without number, and he will not leave those for whom he has given the ransom of his life to become the sport of Satan's temptations. All heaven is given to those who believe in Jesus Christ as their personal Saviour. No soul can more dishonor God than by professing to believe in Christ, and yet go in mourning and sorrow to present to the world the aspect of orphans. "The Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

The Lord does not leave his wounded and bruised sheep to the power of Satan to be torn to pieces. He is ever strengthening his own in their weakness. He delivers those who are tried and tempted from the power of Satan. The Lord never forsakes the soul that puts his trust in him. Those who claim to be the sons and daughters of God must trust always in Jesus. To do otherwise is to disown the fact that he loves us. When we go mourning and full of depression, covering ourselves with the garments of heaviness, we represent Christ to the world as a hard, tyrannical Master. But this is untrue. This is misrepresenting the One who gave his own life for us, that he might make it possible for us to believe in him, and trust in his interest and love for sinful man. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Speaking of his

watchful care over us he says, "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

What great injustice is done to the Saviour, who gave his life for us, when those who profess to believe in him walk in the shadow of darkness. Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." If you have been walking in darkness, you have been following another leader than Jesus, and it is time for you to turn about and follow Jesus, the Truth, the Life, the Way, and the Light of the world. Is the Lord pleased to have you tossed about as the restless waves of the sea?--No, no. I tell you he wants you to be strengthened, stablished, rooted and grounded in the truth, and built up in the most holy faith. You are not your own; you are bought with a price which cannot be estimated. You belong to God, the mighty God, bought with the price that was paid for you on Calvary's cross. Then when you keep yourself in a state of fluctuating fear and doubt, you grieve the heart of Christ, who has given you unmistakable evidence of his love, and of his desire to have you with him in his kingdom. He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

Do not lose sight of Jesus, and separate from his companionship, and keep company with the prince of darkness, entertaining his suggestions, and heeding his directions, and acting out his plans. Cling to him who has promised, "I will never leave thee, nor forsake thee." That you should take up with Satan, the apostate and traitor, and do after his works, after you have a knowledge of Jesus Christ, is a mystery to the universe of heaven.

Let no Christian seek to excuse himself in sin on the ground that others who have claimed to follow Jesus have committed the same errors. Your sin is none the less heinous because others have been guilty, and your manifest duty is to confess your sin to Jesus Christ, your Intercessor. Take the weight of your woe to no human being. You have one Mediator, Jesus Christ, the righteous. In contrition of soul go to him and tell all your sins. The promise is sure, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "That ye sin not"--here is where you bring yourself into condemnation when you continue to sin. But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is the propitiation

for our sins; and not for ours only; but also for the sins of the whole world."

The temptations of the enemy will come, but shall we give him the advantage to break down all the barriers, by yielding one iota from the strictest principles of integrity? If we yield in the least, he will follow one temptation with another, until we shall go directly contrary to the plainest statements of the word of God, and follow the mind and will of Satan. Satan and his confederacy of evil angels is ever on the alert to see by what means they may ensnare and ruin souls who have enlisted under the blood-stained banner of Prince Emmanuel. You did run well for a season, you did taste and see that the Lord is good, but when you fell into sin you walked in darkness. When you yielded to temptation, you must have ceased to look unto Jesus, the Author and Finisher of your faith. But, having confessed your sins, believe that the word of God cannot fail, but that he is faithful that hath promised. It is just as much your duty to believe that God will fulfill his word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as in one who will do exactly as he has promised to do in his word, and pardon all your transgressions.

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in him for us? O, we must believe his word implicitly, with contrite and submissive spirit. There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the word of God, keep looking unto Jesus, dwelling upon his virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and, with true contrition of soul, co-operate with the divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because the promise is positive: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us no more dishonor God by doubting his pardoning love.

January 10, 1895

Disunion the Result of Unbelief

Every true disciple of Christ is to win souls to Jesus Christ by manifesting his Spirit and doing his works. The Lord has not placed any man upon the judgment seat to find fault with and to condemn his brethren. The prayer of Christ for his followers just before his crucifixion was to be a standing warning signal against the doing of anything of the kind, because the influence of criticism and judging of others would not gather with Christ but scatter away from him. Jesus prayed: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory [character] which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

O, that our minds were expanded so that we might take in the significance of this statement! The love that God has for those who believe in Jesus is to be demonstrated as the same love with which he loves his Son, by the unity of the disciples with Christ. They are to manifest forth to the world his character, cherishing that tender love one for another that will bear to the world the credentials of the power of Christ to link heart to heart in the strongest bands of fellowship and brotherhood. But the fact that the prayer of Christ is so lightly regarded, that so little effort is put forth to cultivate unity among those who profess to believe in Jesus, makes manifest the fact that the spell of Satan is upon the church. He who is full of criticism of the brethren, does not represent the oneness for which Christ prayed, but is displaying variance, discord, and disunion. If one brother errs from the truth, the Lord has given direction as to what should be done by the church, and by its individual members. No one need make a mistake or stumble. The Lord says: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church."

It is not to be told to the church until the previous directions have been faithfully and

tenderly carried out; but it is never to be published to the world. Satan and his angels will make all that is possible of differences in the church to make of no effect the saving grace and power of the Lord Jesus Christ. Let there be no divisions among the professed children of God, for in union there is strength.

Christ is so greatly misrepresented by those who claim to believe in him, who disregard his prayer for the unity of his followers, that angels are amazed. The angels of God are commissioned to minister to those who shall be heirs of salvation, and it is their business to bind heart to heart by the golden chain of love that links each soul through Christ to God. All, all are to be bound together, brother to brother with Christ in God. The instruction for this time is, "Bind up the testimony, seal the law among my disciples."

Our individual work is to surrender ourselves to God, that we may be purified, ennobled, and sanctified through the truth. We need to cultivate and strengthen that faith which works by love and purifies the soul. No one need to make a mistake. Jesus has plainly revealed to us what are the requirements of genuine religion. He says, "A new commandment I give unto you, That ye love one another; as I have loved you." The human agent cannot comprehend this command or obey it unless he is continually a partaker of the divine nature, having a living realization of the great sacrifice made for him, that through faith in Christ he need not perish but have everlasting life. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." It is our privilege to bear the divine credentials to the world that the Saviour, in whom we believe, is the only-begotten of the Father, full of grace and truth. We shall do this when we who stand under his banner present to the world a united front. But what must be the grief of Christ and heavenly angels when they behold us doing exactly opposite to that which he desired! What must be his feelings as he sees his professed children paying no heed to his prayer to his Father that they should all be one, as he and the Father were one! "This is my commandment," he said, "That ye love one another as I have loved you." "These things," he says again, "I command you, that ye love one another." We must live the requirements of God in Christ Jesus. We must arouse and be in earnest.

When you discern evil in those who profess to love God, you are not to close your eyes to it, but do just as you have been directed to do in the word of God,--deal faithfully and in a Christlike manner with those who are erring. Flatter no one. Do not link up closely with a few just because you think them congenial, to the exclusion of others who need your help and sympathy, for this savors of hypocrisy and partiality. In doing this way, faults are left unreprieved and excused in those you esteem your friends, while those who follow the Lord more closely are neglected and passed by, and some who are in greater need of help, of tender words of encouragement and sympathy, are left outside

your circle. A union of this kind is not a sanctified union, and reveals the fact that those who are linked in it need the enlightenment of the Holy Spirit.

There was never a time when the world needed a more plain and decided testimony against moral wrong than today. Deal faithfully with those who are inconsistent, and labor to restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted. Study the word of God critically and prayerfully. and you will receive divine enlightenment. All that God requires of us is that we shall live up to all the knowledge he has given us. We are to live upon the word of God, not upon the defects we see in the characters of others. To live upon others' errors is to do that which is fatal to spirituality. Do not set yourself up as a judge of others. Look to Jesus, talk of Jesus. Dwell upon the great plan of salvation, and keep the mind guarded lest you think and speak evil of others, pronouncing judgment upon them.

Let everyone who has named the name of Christ seek by all means to establish and to preserve the unity for which Christ prayed. Let there be harmony among the followers of Christ. The reason of disunion is found in the fact that unbelief has darkened the mind, and the hellish shadow of Satan has fallen athwart the temple of the soul. It is Satan's purpose to cut off every ray of light that comes from the Light of the world to illuminate and brighten the human soul. Instead of beholding the defects of humanity, turn your eyes to Christ, until, charmed with his beautiful character, you become changed into his divine image.

January 17, 1895

Discipline Needed for God's Work

There is a great work to be done in the Master's vineyard, and God calls for men to do his work to whom he has given ability for that work. Those who are successful in the work of God should not become proud and selfish and lift up themselves with boasting. They should constantly remember that they have nothing but that which God has given them in trust. The Lord has furnished that by which men may become successful preachers and teachers to labor for the good of their fellow-men. It is true that men must put forth efforts so as to use their capabilities in the very best manner. Through cultivation the value of God's gifts bestowed upon men for improvement will be made manifest. God requires that men should put forth taxing effort in the line of study, and in this work divine power will surely combine with human effort. The Lord can do nothing without man's cooperation, and it is thus that man works out his own salvation with fear and trembling, for it is God that worketh in him to will and to do of his good pleasure.

The cause of God needs efficient men; it needs men who are trained and educated to do valuable service as schoolteachers, and as preachers in word and doctrine. There are men who have labored with a measure of success who have had little training in either school or college; but they have put hard study into their work. They would have attained a far greater measure of success, and have been more efficient laborers, if at the very start they had acquired mental discipline. But by diligently applying themselves, and putting to use the knowledge they had already attained, by studying and by practicing, they made a success of their work.

Faithful shepherds of the flock will not be ashamed of the banner of truth, however unpopular it may be. They will not hold their peace from proclaiming the truth in all places. Whether in season or out of season, they will herald the glad tidings of salvation, they will be missionaries for God, facing danger, enduring privation, and suffering reproach for the truth's sake. The third angel is represented as flying swiftly through the midst of heaven, proclaiming his message with a loud voice. This representation symbolizes the work of God's witnesses near the end of time. With no shame upon their countenances, with no hanging down of their heads as a bulrush, but with uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth as bold soldiers of Jesus Christ. They make it manifest that they have tasted of the powers of the world to come, that their feet are not upon the sliding sand but upon the solid rock, and that they are not

to be easily moved away from the faith that was once delivered to the saints. They will be strengthened by their Leader to cope with difficulties, and will be messengers of righteousness, representing the character of the great Example, and revealing the triumphs of his grace.

The Lord has endowed men and women with capabilities and talents that are to be improved by exercise, not for the glory of self, but for the glory of the divine Giver. From those who believe the truth the rays of truth must shine forth. The truth must be heard from their lips, reflected from their countenances, and demonstrated in their characters. The grace of Christ ever has a refining, elevating, ennobling influence on the character. There are men and women of refinement and education who will throw the whole weight of their influence on the Lord's side, will ignore worldly interests, part with friends, and become missionaries for God, going forth to proclaim the unsearchable riches of Christ. Their unconquerable fidelity will be registered as approved of God in the books of heaven. They will make it manifest to the world that there is power in Christianity to exalt the character in righteousness and true holiness. The Gospel will be seen to be the power of God unto salvation.

Those who are reckless in regard to obeying the law of God in this world, can never be intrusted with the judgment of the world hereafter. Those who have not especial respect and reverence for a "Thus saith the Lord" in this world, will not have a place among the saints who are to judge the world. Transgressors of the law of God would not feel at home in society that is pure and holy, for they would not cheerfully submit to the law of Jehovah which is to govern all the universe. How then could they judge the unlawful? Not being in harmony with the law of God in this life, they would be unfitted to have a place among those who hearken unto his commandments and cheerfully obey his statutes. This world is the training school for the future kingdom to which we are bound. It is not enough to have an intellectual religion, for this will not sanctify the soul. A mechanical, ceremonial religion is a snare, and cannot take the place of genuine heart work. Theological training must not be neglected, but experimental religion must accompany it.

The work of teachers in our schools is not to be of the same order as the work done in the colleges and seminaries of the world. The great, grand work of education is not to be of an inferior order in scientific branches, but at the same time knowledge must be imparted which will fit up a people to stand in the great day of God's preparation. Those who teach in our schools must have a deep religious experience. They must be closely connected with God, so that they may be able to bring divine wisdom and knowledge into their work of educating the youth for the future, immortal life. Students must be trained to place their will on the side of God's will, in order that they may be able to

sing the new song and blend with the harmonies of heaven. They are to be, as were Joseph and Daniel, moral heroes, living noble, devoted lives of self-denial and self-sacrifice. They are not to seek worldly recognition and worldly fame as the end of their efforts. Their plans, their ideas, must be in harmony with the law of God; the object for which they must strive is the blessing of humanity and the salvation of the lost.

From age to age the heroes of faith have been marked by their fidelity to God. They have been brought conspicuously before the world, in order that their light might shine forth to those who are in darkness. The devotion and godliness that characterize the light bearers will result in glorifying God.

The world is full of men, women, and youth who are eager for distinction. Their highest aim is to obtain a knowledge of science; but they feel no sense of obligation to God for their intrusted talents. They do not realize that their influence should be exerted to bring men closer to Jesus, to help men to view the life and character of Christ, and to behold the matchless mercy, purity, humility, and loveliness of the world's Redeemer. Seeking the highest place for themselves, they do not understand that they might become agents by which to bring men in contact with the divine life, to inspire them to unselfish labor in imparting the light of truth to those who are in darkness. God has qualified some men with more than ordinary ability. They are deep thinkers, they are energetic and thorough in their pursuits, but they are working wholly for selfish ends, and are leaving God's honor and glory out of the question. Some of these have been blessed with the light of truth, and yet they are rapidly drifting away from faith, trust, and confidence in God, and do not recognize his blessings; and, unless arrested in their mad course, they will be found in the dark, restless, turbulent waters of skepticism and infidelity. This will be the result of honoring themselves and of not making God first and best in everything. Some of these will be suddenly arrested by the chastisements of God, and they will be led through a series of affliction until they shall inquire for the old paths, zealously repent, and return to their first love. Through sorrow they may be led to place their feet in the way that is cast up for the ransomed of the Lord to walk in. They will no longer seek for a place where money and selfish interests are the only objects to be attained. All worldly success without God is dry and barren waste. They will value the working of the Spirit of God upon the heart more highly than they value gold and the praise of mortals. Their minds will become free from the influence of selfishness and skepticism, for there will be an amazing change in heart and character, in thought and feeling. The aspirations will be stirred toward that which is divine, and the effort of the life be to practice that which is holy.

True religion has power to enable man to overcome stubbornness, pride, selfishness, worldly ambition, questioning, and unbelief. There is grace and strength in Christ to

enable us to rise superior to the alluring, infatuating temptations of Satan, and to lead us to the cross of Calvary, to become active, devoted, loyal workers for the cause of truth. What is redemption?-- It is that process by which the soul is trained for heaven, and it requires something higher, something more divine, than a mere knowledge of books. This training means a knowledge of Christ. It means emancipation from ideas, from habits and practices that have been gained in the school of the prince of darkness. The soul must be delivered from the feelings and practices which are opposed to loyalty to God. We are here to learn submission to the divine will, or we shall not be able to enter into the kingdom of heaven. Those who are corrupt in their sympathies, who have never had the divine touch, never can sing the song of the redeemed. They would be unhappy in heaven; they would feel that they were inharmonious elements. Their dark souls and untrained powers would utterly disqualify them to join the heavenly host in ascribing praise unto God and to the Lamb.

January 24, 1895

Obedience to God's Word Required

The Lord gave to Israel evidences of his presence, in order that they might fear his name and obey his voice, and might realize that God was their leader and ruler, and that Moses was simply the Lord's general, to direct their ways through the wilderness to the promised land. Jesus Christ, the Captain of the Lord's host, was the divine leader. The people whom God had chosen to be his especial treasure, under oppression, servitude, and idolatry, had become disorganized and demoralized. Their associations in Egypt had left a degraded mold upon their habits and appetites, and there was need that they should be transformed in character. Christ had visibly manifested his presence and power among them. The glory of God had been revealed in a most remarkable manner, so that they exceedingly feared that they would be consumed by the presence of the Lord. They had heard the voice of God, as Christ bade Moses and Aaron draw near to the cloudy pillar in which he was enshrouded, and the Lord talked with his servants. They were assured that he had heard their murmurings, and had granted what their appetites craved, flesh in the morning, and bread in the evening. They had murmured against Moses and Aaron, declaring they would have been better off had they remained in Egypt. From the pillar of cloud and fire Christ taught them that their murmurings were directed, not against Moses, but against their divine Leader. Moses and Aaron had led them according to his directions, and they were assured that it was not the man Moses that was guiding them but the Lord Jesus Christ.

From time to time the character of God and his dealings with them were opened up to the Israelites. Christ was lifting them up from their demoralized condition by the revelation of himself. The Lord promised that if they would be obedient to his commandments he would supply their necessities by his own miraculous power.

God has brought out a people in these last days and has given to them a knowledge of his law. Christ has shed a flood of light upon their pathway, revealing himself as the invisible leader of Israel in both the Old and in the New Testament. Christ has made his people the depositaries of his law. They are to keep and to teach the commandments of God, and to show their binding obligations upon men. Christ has promised that to those who obey his commandments he will be as a pillar of cloud by day, and a pillar of fire by night, guiding them in and lighting them along the pathway cast up for the ransomed of the Lord, that they may enter in at the gate of the eternal city.

They are to keep the fear of the Lord ever before their eyes; for the fear of the Lord is

the beginning of wisdom. It is better to obtain a knowledge of God's revealed will through an understanding of his word than to have the praise of men, the honors of the world, and great pleasure. God's word assures us that in keeping his commandments there is a great reward. No earthly consideration should for one moment be looked upon as an inducement to turn from the commandments of God and refuse to lift the cross. Christians should look upon riches, ease, pleasure, and worldly honors, as those things that are represented by wood, hay, and stubble, that will perish in the fires of the last day.

Let none to whom has been represented the duty of keeping God's commandments, seek to find some objection by which they may seem to excuse themselves from obedience. Let them remember the great perverter of God's word, who was a liar from the beginning of his rebellion in heaven, and let them know that he is ready to lead them blindfold away from the plainest statements of God's word, and make that which is clear and distinct uncertain and questionable. It is his work to deceive and to make of no effect the words of Jehovah. Plant your feet on the platform of eternal truth. Follow every ray of light that you see, and that which is shadowy will be made clear to your understanding as you walk in the light. "Faith is the substance of things hoped for, the evidence of things not seen."

When Moses led the Israelites to the waters of the Red Sea, the command of God was, "Go forward." As the people moved forward in the path that Providence indicated, as they did that which was commanded, the waters of the sea rolled back. They did not see a broad path opening for them by the power of God. They were not lifted up and borne to the other side in the arms of the angels; but as they moved forward, the power of God was revealed, and on one side the sea was piled up like a wall of congealed water, leaving a path for their feet to walk upon in the hitherto buried sands of the Red Sea. What lesson should we learn from this?--To go forward, walking in the light that God permits to shine upon our pathway, and not stopping to question and doubt.

Many have the idea that the Jewish age was one of darkness, superstition, and ignorance. They have received the erroneous idea that repentance, and faith, and divine enlightenment were reserved for the Gospel dispensation, and that these have no part in the Hebrew religion. Many think that the Jewish religion consisted only in forms and ceremonies, but there never could have been a greater deception. The Jewish nation was taken into close relationship with God, and was esteemed by him as a peculiar people, an holy priesthood, a royal nation.

Today the Christian world looks upon the Jews as a people who are under the divine curse because of their rejection and crucifixion of Christ. But, instead of looking upon

them as sinners above all others, they should seek to learn a lesson from their condition, and inquire why it is that the judgment of God fell upon them in so signal a manner. It was because they rejected the great light which had been given them from the time of their delivery from Egyptian bondage. It was because the Lord had revealed to them, through his prophets, and through holy men of old, his will, and they chose to walk in their own ways, and to follow their own will. Calamity overtook the Jews because they failed to keep the commandments of God. God had told them if they did not keep his commandments, he could not fulfill his covenant of promise, for this covenant was to be fulfilled only upon condition of obedience. The history of Israel should be to us a most solemn warning of the calamities that will overtake us if we are disobedient to God's commandments. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Do the words of Christ spoken in reproof to the Pharisees, find an application in our days? He said, "But woe unto you, scribes and Pharisees, hypocrites! [Because you keep the law of God?--No.] for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Do we not in our own day find just such teachers, who will not obey the plainest statements of truth, who turn from the light of God's word, and then do their utmost to pervert the Scriptures and to blind the eyes of those who are seeking to understand the word of God? These transgressors of God's law seek with all their power to hedge up the way so that souls shall grope in vain for the door that Christ has opened, and which he says no man can shut. Are there not teachers today who seek to close, if possible, the door of the understanding? They will not enter into the light themselves, and neither will they permit others to enter in. "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation." (Concluded next week.)

January 31, 1895

Obedience to God's Word Required

There are many who claim to be sanctified. They are not slow to declare before the people that they have not committed sin for years. But this profession does not constitute proof of their statement. If they were holy, their conversation would be holy, their testimony would be in accordance with the divine will, their prayers would be modeled after the prayers of Christ. They would pray, "Sanctify them through thy truth; thy word is truth." We are living in days when deception is on every hand. We are warned to "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." We are to know them by their fruits. The Lord said, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If persons come to you claiming to be sanctified, and yet making void the law of God, and teaching others that they may transgress it with impunity, their sanctification, when weighted in the balances of the sanctuary, has no more weight with God than had the long, pretentious prayers of the Pharisees. The higher the profession, the more deceptive the pretention, the more likely the unwary are to be deceived, and the greater will be the wrath of an offended God. Those who make high claims, and who disregard the law of God, are registered in the books of heaven as rebels against the divine government. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."

Was this fearful denunciation pronounced against the Pharisees because they kept the law of God?--No, it was because they did not keep the law of God, and were not doers of his word. Had they kept God's law, they would have discerned that Jesus was the Son of God, and would have appreciated his mission. So it is in our day. If those who profess to believe in Christ, really did believe in him, they would do his work, they would have respect unto his commandments.

Jesus has made it evident that his attitude to the law was one of loyalty. He says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." There are some who tell the people to throw the Old Testament into the fire; but such statements are not in harmony with what Jesus told the people. Jesus declared that his work was not to destroy the law or the prophets, but to fulfill them. He came to magnify the law, to exalt its honor, to show by his suffering and death that the law is

immutable, and that God cannot annul its penalty for transgression. He further declared: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." He showed them what it was that constituted the sin of the Pharisees, that, though they were punctilious in the observance of outward forms, they did not in heart obey the commandments of God. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The attitude of Christ to the law is unmistakable, but how men have presumed to misstate, misapply, and pervert his words! They have drawn an altogether different lesson from that which he designed to teach, and have therefore put themselves under the condemnation that Christ pronounced upon the Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

February 7, 1895

The Living Testimony

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

We are not only to contemplate the glory of Christ, but also to speak of his excellences. Isaiah not only beheld the glory of Christ, but he also spake of him. While David mused, the fire burned; then spake he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only-begotten Son of God, and not speak of it? Who can contemplate the unfathomable love that was manifest upon the cross of Calvary in the death of Christ, that whosoever believeth in him should not perish, but have everlasting life, and have no words by which to extol the Saviour's glory? We cannot become partakers of his love, and give no expression to our reverence and adoration.

As believers behold Christ, they will be led to assemble together, and to speak one to another words that will express their fervent love. They will say, He is "the chiefest among ten thousand," "Yea, he is altogether lovely." "In his temple doth everyone speak of his glory." The sweet singer of Israel praised him upon the harp, singing: "I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.... They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." This will be the character of the conversation of those who are described in the Scriptures as those that "feared the Lord, and that thought upon his name." God is represented as listening to their words and writing them in a book.

John, the beloved disciple, bore a living testimony, saying: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and

heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

Surely, those who speak one to another of the goodness of the Lord are highly privileged. Peter exclaims, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." We have rich themes for thought and conversation, and if we will dwell upon these themes, our souls will be encouraged and uplifted. Those who are subjects of the grace of God, upon whom the bright beams of the Sun of Righteousness are shining, are to be God's witnesses. Should they hold their peace, the stones would immediately cry out. God will be glorified.

If the members of the church are one with Christ, there will be union one with another. The unity of believers will be a living testimony to the world of the power of the Gospel. When there is love one to another, the bright beams of the Sun of Righteousness will be diffused to a world that lies in darkness. Why can we not see from the lessons of Christ, and especially from his prayer for the unity of believers, that Christians must be perfect in unity in order to represent the glory of their Redeemer? If those who believe the truth would bring the prayer of Christ into their practical life, they would grow up into the full stature of men and women in Christ Jesus. As believers in Christ, we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

The believer in Christ should understand that dissension and division in the church are brought about through the working of the powers of darkness, in order that those who profess to be the children of God may not present the oneness for which Christ prayed. God's people greatly dishonor his name, and misrepresent his truth, when they manifest a lack of love one for another. As love for God grows cold, they lose the childlike simplicity that knits heart to heart in loving tenderness. Hard-heartedness comes in, and there is a drawing away one from another. Many are saying by their actions, "I care not for the prayer of Christ." They feel under no special obligation to love others as Christ has loved them, and Jesus can do little for these souls, for his words and Spirit are not permitted to enter into the heart.

Many are in darkness, and know not the cause; they are not at peace with God; they are not one with Christ nor in unity with the brethren. They seem to think that they are at

liberty to act out the natural feelings of the heart. They testify by their words and actions that they do not desire to be in union with those who do not exactly meet their mind, even though they are believers. All who entertain evil surmisings, and cherish ill feelings to others, need to be converted. They need to learn to live by every word that proceedeth out of the mouth of God.

Love for one another is not to be manifested by praise and by flattery of one another, but by true fidelity. The love of Christ will lead us to watch for souls, and if we see one in danger, we will tell him so, plainly and kindly, even at the risk of his displeasure. The religion of Christ is not to be controlled by impulse. We need to pray much and lean wholly upon God. We need to hold the truth with firmness, and in all righteousness and truth; but while we speak the truth with fidelity, we should speak it in love.

"A new commandment I give unto you, That ye love one another." How much?--"As I have loved you, that ye also love one another." Do we regard this commandment sufficiently? Do we permit it to control mind and heart, and mold the character? "By this shall all men know ye are my disciples, if ye have love one to another." Thus believers are to bear to the world the credentials which will testify that they are indeed the children of God. Jesus says: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

What can I present before my brethren and sisters that is more important for their study and practice than the prayer of Christ? The entire seventeenth chapter of John is full of marrow and fatness. Are there not urgent reasons why we should take heed to those words of Christ? Is it not time we sought for the unity for which the Saviour prayed? Shall we not open our hearts to the melting love of Jesus? Shall we not let that love take the place of the coldness and hardness that have been too often revealed in the character? May the Lord have compassion upon us; may he forgive our perversity, heal our backslidings, and unite the hearts of all that believe the truth in that oneness for which Christ prayed, that we may be one even as he and the Father are one.

February 14, 1895

Forgiven as We Forgive

In his epistle to Titus, Paul bids him to exhort the brethren to be "ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." The mercy and favor which God manifests towards us is an example of how we should treat the erring. When those who claim to believe the truth humble their hearts before God and obey his word, then the Lord will listen to their prayers.

If your brethren have erred, you must forgive them. You should not say, as some have said who ought to know better: "I do not think they feel humble enough. I do not think they feel their confession." What right have you to judge them, as if you could read the heart? The word of God says: "If he repent, forgive him, And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And not only seven times, but seventy times seven should you forgive him, just as often as Christ forgives you.

God has freely forgiven our sins, not asking us to render any equivalent. The Lord has given us this example in order that men may see how they should treat their fellow-men. As God for Christ's sake has forgiven your sins, you should forgive your brethren who trespass against you. If you are an overcomer at last, it will not be because of your own righteousness, but because of the righteousness of Christ, because of the long forbearance, mercy, and forgiveness of God. But if you do not cherish kindness, love, and a forgiving spirit toward your brethren, you will not be of the number who will receive the forgiveness of God. The lesson that Jesus would impress upon his disciples is that those who profess his name should not cherish a revengeful spirit, or do an unkind action. The whole work of Christ had a tendency to counteract the teachings of the scribes and Pharisees, who encouraged revenge and retaliation.

Jesus taught that the poor were not to rise up against those who are in power. They were not to resist their oppression; but at the same time he pronounced a terrible woe upon those who tyrannize over the poor: "Go to now, ye rich men, weep and howl for your

miseries that shall come upon you." God enjoins upon the servant to be faithful to his master, and to be contented for Christ's sake, but he assures the master that he also has a Master, who will requite him full measure for his deeds. He gives the rule, "Whatsoever ye would that men should do to you, do ye even so to them." We do not receive forgiveness because but as we forgive. The ground of all forgiveness is that while we were yet sinners, Christ died for us.

Christ gives lesson after lesson in his school to teach us to learn to trust, not in our merits, but in the merits of Christ's righteousness. The conditions of salvation are presented in various ways, in order that correct impressions may be made on varied minds, and that none may be deceived. Repentance and faith are the conditions upon which salvation is provided. Abraham was justified by faith; but it was the faith which worked obedience. Let all who claim to believe present truth be doers of the word, which plainly teaches that the spirit of forgiveness must be cherished, that it is indispensable to our receiving forgiveness of God. The sinner who is forgiven and accepted through Christ will forgive his brother willingly, freely, and thoroughly.

Jesus brought out an important lesson in the parable of the unjust steward. He said: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents." This steward was in a high position, and had been intrusted with a vast amount of property, but upon examining his accounts, he was found unfaithful; he owed his Lord ten thousand talents. When the king saw the evidence of his servant's unfaithfulness, he commanded him to be sold, with his wife and children, his houses, his lands, and all that he had, that payment might be made. Alarm seized the unfaithful man, as ruin stared him in the face, and he pleaded for delay, saying, "Lord, have patience with me, and I will pay thee all." But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

What joy was this, what relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances occurred which tested the true spirit of this man--whether he would manifest the same forgiveness and mercy to another that had been shown toward him, or whether the joy and gratitude which he expressed were of a selfish nature, and his heart was still unsoftened. "The same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee

all. And he would not; but went and cast him into prison, till he should pay the debt."

In this parable Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human, both are in need of mercy, patience, and forbearance; but one whom God has forgiven much will not forgive a small offense in his fellow-man. Too many professed Christians have an unfeeling, relentless spirit, which is the result of pride, self-sufficiency, and hardness of heart, and they deal in an exacting way with those whom they think to be in error, and thus show that they do not appreciate the great love that God has manifested for them; for their hearts are not subdued and softened by its influence.

When the unjust steward whose great debt had been forgiven met another inferior to him in position, who owed him but a small sum, he was filled with anger, and with threats and violence claimed the money that was due him. When the poor debtor fell at his feet, and used the very same prayer which he himself had uttered before his lord, he was merciless. He accused the man of an intention of not paying him, and disregarded his prayers and tears. He who had been forgiven so much, would himself forgive nothing. He claimed his right, and, taking advantage of the law, afflicted the distressed debtor by casting him into prison. This conduct grieved those who witnessed it, for they knew the whole story of his pardon, and they carried a report of his doings to the king. Then the king's anger was stirred, and he ordered the man to come before him. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

Will not those whose names are upon the church books, who claim to be the sons and daughters of God, consider their relation to God and their fellow-men? We must depend entirely upon the mercy of a sin-pardoning Saviour, and shall we allow our hearts to remain hard and unsympathizing? Can any provocation authorize us to cherish unkind feelings, or cause us to harbor ill feelings or seek revenge? Can we cast the first stone in condemnation of a brother, when God is extending his mercy toward us, and forgiving our trespasses against him? Should God enter into judgment with us our debt would be found to be immense, yet our heavenly Father is willing to forgive. Men will be dealt with by God not according to their opinion of themselves, not according to their self-confidence, but according to the spirit which they reveal toward their erring brethren.

A spirit of harshness and severity is the spirit of Satan. Pride of heart, if cherished, creates envy, evil surmising, and leads to revenge. There is danger of our exaggerating casual words or actions into intentional offenses, and of thinking that some one has

done us an injustice that merits our coldness, indifference, or contempt. Yet the Lord has charge of these very persons whom we accuse; angels of God minister unto them. He who reads the heart may see more genuine goodness in them than in him who harbors ill feelings against them for a supposed wrong. "If thy brother trespass against thee, rebuke him; if he repent, forgive him." Treat him and his errors as you wish God to treat you when you offend him. Charity does not rejoice in evil; revenge does. Be careful to manifest zeal for yourselves that you may show out of a good conversation your meekness of wisdom. Avoid every bitter word, every unkind action. Love as brethren; be kind; be courteous. Do not scandalize the truth by bitter envying and contention; for such is the spirit of the world. Let not these unholy traits once be named among you.

February 28, 1895

Who are the Sanctified?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Sanctification is not a happy flight of feeling, not the work of an instant, but the work of a lifetime. If any one claims that the Lord has sanctified him, and made him holy, the proof of his claim to the blessing will be seen in the fruits of meekness, patience, long-suffering, truthfulness, and love. If the blessing that those who claim to be sanctified have received, leads them to rely upon some particular emotion, and they declare there is no need of searching the Scriptures that they may know God's revealed will, then the supposed blessing is a counterfeit, for it leads its possessors to place value on their own unsanctified emotions and fancies, and to close their ears to the voice of God in his word. Why need those who claim they have had special manifestations of the Spirit, and the witness that their sins are all forgiven, conclude that they can lay the Bible aside, and from henceforth walk alone? When we ask those who claim to have been instantaneously sanctified, if they are searching the Scriptures as Jesus told them to do, to see if there is not additional truth for them to accept, they answer, "God makes known his will to us directly in special signs and revelations, and we can afford to lay the Bible aside.

There are thousands who are being deceived by trusting to some special emotion, and discarding the word of God. They are not building upon the only safe and sure foundation,--the word of God. A religion that is addressed to intelligent creatures will produce reasonable evidences of its genuineness, for there will be marked results in heart and character. The grace of Christ will be made manifest in their daily conduct. We may safely ask those who profess to be sanctified, Do the fruits of the Spirit appear in your life? Do you manifest the meekness and lowliness of Christ, and reveal the fact that you are learning daily in the school of Christ, shaping your life after the pattern of his unselfish life? The best evidence that any of us can have of our connection with the God of heaven is that we keep his commandments. The best proof of faith in Christ is distrust of self and dependence upon God. The only reliable proof of our abiding in Christ is to reflect his image. Just so far as we do this we give evidence that we are sanctified through the truth, for the truth is exemplified in our daily life.

There are thousands, yes, millions, who are making a mistake in their religious life. They make religion a thing independent of their life, of their thoughts and words, and

daily actions. Their religion is a delusion of the senses. Their ideas and principles presented as sanctification are deceitful workings. Some speak of hearing voices and of seeing sights of a supernatural character; but there is no sign in their daily course of action that the Spirit of God has wrought a change in the natural heart, for they are carnal, at enmity with God's law, and neither love God nor obey his commandments.

Nervous excitement in religious matters is no evidence that the Spirit of God is working upon the heart. We read of frenzied contortions of the body, of shrieking and screaming in the work of Satan upon the minds and bodies of men; but the word of God affords us no example of any such manifestations in connection with those upon whom he pours out his Spirit. It is clear that distempered fancies, wild outbursts, and contorted bodily exercises are the workings of the enemy. Yet many think that the disorder of the mind, which is intensified by the power of Satan, is a warrant that God is causing these deceived souls to act in so uncomely a manner. The whole spirit and tone of the Bible condemns men in acting without reason or intelligence. When the Spirit of God moves upon the heart, it causes the faithful, obedient child of God to act in a manner that will commend religion to the good judgment of sensible-minded men and women. The Spirit of God illuminates the mind with the word of God, and does not come as a substitute for the word. The Holy Spirit ever directs the believer to the word, and presents its passages to the mind, to reprove, correct, counsel, and comfort. It never leads its possessor to act in an unbecoming way, or to manifest extravagant and uncalled-for developments that bear not the least resemblance to that which is heavenly, and lower the standard of what is pure and undefiled religion in the minds of men.

There was nothing of this character found in the life or teachings of Jesus. All that is of heaven is pure, peaceable, refined, and ennobling, free from everything that is extravagant or fanatical in thought, word, or action. The religion of Christ bears the heavenly credentials, and when the heart has been impressed with the divine image, the soul is in harmony with all God's commandments. But the sanctification that leads its possessors to refuse to study the Scriptures, and persuades them to believe they know it all, and that there is no advanced truth for them to accept, is of a spurious order. They are yet carnal, for it is the carnal mind that is "enmity against God; for it is not subject to the law of God, neither indeed can be." They are deluded by the adversary of God and man. They have illusions, and a bewitching power is upon them as they cry out: "I am saved, I am saved. I cannot sin." We only can distinguish the true from the false by the manifestation of the graces of the Spirit, which Christ has promised to implant in the heart.

Many who claim to be sanctified, who are yet breaking the commandments of God, and filled with enmity against God, are boldly presumptuous, and, while disobeying the

words of Christ, yet dare to appropriate the promises given to the loyal and obedient. They have no right to one of the promises of God, because they do not fulfill the conditions upon which the promises are to be fulfilled. They will talk of faith and holiness when their foundation is built up of rotten timbers, and they are depending on their own self-righteousness. But their presumptuous assurance is not faith. They do not know what constitutes faith.

While there are many who lay claim to the promises of God while they are not fulfilling their conditions, there is another class who are humble and conscientious, but faint hearted, and they overlook the precious promises of God that are for their appropriation. They are continually in fear that Jesus does not love them. They walk in fear and trembling, and the hand of faith seems too feeble to reach up and grasp and hold the promises of God. They continually look to themselves to find an assurance that they are good enough to become the children of God. But to look to self is to look in the wrong direction. The parable of the Pharisee and the publican has forcible lessons for both these classes. The Pharisee is full of self-sufficiency, and rests in carnal security that he is saved, while the publican has a deep sense of his unworthiness, and stands afar off. He does not feel worthy to draw nigh to God, but smites upon his breast in self-condemnation, and will not so much as lift up his eyes unto heaven to meet the eyes of the heart-searching God. His cry is one of soul agony, "God be merciful to me a sinner." Yet this was the one that Jesus himself declares went down to his house justified. But the Pharisee had no such divine favor. The publican looked away from himself, for he could see nothing there in which to trust for salvation. He felt the need of a physician, and his humble prayer was heard, while the prayer of the boasting Pharisee was an offense to God.

The promises contained in the seven beatitudes are not to be fulfilled to the one who feels self-sufficient, who turns from the Scriptures of revealed truth to a false theory, crying: "I am saved, I am saved. I cannot sin." The precious promises of the beatitudes are for those who feel their poverty of spirit, to the true mourners, to the meek, to the peacemakers, to the pure in heart, to those who hunger and thirst after righteousness. It is the weary and the heavy laden that Christ invites to come unto him, and to them his promise is sure, "Ye shall find rest unto your souls." But the rest comes in wearing Christ's yoke, in bearing Christ's burden.

March 7, 1895

The Cross Incontrovertible Evidence

Christ came to the world to convince men, by evidence that could not be controverted, that "God is love." This fact, so long disputed by Satan, is forever put at rest with unfallen worlds and with heavenly intelligences. It is put at rest with those who look upon an uplifted Saviour, who are convinced by the manifestation of the love of God displayed at Calvary. The wondrous condescension of God in giving Christ to the world to work out the principles of divine character, leaves every human intelligence without a shadow of excuse in withholding his allegiance from the God of heaven. Jesus was one with the Father, and revealed the perfection of God, and yet he came to the world in the likeness of sinful flesh and for sin, and condemned sin in the flesh by his own life of perfect obedience to the law of God, showing that men may become partakers of the divine nature, and may through faith in Christ lay hold on moral power that has been brought within their reach through the love so abundantly expressed in their behalf. Human agents may form characters after the divine similitude, because of the great love wherewith Christ has loved us. The Saviour said: "I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." "The bread that I will give is my flesh, which I will give for the life of the world." "This commandment have I received of my Father."

Here was the power that braced the human nature of Christ, and that showed itself mighty to save. In Christ was wisdom not born of earth, but of heavenly extraction, by which the plan of salvation was unfolded, which called forth the admiration of the universe of God. The plan of redemption unfolded in the practical life of the world's Redeemer. He held fast to man with his human arm, and would not let him go; and with his divine hand he grasped the throne of the Infinite. In all the details of his life he gave to earthly and heavenly intelligences an example of humility, of faithfulness in honoring and accepting every requirement of the law of God. He manifested holiness (wholeness) in accepting and expressing that law, in bringing it before the world, and in pressing close to his heart that violated law of God, planning for its honor, bidding those who would discern God's way to look up and rejoice, and saying, "Be of good cheer, I have overcome the world." Thrones and kingdoms shall be yours if you will endure testing and proving of God, for only the loyal shall enter the portals of bliss.

Jesus placed the cross in line with the light coming from heaven, for it is there that it shall catch the eye of man. The cross is in direct line with the shining of the divine

countenances, so that by beholding the cross men may see and know God and Jesus Christ, whom he hath sent. In beholding God we behold the one who poured out his soul unto death. In beholding the cross the view is extended to God, and his hatred of sin is discerned. But while we behold in the cross God's hatred of sin, we also behold his love for sinners, which is stronger than death. To the world the cross is the incontrovertible argument that God is truth and light and love.

The plan of Satan was by his lying philosophies to widen the breach that existed between God and man. He argued that man could not keep the law of God, and therefore that God had been obliged to change the laws which he had made, and had abolished the rule of his government. Satan's work was to keep the agitation against God in progress, and keep the question to the front as to whether God was light and love or not. Satan had charged God with his own attributes, and thus sowed in the hearts of men the seeds of enmity against God, for man accepted the statements of him who was a liar from the beginning. Uniting fallen man with himself, he kept a series of false theories in regard to God in continual circulation, asserting them to be truth, in order that he might cover up the truth, and interpose his shadow between men and the way and the life.

Satan could establish pronounced enmity toward God only by bringing into contempt the laws of his government. In doing this he deceived many, and through his subtle reasonings he caused many to transgress. Thus he thought to cultivate so large a harvest of enmity toward God as to discourage the divine power, exhaust the forbearance of God, and counteract his love, so that God would abandon man to his deceiver by withdrawing his mercy and grace. He thought to so work with human agents as to cause the last spark of love to die from the heart of God, and cause him to lift the sword of justice and destroy the rebel race. Then Satan supposed that his claims would be vindicated before unfallen worlds, before unfallen angels.

But what was the result of his malignant workings?--The signals of mercy were continually exhibited, and, although those who could have received the heavenly offers of love and mercy, continually answered back with defiance, and responded, "We want not thy ways, O God; depart from us," and the principles of hatred to the law of God were continually increasing, yet the forbearance of God did not cease; he did not fail or become discouraged. Love and hatred stood face to face with each other. Were men to receive the annihilating stroke of an offended God? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At the crisis, when iniquity had overspread the world, and Satan seemed about to triumph, Jesus came with the embassy of divine

mercy. Satan, exulted in the idea that he had led men to such a state of evil that God would destroy the world, but Jesus came, not to condemn but to save the world.

But was the law of God that pointed out man's transgression extinguished by the death of Christ? If that was so, Satan had gained everything he had aimed to obtain. No! truth, everlasting truth, was vindicated in the manifestation of the justice of God, which is in its true essence the love of God. The cross of Christ testifies to the immutability of the law of Jehovah. God could give his only-begotten Son, but he could not abolish one jot or tittle of his law, to meet man in his fallen condition. To set aside one tittle of the law would be to make null and void the whole law. The cross of Calvary for all time, through all eternity, is the unanswerable argument in regard to the immutability of the law of God.

The whole world stands condemned before the great moral standard of righteousness. In the great day of judgment every soul that has lived on the earth will receive sentence in accordance as to whether his deeds have been good or evil in the light of the law of God. Every mouth will be stopped as the cross with its dying Victim shall be presented, and its real bearing shall be seen by every mind that has been sin blinded and corrupted. Sinners will stand condemned before the cross, with its mysterious Victim bowing beneath the infinite burden of human transgression. How quickly will be swept away every subterfuge, every lying excuse! Human apostasy will appear in its heinous character. Men will see what their choice has been. They will then understand that they have chosen Barabbas instead of Christ, the Prince of Peace.

The mystery of the incarnation and the Crucifixion will be plainly discerned; for it will be presented before the mind's eye, and every condemned soul will read what has been the character of his rejection of truth. All will understand that they have erred from the truth by receiving the misinterpretations and bewitching lies of Satan instead of "every word that proceedeth out of the mouth of God." They read the announcement, "Thou, O man, hast chosen to stand under the banner of the great rebel, Satan, and in so doing thou hast destroyed thyself." Whatever may have been the endowment of talent, whatever may have been the supposed wisdom, the rejecter of truth has then no ability to turn unto God. The door is shut, as was the door of the ark in Noah's day.

The great men of earth will then understand that they have surrendered mind and heart to ensnaring philosophy which pleased the carnal heart. Hope and grace and every inducement had been held out by One who loved them, and gave his life for them, that whosoever believeth in him should not perish, but have everlasting life, but they refused the love of God. Their lofty opinions, their human reasonings, were extolled; they declared themselves sufficient in themselves to understand divine mysteries, and they

thought their own powers of discrimination were strong enough to discern truth for themselves. They fell an easy prey to Satan's subtlety, for he presented before them specious errors in human philosophy, which has an infatuation for human minds. They turned from the Source of all wisdom, and worshiped intellect. The message and the messengers of God were criticised and discarded as beneath their human, lofty ideas. The invitations of mercy were made a jest, and they denied the divinity of Jesus Christ, and derided the idea of his preexistence before he assumed human nature. But the tattered shreds of human reasoning will be found to be only as ropes of sand in the great day of God.

March 14, 1895

Christ the Impersonation of the Law

Jesus said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Of Christ it was written, "He will magnify the law, and make it honorable." How did he do this?--He lived out the law in the sight of the heavenly universe, in the sight of unfallen worlds, and in the sight of sinful men. In this earth he performed his mission, and fulfilled his office, and, by obedience to the law of God, he testified to all its immutable character, while at the same time proving that its precepts could be perfectly obeyed through his grace by every son and daughter of Adam.

"This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." "And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him." "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none."

The Lord Jesus was the only one who could make up the gap, and restore the hedge of the law of God. He came not to abrogate the law, but to carry out every specification. The Lord Jesus had a very different conception of the law from that of the scribes and Pharisees, the rabbis and Sadducees. They had corrupted the truth with traditions and maxims of men. The symbols that pointed to Christ had been perverted. They went through a round of ceremonies which were destitute of virtue because they were destitute of life. Any form, any outward symbol, if it be not prompted by holiness and true goodness, is but mockery. True goodness, true obedience to God, is not in need of outward show and parade. Vital godliness will be revealed without a great effort at display. Spiritual life will be made manifest by transformation of character in him who is possessed of the divine power that works sanctification. A name to live, and no vital activity, is a contradiction, for death is there.

Jesus said of his followers, "Ye are the light of the world." They are to shine amid the moral darkness. How?--Not by making long prayers to be seen of men, not in laying claim to high position, not in following a long, prescribed, tedious round of ceremonies,

but by being imbued with the working principle of love to God. The people of God are to shine by working the works of God with earnest zeal as obedient children, showing earnestness and loyalty to Christ, not being hearers only, but doers of his words. They are to shine by working out their salvation with fear and trembling, knowing that it is God that worketh in them, both to will and to do of his own good pleasure.

The followers of Christ are drawn to him, and the Holy Spirit is imparted to them, so that they are not a mass of corruption, but are as salt. Jesus said, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." The religion of the Pharisees was well described by the term of salt that had lost its savor. The Pharisees, who loved the honor of men, who loved their own maxims and traditions, made idols of their own little specifications, and lost sight of the doctrines of the Bible, and spiritual death was the consequence.

In his sermon on the mount Jesus presented the true principles of the law of God, and divested the precepts of God from the rubbish of man's inventions which had been accumulating for ages, corrupting the true principles of religion, and making them consist in a ceaseless round of ceremonies. Jesus presented the truth in its unadulterated form, and showed that the principles of the law must be planted in the heart. He leaves it to his followers to change all their previous ideas concerning the exacting requirements of men, and for love of him follow after purity of character and conduct. But he does not in any way give license to the idea that the law of God is not binding, for his kingdom is established upon the law of God.

Jesus said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Then in the most solemn manner he takes up the specifications of the law, and shows how far-reaching is every precept which is to be written in their hearts and to be made manifest in their character. And as the people listened to his words, they said, "Never man spake like this Man."

The Lord Jesus came to our world to represent the character of his Father. He came to live out the law, and his words and character were daily a correct exposition of the law of God. His own personal example testified to the world, to angels, and to men that he

was keeping the law of God, and was a standard and pattern to mankind. "In him was life; and the life was the light of men." Jesus was a living manifestation of what the law was, and he revealed in his personal character its true significance, and showed it to be the only remedy for the existing evils, when it was set free from the rubbish of men's traditions and maxims. As it was expounded by the scribes and Pharisees, it was misleading because misrepresented, and it perverted the characters of those who received the traditions and commandments of men.

The Lord Jesus gave to men a representation of the character of God in his life and example. The law of God is the transcript of the character of God. And in Christ they had its precepts exemplified, and example was far more effective than the precept had been. Christ founded his kingdom upon the law of God, and those who followed Christ, imitating his life and character, were pronounced loyal and true to all God's commandments. Jesus was a living illustration of the fulfillment of the law, but his fulfilling it did not mean its abolition and annihilation. In fulfilling the law, he carried out every specification of its claims.

Adam fell through disobeying the commandments of the Lord; but Christ took the field of battle to resist the temptations of Satan, and to refuse to transgress a "Thus saith the Lord." He declares, "I came not to destroy the law, but to fulfill"--to do all the requirements of the law. There could be no deviation on his part from one single specification of the law. If there had been the least failure in carrying out any particular of its commands, we should have had in Christ a worthless sacrifice. The Pharisees charged Christ with breaking the Sabbath. Christ had declared himself the Lord of the Sabbath, and he had carried out every principle of the Sabbath commandment, and asked them how it was that they condemned the guiltless. Shall we take the words of Pharisees, who accused Christ of sin, or take the words of Christ, who declared himself guiltless? Shall we take the charge of the Pharisees as true, and have nothing better than a sinner for our Saviour?--No, no; never defile the lips with such guile, and bear false witness against Jesus, as did the Jews.

Jesus is the Light of the world, and those who claim that he broke the law of God are in the darkness of error. Their minds are perverted, their understanding is darkened in the same manner as was the understanding of the Pharisees whom Christ addressed, saying, "Ye are ignorant of the Scriptures and the power of God." They made void the law of God through their tradition. Professing to be the followers of God, they had turned from the holy commandment, and were as salt that had lost its savor. Impure salt has no saving virtue. If the followers of Christ do not derive their life, their fragrance, and their saving qualities from Jesus Christ, they have no spiritual worth. But all who conform their life, their heart, their mind, fully and ungrudgingly to his service, reflect his image,

and shed the bright beams of the Sun of Righteousness into the darkness of a world that lieth in wickedness.

March 21, 1895

Parents are to Teach God's Statutes

Fathers and mothers who claim to be Christians, and who have not been doers of the words of Christ, who have not educated and trained their children in correct habits, have not brought them up to love and fear God, as God has directed them to. The words of Moses to Israel, concerning the statutes and judgments of the Lord, are also the word of God to us; he says: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Who gave these commands?--It was the Lord Jesus, enshrouded in the pillar of cloud. He presented to the people the only true standard of character, which is the law of God. "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand." The Lord commanded the parents to rehearse to the children his past dealings with them, for the mighty works of God were ever to be kept fresh in their minds. "And the Lord commanded us to do all these statutes, to fear the Lord our God [not with a servile fear, but], for our good always, that

he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

The Lord gave them a warning, lest they should fall into sin, forget God, and practice idolatry. But should they practice idolatry, and be taken captive by their enemies, the Lord makes provision for their reinstatement in his favor, and says:

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice (for the Lord thy God is a merciful God); he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them."

What voice were they to be obedient to?--To the voice that spake the law to them from Mount Sinai. "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

In these latter days the light has been shining unto the people of God in clear, bright rays. It is shining upon many who have been led into idolatry through keeping a spurious sabbath, by following the tradition of men instead of the commandments of God; but if they now turn unto the Lord with all their heart to keep his commandments, God will show himself merciful.

Parents have a solemn duty to perform. They should labor most earnestly to counteract their own false teachings. They should lift up the true standard of character, and bring their own habits and practices into harmony with God, and be doers of the word of Christ. They should take up their neglected work, and educate and train their children in accordance with the directions given in the word of God. There should be no neglect on the part of parents, no neglect on the part of instructors, to faithfully perform their duty in the fear of God, in lifting up the standard before the young by both precept and example.

"The law of the Lord is perfect, converting the soul." Parents and teachers should feel it their duty to deal faithfully with those who are in their charge; but they must also realize that they must deal lovingly and mercifully with the erring. They will need to have long

patience and forbearance, to cultivate the power of presenting heavenly inducements in such a way as to inspire courage and hope in those who are defective in character, in order that the erring may make decided efforts to reform, exercising faith in God, who has given them precious evidences of the great love wherewith he has loved them.

Through the prophet Isaiah the Lord says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." The Lord has estimated the value of the human soul by the value of the sacrifice made upon the cross of Calvary. Then let every human agent remember that the claims of God are upon him, and that he is not his own. Let those who are obtaining an education, thinking that they will engage in the work for the Master, to advance his truth in the earth, take heed to themselves, and closely examine themselves to know whether or not they are in the truth. Is the truth working by love, and purifying the soul from its moral defilement? God will not accept as his colaborers those who have no real sense of holiness and virtue. Those who wear the yoke with Christ will be in harmony with the purposes of Christ, and will represent Christ in character. They will be lights to the world.

March 28, 1895

Temporal Interests to Be Subordinated

The cross of Christ is the mighty agency through which God has planned to move the world. Christ as the atoning sacrifice has influenced the heavenly intelligences to such a degree that it is their highest joy to work as the messengers of Christ, to minister unto those who shall be heirs of salvation. O, how important has this world become! Every eye in the universe of God is looking upon this world, for here it is that the great battle is in progress. Christ, the prince of life, is in conflict with Satan, the prince of darkness, over every fallen soul, that he may rescue the human race from the slavery of Satan. Satan and his agencies are opposing every effort for the advancement of the good.

The cross of Christ is to be so distinctly presented before the world that every other power will be eclipsed, and the human race be drawn in homage to Christ Jesus. The Father has given everything into the hands of Christ,--all power, dominion, and glory have been bestowed upon the Son of God. When the eye is directed to Calvary, the soul beholds Jesus, the royal Sufferer, dying for the sin of man, in order that man may have another trial, another opportunity to obtain eternal life. When Jesus Christ is evidently set forth before the sinner's eyes, manifest in the flesh and crucified for him, the Spirit has taken of the things of Christ, and has shown them to the sinner, and the result has been transformation of character, the sinner becomes a new creature in Christ Jesus.

But, though the greatest Gift of heaven has been bestowed in order to attract the attention of men heavenward, men are ensnared by the temptations of Satan, and their minds seem to be enchained to the earth. Our Saviour came to the world to correct this evil, and to fasten the affections of the soul on things above. He lifted up his voice in warning, saying, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The world's Redeemer calls the attention of men to the nobler life which they have lost sight of, and brings again unseen and eternal realities within range of their vision. He opens before their eyes the glories of heaven.

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it." Jesus takes men to the very threshold of heaven, and opens before them the sanctuary, flooded with the glory of the Lord of hosts, sitting upon a throne high and lifted up, and the train of his glory filled the temple. It has been maintained by some, both by pen and voice, that it

would incapacitate human beings for conducting wisely the affairs of this life, to look upon unseen realities. It has been argued that earthly matters would seem so inferior when contrasted with heavenly things, that every thought and impulse would be engaged with the world that is to come, and that earthly affairs would be neglected.

But Jesus presents to the mind the realities of the world to come, yet all his lessons, both to his disciples and to the promiscuous crowds that thronged his steps, were of a character to create a wholesome, appropriate interest in the affairs of this life, and to bring eternal realities before the mind as of supreme importance. He takes the world as it were in his hand, and assigns to it its proper place, and directs his disciples as to what are their duties in regard to the things of this life. He would have every son and daughter of Adam learn of him, the greatest Teacher the world ever knew. By both precept and example he taught them that every moment of life was fraught with eternal responsibility. He weeded life of its vanities and follies, distinguishing between the tares and the wheat, and presenting before men the pure, the precious, the desirable in comparison with the finite and perishable.

The Lord Jesus made the world. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Yet he who made all things, he who was equal with the Father, one with God, who was in the express image of his person and character, left the glory which he had with the Father before the world was, clothed his divinity with humanity, and came into our world in order that humanity might touch divinity, and divinity sanctify humanity. He came that the fallen sons and daughters of Adam might be recovered from the effects of Adam's transgression and fall, and, through his divine, uplifting power, become sons and daughters of God. He sees that the world is largely under the control of the enemy of God and man, and cannot break the spell of infatuation that is over them. Satan, who first tempted Eve in Eden, and through her caused the fall of Adam, continues his temptations, seeking by every power to retain men in disobedience. Every lying device is put into operation to misrepresent the Father and to dispute the authority of his only-begotten Son. Satan casts a hellish shadow before the world to hide God and the world's Redeemer from sight, so that if they were viewed at all, it might be through the mists and fogs of superstition, tradition, and error, and not in truth.

The mission of Christ to our world was to set things in order, to bring life and immortality to light through the gospel. He saw the world chasing after happiness and finding it not, meeting with failure on every hand, and yet ever eager to give every flattering inducement a trial to attain that for which they sought. He pointed out to them the true source of happiness. The world's Redeemer would have them direct their

attention to the world on high, and he gives them lessons in which eternal realities are ever brought to view, where he showed to men that which is good and imperishable. The treasure they seek is not to be found upon earth. They should set their affections on things above, where Christ sitteth on the right hand of God. He said to them, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Satan has blinded the eyes of those who see nothing beyond the earthly, temporal interests. They are unable to behold things which are afar off, while they see with magnified vision the merest atoms of worldly interests assume large and attractive proportions. They are spiritually blind, and the Lord Jesus performs a greater miracle when he restores spiritual vision to those who have been blinded by the glitter and tinsel of this world, than if he healed the most malignant disease. He found the world, who have souls to save or to lose, mistaking phantoms for realities.

The great deceiver sought to blind the eyes of Christ by the glitter and tinsel of the world, and presented before him the kingdoms of this world and the glory of them. He who had fallen from heaven, pictured the world as possessing the gilding of the world above, in order that he might induce Christ to accept the bribe, and fall down and worship him. Calling him by his true name, Jesus rebukes the deceiver. Divinity flashed through suffering humanity, and he made manifest through his word the authority of heaven. He reveals to the deceiver that, though he had resumed the disguise of an angel of light, his true character was not hidden from the Saviour of the world. He called him Satan, the angel of darkness, who had left his first estate, and had refused allegiance to God.

Jesus overcomes the great deceiver, and sees his working with the children of disobedience to keep them in disobedience. He sees him deluding them by innumerable deceptions, and beholds men ready to take the offered bribe to have the world and worship the deceiver, rather than renounce the world and worship the Son of God. Absorbed in providing for their temporal necessities, engaged in the chase for the worldly advantages and attractions which Satan holds out before them, they stake all to win the glittering prize, and lose both worlds. Jesus, the world's Redeemer, urges them to have respect unto the recompense of the reward, to value their everlasting happiness, and to keep eternity in view. He seeks to heal the defective spiritual eyesight of the soul with whom he comes in contact and brings heaven before their vision. He knows the necessities of mortals. He does not lose sight of their temporal needs; but he presents also that which is nobler and higher than things that are temporal, and bids them consider the claims of the future immortal life. He would draw the mind and engage the attention in contemplating eternal realities.

Those who serve mammon, put Bible religion in a secondary place. But those who love and serve God will subordinate their temporal interests to their eternal interest, and, instead of spending all their energies in securing property, indulging in worldly pleasure, to secure that which is simply temporal and perishable, they will seek for immortality by patient continuance in welldoing, and exercise their spiritual energies in securing eternal treasure.

April 4, 1895

Prayer and Watchfulness in the Conflict

We are exhorted to pray always, to watch unto prayer, lest Satan crowd in between the soul and God, or mingle with our prayers to such a degree that God and Christ shall be shut out from our view, that the pledged word of God shall be made of no effect. He would so engage the mind that those who profess to be Christians shall have only a few stray thoughts of God, and engage in occasional, listless seasons of prayer. He would have them neglect to come to God, who is the great reservoir of power.

The great Teacher, Jesus Christ, would show us something better than anything we have yet known. He would impress upon our minds the necessity of putting forth an earnest effort, of making that sincere supplication for wisdom and grace that would be in proportion to the object that we as Christians are in pursuit of. What is the chaff to the wheat? "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Satan is constantly at work to present worldly things in so attractive a light that the Christian may be bribed to make the world his first consideration. Should he induce the Christian to seek for worldly treasures, and make the things of God of secondary importance, he could readily efface the image of God from the soul. The things that are seen are diversified in character, and they solicit the attention and crave the highest place in the thoughts, and there is continual danger that the things of this world will gain the supremacy, and cause us to neglect the things of priceless value. Jesus has brought heaven to view, and presents its glory to our eyes in order that eternity may not be dropped out of our reckoning. With warning voice he cries: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

The Lord has the interests of his creatures in view. He presents heaven before the vision, and in so doing is planning for our peace on the earth. "For where your treasure is, there will your heart be also." We are to make investments in heavenly interests, and always work with heaven in view, laying our treasure up in the bank of heaven. As obedient children of God, we shall receive the impress of the divine image, and our anticipations cannot be exaggerated in regard to the value and security of our heavenly investments, for we are made certain of the stability of heaven. While we keep heaven in view, we are enabled to enjoy the mercies bestowed in this life with superior relish.

We do not set the heart upon them, and if we lose them we have a treasure in heaven.

The Lord says, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Those who heed this instruction will not be placing their treasure in an uncertain bank. They will be making sacrifices for Jesus; and every sacrifice and self-denial made in his name will bring its recompense of reward. Those who acquit themselves as faithful stewards of their Lord's goods, who consecrate their talents to his service, using their means and influence and ability to further his cause in the earth, have the promise that they shall be requited, not because the Lord is indebted to any human agency, but because they have the mind of Christ. They make it evident in their life that the truth has transformed their characters, that through the Spirit their souls have been sanctified. To such the Lord of heaven promises that in this life they shall have an hundred-fold, and in the world to come eternal life.

Every effort to overcome selfishness and sin, every effort to use the talents God has given, not to glorify self, but to honor God, will make us more meet to be among those who shall be blessed in the kingdom of God. Those who deny self become partakers of the divine nature, and are one with Christ and the Father. The daily experience of this life is preparing us to become members of the royal family. Jesus came to this earth to engage in a struggle with Satan and his angels in behalf of fallen men. Jesus knows the temptations and difficulties that man will have to meet in the battle, and he knows and is touched with the feeling of our infirmities. While he takes his followers to an eminence, and shows to them the vast confederacy of evil that is arrayed against them, he also shows them the crown of life. He reminds them that there is much at stake, and shows them the plan of the battle, pointing out their dangers, and bidding them count the cost. He sets before them the fact that if they are victorious in the conflict, they gain everything. He tells them that heavenly angels will cooperate with them against the hosts of evil, and that they may become workers together with God, because they are children of light and not of darkness. Their warfare will consist in pressing back the powers of darkness, in taking the strongholds of the enemy, and he shows them that they have One mightier than the angels of heaven in their ranks. The Captain of the Lord's host is with them, and gives them divine assistance. His voice is heard saying, "Be of good cheer; I have overcome the world."

The children of the heavenly King are fighting in the sight and presence of the whole universe of God, and this fact should nerve us for the conflict, leading us to go on conquering and to conquer. It is impossible for man in his own unaided strength to overcome the natural propensities to evil. There is no saving quality in the law, to save

the transgressor of the law, and yet no man who has had light as to the binding claims of the law will be excused from obedience by the great Lawgiver because it is inconvenient to keep God's commandments, because it would injure man's popularity, or hurt his worldly interests. In the judgment the law will be seen to be the test of character. It is the settled purpose of Satan to deceive men today as he deceived Eve in Eden, and lead them to disregard the command of God, and accept something beside God, something independent of God, something in opposition to God.

Those who accept of the suggestions of Satan do not live by every word that proceedeth out of the mouth of God, as did Abraham. They do not keep the way of the Lord, to do justice and judgment. They go in pursuit of riches, and are filled with desire for other things. They take upon them the care of this world. There is a care that is essential. It is a prudent forethought concerning temporal matters, and it is in harmony with reason; but the care that is condemned is that which is brought upon the soul by following the suggestions of Satan, practicing falsehoods in order to gain wealth or to procure position. This kind of care is the result of distrust and alienation from God; and the human agent, instead of being a laborer together with God, becomes a colaborer with Satan. Circumstances seem beyond the control of the one who renders allegiance to the evil one. He works at cross purposes with God. He is not pleased with himself. He has so many vain desires, so many perplexing thoughts, and does so many things that he despises. When he hears the word of God, he feels condemned, but wicked purposes master him, for he has no strength to resist Satan's suggestions, and the word of God does not find a lodgment in his heart. While his eyes and his thoughts are drawn to the earth, he cannot see eternal realities.

"No man can serve two masters." The theories of Satan continually choke the word in his mind. There is no vacuum for the Holy Spirit within in which to find room to dwell. The character on the world's side is strengthening, while the character on Christ's side is growing more and more feeble by being engrossed in inferior matters. The atom of this world becomes a world, and the eternal world becomes an atom.

April 11, 1895

Revelation of God through Christ

Those who possess the faith that works by love and purifies the soul will represent Christ, in whom their hope of eternal life is centered, by denying self, by sacrificing self for the good of those for whom Christ died. They will have the experience for which Paul bowed his knees unto the Father of our Lord Jesus Christ, "of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Those who have experienced the blessing of God should be the most grateful of persons. They should send up to God words of thanksgiving because Christ came in the likeness of sinful flesh, clothing his divinity with humanity, in order that he might bring before the world the perfection of God in his own character. He came to represent God, not as a stern judge, but as a loving father. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God is love. This was the great truth that Christ came to the world to reveal. Satan had so misrepresented the character of God to the world, that man stood remote from God; but Christ came to display to the world the Father's attributes, to represent the express image of his person. "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." The object of Christ's mission to the world was to reveal the Father.

The Lord Jesus is an example in all things. By the works which he did he made it plain that he was in council with the Father, and that he was in every move fulfilling the eternal purposes of God. In spirit, in works, in his whole earthly history, he revealed the mind and purpose of God toward his heritage among men. In his obedience to the law of God, he exemplified in his human nature the fact that the law is a transcript of divine perfection. In the gift of Christ to the world God would overwhelm fallen man with a marvelous manifestation of his great love wherewith he has loved us; but while he would that all should come to repentance, the declaration no less expresses his character, that he will by no means clear the guilty. Should he give the least sanction to sin, his throne would be corrupted. At immense cost, he opens a way of refuge for the sinner, providing that through the work of the Holy Spirit man shall be transformed into

an obedient child of God, a loyal subject of his kingdom. He who receives Jesus Christ as his personal Saviour, also is provided with heavenly protection and heavenly light; for the angels of God are sent to minister to those who shall be heirs of salvation. The representation given to Jacob of a ladder whose base rested upon earth, and whose top reached to the throne of God; whereon ascended and descended the angels of heaven, is a representation of the plan of salvation. Had the ladder failed to connect with earth by one inch, the connection between earth and heaven would have been broken, and man would have been hopelessly lost. But the ladder is planted firmly upon the earth, that heaven may connect with earth, and that the fallen sons of men be redeemed and rescued. Christ is the ladder that Jacob saw, whose base is upon the earth, and whose topmost round reaches the throne of God. Down this ladder streams the glory of God, and on it ascend and descend the angels of heaven to communicate the light and the glory of God, whose train fills the temple, to the lost children of earth. Through Christ heavenly intelligences may communicate with human agents.

Christ declared, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Christ alone can bridge the gulf that sin has made between earth and heaven, and make it possible to reach fallen man with the overtures of mercy. But through the merits of Christ, man has been given a second probation, that he may be tested and proved by another trial to see whether he will be obedient to all the commandments of God, and be brought back in freedom from sin, with his loyalty proved, to have a right to the tree of life, and to enter in through the gates into the city.

In order that man might be thus privileged, Christ, the divine Son of God, joined himself to human nature, that man might understand that the living true God would have every son and daughter of Adam a partaker of the divine nature through union with himself, and thus manifest to the world, to unfallen worlds, and to the synagogue of Satan, that the redemption of the fallen race is possible. God would have his children bear testimony to the fact that God cannot be satisfied until the fallen race is redeemed, reclaimed, and reinstated to their holy privileges, having free access to the tree of life. He would have them bear testimony to the fact that through the grace of Christ, they may represent Christlikeness of character, and find greatest joy in the assurance of his great love wherewith he has loved us. Once separated from God by the lying devices of Satan, they are reunited to him by learning the lesson of redeeming love, as manifested in the great sacrifice of Christ in giving his precious life for mankind. The human is united to the divine by a tie so strong that unfallen worlds, angels, and men are amazed, for those who believe in the love of God to them are secure in the refuge of his love, and not all the arts of Satan can induce them to continue in transgression of the law of God.

O, cannot the sinner understand that Christ clothed his divinity with humanity, in order

that he might reach humanity? Can he not see that Jesus lived the life that all the human race may live, and that no soul shall enter the portals of bliss unless he obeys the laws of the kingdom of God? Christ made the law of God binding upon every soul, in order that, through obedience to the divine precepts, man might be brought back to loyalty to God. Every sinner converted to God must live in conformity to all the commandments of God. Jesus lived among men, consuming himself by continual self-denial and in labors of love. The fact that Christ lived among men in human nature is a testimony to us that God is with us. God dwells in every abode, hears every word that is uttered, listens to every prayer that is offered, tastes the sorrows and disappointments of every man, regards the treatment that is given to father, mother, brother, sister, friend, and neighbor. He understands our necessities, and his beloved Son is the channel through which his love, mercy, and grace shall flow to satisfy our need.

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

April 18, 1895

An Example of Saving Faith

We are to find the assurance of our acceptance with God in his written promise, not in a happy flight of feeling. Were we to ground our hope upon joyful emotions, there are many of God's true people who would be without assurance. There are in the fold of Christ not only the sheep, that he leads into green pastures, but the lambs, that the Shepherd gathers in his arms and carries in his bosom. Jesus cares for the weak and feeble in their simplicity, and would quicken their life by his own heart beats. If all had strong assurance, in what would the babe differ from those of more advanced experience? The word of God is rich in pearls of promises; but there are weak and trembling souls, who dare not venture to think that they are bringing forth fruit meet for repentance, and who fail to appropriate the promise; yet they are precious in the sight of the Lord. Mary Magdalene was very near to Christ, yet she stood weeping and lamenting, crying, "They have taken away my Lord, and I know not where they have laid him."

It would be the ruin of many a soul always to have unclouded assurance in joyful feelings that they are accepted to God. Without feeling we must learn to lean upon his word. We must learn to grasp the promise, because we can never perish if we come to the feet of infinite Love. The absolute assurance will be ours when we hear from the lips of the Master the welcome words, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord." We shall have trials of faith, but they will only tend to increase our spiritual sinew and muscle; for we shall have to exercise faith, and put forth our trembling hand to lay hold upon a "Thus saith the Lord." But in this way we shall bring honor and glory to God. The doubts and fears against which we have been called to struggle are the precious trials of our faith, God's workmen that work out for us a far more exceeding and eternal weight of glory. Again and again we must raise our eyes to Him who has been lifted up upon the cross. "Look and live," were the words that were echoed throughout the encampment of Israel when the brazen serpent was erected. This required an act of faith on the part of the suffering victims who had been bitten by the fiery serpents, but they were assured that if they did look, they should live. We also are to look and live.

While there are many counterfeits of faith in the world, there is a genuine faith, and it is this faith which works by love and purifies the soul. God in his providence set forth Noah as a representative of what true faith would do. The Lord designed that Noah in his life and character should present before the antediluvian world a marked example of

the results of believing the word of God. He did not walk in sparks of his own kindling. He obtained all his discernment, all his power, all his strength, from the source of all light; for he held communion with God. It was because he had faith in God, because he was a man of prayer, that he was a man of power. He kindled his taper at the divine altar, that he might be a light to the world. He had a message intrusted to him from God. In his day there was so fearful a departure from God and his ways that hatred of God's law, contempt of truth and righteousness, was well nigh world-wide. The wickedness of men was very great, yet there was hope for them if they would turn from their wickedness, and the Lord made Noah his messenger to proclaim to the inhabitants of the Old World their sins, and to set before them wherein they had provoked the wrath of God. He told them what God proposed to do in the world. He declared to them the word of God. "And the Lord said, My Spirit shall not always strive with man; for that he also is flesh. Yet his days shall be an hundred and twenty years.... And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.... But Noah found grace in the eyes of the Lord."

"Noah was a just man and perfect in his generations, and Noah walked with God." "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.... Thus did Noah; according to all that God commanded him, so did he."

Noah had faith in God. His position was a trying one; he had to fight the good fight of faith at every step. One hundred and twenty years of probation was granted to the inhabitants of the world, and Noah was to live through that generation. Everything around him was in confusion. On all sides was sin and wickedness, disregard of God and his holy law; but he was to live among men, and not be a partaker of their wicked works, but to be an example of righteousness, and faith, and entire obedience to God. Amid world-wide contempt of God, he was a faithful preacher of righteousness, exemplifying to the world what a man's life could be by reposing confidence in the sure word of God, by rendering obedience to all his commandments. Nearly the whole world

was against Noah; yet there were many who had not had light in regard to the redemption that had been promised to our first parents. The significance of the sacrificial offerings had been perverted, and they no longer shadowed forth to the people the method of the atonement.

The message given by Noah, the building of that strange boat, called forth questions, just as God designed it should, and excited the curiosity of the people. Crowds of people came from all parts of the world to see the strange and wonderful structure, and heard the message of condemnation and the promise of deliverance. The words that had been spoken to Adam were rehearsed,--that sin and Satan should not always triumph. There was to be victory for those who feared God. When his voice was lifted in warning of what God was about to bring upon the world in judgment because of the wickedness of men, great opposition was manifested against the words of the messenger. The opposition, however, was not entirely world-wide; for some believed the message of Noah, and zealously repeated the warning. But the men who were accounted wise were sought, and were urged to present arguments by which the message of Noah might be counteracted. And as the world was at peace and not at war with the prince of evil, they were glad of any excuse to set aside the "Thus saith the Lord" and to listen to the philosophers of the age, who presented the impossibility of such a change taking place in the forces of nature as Noah predicted. There is no enmity between fallen man and fallen angels; both are evil through apostasy, and evil, wherever it exists, is in league against God. Fallen men and fallen angels were united for the dethronement of God.

Thus it was that the wise men of this world talked of science and the fixed laws of nature, and declared that there could be no variation in these laws, and that this message of Noah could not possibly be true. The talented men of Noah's time set themselves in league against God's will and purpose, and scorned the message and the messenger that he had sent. When they could not move Noah from his firm and implicit trust in the word of God, they pointed to him as a fanatic, as a ranting old man, full of superstition and madness. Thus they condemned him because he would not be turned from his purpose by reasonings and theories of men. It was true that Noah could not controvert their philosophies, or refute the claims of science so called; but he could proclaim the word of God; for he knew it contained the infinite wisdom of the Creator, and, as he sounded it everywhere, it lost none of its force and reality because men of the world treated him with ridicule and contempt.

Noah did not mix the soft, pleasing deceptions of Satan with his message. He did not utter the sentiment of many of his day who declared that God was too merciful to do such a terrible work. Many asserted that God would grant the wicked another season of probation; but Noah did not indulge them in the faintest hope that those who neglected

the present opportunity, who rejected the present message, would be favored with another opportunity of salvation. God means that men shall not only love him, but that his fear shall be in their hearts. Noah's faith was mingled with fear; for it is written that Noah, being warned of God, moved with fear, prepared an ark for the saving of his house. His faith intensified his fear; for it was no cowardly fear that moved him. He dared not suppress the words of God for fear of men, or withhold his message in dread of the consequences that might result because of the opposition and hate of the wicked and unbelieving about him. He knew the power of God, and realized that God would fulfill his word. His fear of God did not separate him from God, but served to draw him closer to him, and to lead him to pour out his soul in earnest supplication. There were many who at first received Noah's message, but the fear of men was greater than the fear of God, and they turned away from the truth of God to believe a lie. As time passed on, and reproach and ridicule were heaped upon them, their hearts failed them, and they did not bear the test. It is the testing time that will measure professed faith and assurance in God. Courage and integrity cannot be estimated rightly by men until the day of trial puts them to the test.

The Gospel is the power of God unto salvation to every one that believeth; but it is a part of the Gospel to warn the sinner of the doom that awaits the unbelieving and unrepentant soul. The love of God has been manifested in the gift of his dear Son to the world, that whosoever believeth in him should not perish, but have everlasting life; but, while salvation is promised on condition of faith in God's Son, condemnation is pronounced upon those that believe not. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." God has indescribable love for the sinner, but he declares, "The soul that sinneth, it shall die." God has no pleasure in the death of the wicked; for it is his will that all men should have eternal life through faith in the Son of God.

The Lord promises a blessing to those who do his commandments, and declares that they shall enter in through the gates into the city, and shall have a right to the tree of life. But when God issues a command, he means that we shall obey him. Our circumstances, our surroundings, our financial prospects, are not to be considered in the matter, or made an excuse; for he will give strength to every one who sets about in sincerity to fulfill his word, because it is God that has spoken.

The long-suffering God bore with the inhabitants of the Old World one hundred and twenty years, but his patience, his long forbearance, was made an excuse for indifference and impenitence and abuse of his providences. No soul is ever deserted of God, given up to his own ways and doings, forsaken of heaven, as long as there is the least hope of his salvation. God follows men with entreaties, with warnings of danger,

with assurances of compassion, until it is sure that further opportunities and privileges would be wholly in vain. Noah's light was to shine forth for one hundred and twenty years amid the moral darkness of people who were encompassed within a certain limit of years. Under Noah's direction his carpenters built an ark, and they were impressed day by day with the unwavering faith, the unswerving integrity, of the messenger of God. Every blow of the hammer, every advance that was made, was a warning to the world of the flood that swept away the unbelieving and ungodly. Noah's faith was a working faith; it was a saving faith, that moved him with fear, and led him to act in accordance with the word of God. This is the quality of faith that will save the soul. Is it yours?

April 25, 1895

Prejudice Blinds to Truth

"In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them." From the beginning of sin Christ was with his people to dispute the authority of Satan; for he saw that the conflict must be carried on here in the earth. Satan withstood the Son of God in every effort to redeem his people. Enshrouded in the pillar of cloud by day and in the pillar of fire by night, Christ directed, guided, counseled the children of Israel in their journeyings from Egypt to Canaan. But how unwilling were the children of Israel to be led, how unwilling to be controlled by the voice of the Angel of the Lord! How eager they were in vindicating their own course, in justifying themselves in their rebellious feelings, and to follow their own ideas and plans!

It was the mighty Counselor who was enshrouded in the pillar of cloud and fire, and who was beholding the encampment of his people. It was he that corrected them in their evil ways, and encouraged them to trust in the living God to lead them safely to the land of promise. They were continually under the eye that never slumbers nor sleeps, and yet they murmured against Moses, the man whom God had appointed as their visible leader, and to whom Jesus Christ talked face to face, as a man talketh with his friend. Notwithstanding the fact that the Lord wrought through his servant Moses, yet when the enemy tempted them to evil surmising, jealousy, and fault-finding, they did not resist his temptations and stand firmly for principle. But their failure is explained by the inspired word, and a warning given to us upon whom the ends of the world are come, lest we also fall after the same example of unbelief. "Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

The children of Israel fell under the power of the enemy by cherishing an evil heart of

unbelief in departing from the living God, and when once they were found on the enemy's side, he pressed his advantage, and made them his allies to the utmost extent. The sin of unbelief, by which their confidence in the Son of God was destroyed, led Israel far astray. At the very time when they should have been praising God and magnifying the name of the Lord, talking of his goodness, telling of his power, they were found in unbelief, and full of murmuring and complaint. The deceiver was seeking through every means possible to sow discord among them, to create envy and hatred in their hearts against Moses, and to stir up rebellion against God, and by listening to the voice of the great deceiver they were led into affliction, trial, and destruction.

When Jesus came as a man to our world, Satan had led the Jews into the practice of a religion that pleased the powers of darkness. The professed people of God had departed from God, and were following another leader. Through their own perversity, they were going on to destruction; but Christ came to dispute the authority of Satan. He was met on every hand by the temptation of the enemy, who sought to appear not as a fallen, evil angel, but as an exalted, loyal angel. He sought to veil his true character of the deceiver, the falsifier, the apostate, the accuser of the brethren, and the murderer, and to present himself as one who had the honor of God at heart. But the life of Christ was made one long scene of conflict. Satan stirred up the evil hearts of men, and set envy and prejudice at work against the Son of God, the Saviour of the world. He caused men to question and to doubt the word, works, and mission of Christ.

Although the Jews had long waited for the coming of the Messiah, yet when he came, they would not believe on him. They followed Christ from place to place, in order that, if possible, they might catch some word from his lips to misstate, misconstrue, and publish abroad, giving it a meaning that had neither been expressed nor intended. Thus the way of Christ was hedged up by men who claimed to be just and holy men. They were suspicious of Christ because his teaching did not agree with their preconceived ideas and opinions, and if they acknowledged Christ to be right, at the same time they acknowledged themselves to be in the wrong. The work of Christ testified to his divine mission and character, and marked him out as the light of the world. He bore the divine credentials, but, filled with self-righteousness, they would not permit themselves to believe in his heavenly authority. Blinded by prejudice, they could not discern his true character. They turned from the voice of the true Shepherd, and listened to the suggestions of the enemy of all righteousness.

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?" They made high professions of godliness, and claimed to be advanced in knowledge, and because 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.

Christ was one with the Father, on a level with the eternal throne, and the glory of God fell directly upon him, and was reflected to the world in the luster of the greatness of the character of the Son of God. His voice came with the authority of the living oracles, as from one who reigned in the midst of the central glory; yet those for whom he was laboring, in order that he might save them from eternal ruin, did not know his voice or believe his word. The enemy was at work upon human hearts in the days of Christ, in order that he might keep the light from the people. Many of the wise men who listened to the teachings of Christ, were convinced that the power of God was with him, but they would not accept him as the Messiah. With a great show of prudence they guarded the people, lest they should be led astray, and cautioned them not to be hasty in receiving the new doctrines that were taught by this new Teacher; for his theories and practices were at variance with the doctrines that they had received from the fathers. They said to the people: You are in danger of being deceived. Do not commit yourselves to these new doctrines, for if this man is the Christ, he will give some remarkable evidence of divine character. In this way Satan led men who might have been a power for Christ, to work on the enemy's side in the controversy, and to become agents whereby he instilled into the hearts of the people questioning, suspicion, doubt, and hatred. Although many of the priests and rulers believed on him, they delayed in acknowledging him, for fear of being put out of their positions.

The leaders of the people were ever watching for an excuse for their attitude of unbelief, and when he wrought his most convincing miracles, were ready to catch up anything that would appear like an objection to his divine claims.

When Jesus had healed the palsied man, he had said to him, "Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house."

In the miracle which Christ had wrought, he had changed the man's heart, and had renewed him in mind and body, thus demonstrating to the Pharisees the fact that he had power to forgive sins, and to bring righteousness and peace to the sinner. Yet the

Pharisees saw in his words of divine power, a matter for unbelief and accusation. Conscious of his high integrity and authority as the Son of God, his words had amazing power, and even as he descended step by step in the path of humiliation on the way to Gethsemane and the cross, his words were such as commanded the respect of men and caused them to exclaim, "Never man spake like this man." With what authority he rebuked the sins of men in high authority! Truth was to him truth, and it never suffered at his hands. To him truth was a living reality, for he was the Author of truth. "To this end," he says, "was I born, and for this cause came I into the world, that I should bear witness unto the truth." The truth came from his lips with the freshness of a new revelation. He exalted the truth always. But men did not love the truth, they loved darkness rather than light, because their deeds were evil. They did not desire to be told of their errors and sins, to be reproved and corrected. The hearts of those whom he longed to save were determined to resist him.

Jesus saw that, however deeply rooted were the principles that were set in opposition to the principles he proclaimed, yet they were delusion and falsehood, and had originated in the enemy of all righteousness. Jesus said to the people, "Every one that is of the truth heareth my voice." Christ was the embodiment of truth and holiness. He it was who had stood in the councils of God, and dwelt in the innermost sanctuary of the Eternal. He knew whereof he spoke. He was presenting to them the truth of the highest order, revealing to men the infinite mind, giving to men the words of eternal life. He was revealing to them the character of the Father, but the men who stood high in knowledge and position, who claimed to possess superior spiritual understanding, failed to comprehend the knowledge that Jesus came to impart. They failed to grasp with their human understanding that which had been from everlasting, and was known to the Father and to the Son. Spiritual things are spiritually discerned, and, lacking the Spirit of God, they were left in the blindness of darkness. Refusing the light of heaven, "because that, when they knew God, they glorified him not as God, neither were thankful," they "became vain in their imaginations, and their foolish heart was darkened."

May 2, 1895

What Atmosphere Surrounds the Soul?

"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."

It is of the greatest importance to us that we surround the soul with the atmosphere of faith. Every day we are deciding our own eternal destiny in harmony with the atmosphere that surrounds the soul. We are individually accountable for the influence that we exert, and consequences that we do not see will result from our words and actions. If God would have saved Sodom for the sake of ten righteous persons, what would be the influence for good that might go out as a result of the faithfulness of the people of God, if every one who professed the name of Christ were also clothed with his righteousness! If God could tell the abode, and designate the trade, of Simon the tanner, and definitely direct the centurion as to how he would find him living by the seaside, he also knows us by name, knows what is our trade or business, where we live, and what are our experiences. He knows whether we are clearing the King's highway from all rubbish and hindrance, so that he can beckon our souls onward and upward, or whether we are filling the path with rubbish and blocking up our own way, and placing stumbling blocks in the way of sinners, to hinder the salvation of precious souls for whom Christ died.

We need a more heavenly atmosphere to surround our souls. We need to have our lips touched with a live coal from off the altar. We need to hear the word from Christ, "Be thou clean." If we have scattered darkness, if we have accumulated rubbish, and hoarded doubts, if we have planted seeds of doubt and discouragement in the minds of others, may God help us to see our sin. We cannot afford to drop a single word of doubt; for it will germinate and grow, and bring forth a bitter harvest. We should take heed to the exhortation, "Be ye holy in all manner of conversation." One seed of doubt sown, and it is beyond the power of men to kill it. God alone can pluck it from the soul. Our words are an indication of what is in the heart. Jesus says: "Out of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is our duty to encourage faith, to talk faith, that we may have faith. If we talk doubt, and encourage doubt, we shall have abundant doubt; for Satan will help us in this kind of work. We need sanctified hearts and sanctified lips; we need to breathe in the rich, bracing atmosphere that comes from the heavenly Canaan. We need to be filled with all the fullness of God. We shall then have life, power, grace, and salvation.

How shall we obtain these great blessings? Christ has died that we might receive them by faith in his name, for he has freely offered us life and light. Then why should we persist in driving pegs on which to hang gloomy scenes of doubt? Why should we fill the chambers of the mind with the shadows of unbelief? Why not let the bright beams of the Sun of Righteousness shine into the heart and mind, and dispel the gloom and the shadows that Satan would bring upon the soul? Turn to the light, to Jesus, the precious Saviour. Instead of beholding the flaws and defects of some human being, why not contemplate the matchless charms of Him who is the chiefest among ten thousand, and the one altogether lovely? We need not make any human being our pattern; for God has given us a perfect example in the life and character of his only-begotten Son, and by beholding him we shall become changed into his image. Look upon Him whose throne is high and lifted up, the train of whose glory fills the temple.

The garden of the promises of God has been presented before us, and by the precious promises of God we are to lay hold on faith, hope, and love. Through these graces the church may shine forth in the righteousness of Christ. Living faith grasps the hand of divine power, and faith is an anchor to the soul both sure and steadfast, entering into that which is within the veil. John says, "This is the victory that overcometh the world, even our faith." He describes the great multitude who shall stand before God as overcomers, and says, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." The palms signify that they have gained the victory, and the white robes that they have been clothed with the righteousness of Christ. Thank God that a fountain has been opened to wash our robes of character, and make them as white as snow. And they "cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out

of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Are you filled with sorrow today? Fasten your eyes on the Sun of Righteousness. Do not try to adjust all the difficulties, but turn your face to the light, to the throne of God. What will you see there?--The rainbow of the covenant, the living promise of God. Beneath it is the mercy seat, and whosoever avails himself of the provisions of mercy that have been made, and appropriates the merits of the life and death of Christ, has in the rainbow of the covenant a blessed assurance of acceptance with the Father as long as the throne of God endures. Faith is what you need. Do not let faith waver. Fight the good fight of faith, and lay hold on eternal life. It will be a severe fight, but fight it at any cost; for the promises of God are yea and amen in Christ Jesus. Put your hand in the hand of Christ. There are difficulties to be overcome, but angels that excel in strength will cooperate with the people of God. Face Zion, press your way to the city of solemnities. A glorious crown, a robe woven in the loom of heaven, awaits the overcomer. Though Satan would cast his hellish shadow athwart your pathway, and seek to hide the mystic ladder from your view that stretches from earth to the throne of God, on which ascend and descend the angels who are ministering spirits to those who shall be heirs of salvation, yet press your way upward, plant your feet on one round after another, and advance to the throne of the Infinite.

May 16, 1895

The Whole Duty of Man

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The record of every life is written in the books of heaven. Every sin that has been committed is there registered. Every regret for sin, every tear of repentance, every confession of guilt, and the forsaking of every darling sin, is also recorded. When the judgment shall sit and the books are opened, every case will have to stand the test of the law of God. God has a law by which he governs intelligences both in heaven and in earth. Jehovah is the supreme Governor of nations, and no greater or more fatal deception could take hold on human minds than that which leads men to declare that the law of God has been abolished. Were this so there could be no judgment; for there would be no rule by which character could be tested, and actions weighed. But we read that the judgment is to sit, and that the books are to be opened, and that every man is to be rewarded according as his works have been. If God has no moral standard by which to measure character, there can be no judgment, no reward.

But, according to the unerring word of God, every man will be judged and rewarded according as his works have been, and we are admonished to so speak and to so do as "they that shall be judged by the law of liberty." When sin has been repented of, confessed, and forsaken, then pardon is written against the sinner's name; but his sins are not blotted out until after the investigative judgment. No finite being can tell how his case stands in the sight of Him whose eyes are like a flame of fire, who says: "I know thy works.... I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent."

Those who presume to think that the law of God has been done away, and that it no longer exists, have set up an imperfect standard of their own. Measuring themselves by their own finite standard, they pronounce themselves pure and perfect. Satan has just such a standard, by which he declares that he is righteous; but these false standards cannot compare with God's unerring standard of righteousness. No one who has an appreciation of the verity of the law of God will claim an exalted character for himself. Our true position, and the only one in which there is any safety, is that of repentance

and confession of sins before God. Feeling that we are sinners, we shall have faith in our Lord Jesus Christ, who alone is able to pardon transgression, and impute unto us righteousness. When the times of refreshing shall come from the presence of the Lord, then the sins of the repentant soul who received the grace of Christ and has overcome through the blood of the Lamb, will be removed from the records of heaven, and will be placed upon Satan, the scapegoat, the originator of sin, and be remembered no more against him forever. The sins of the overcomers will be blotted out of the books of record, but their names will be retained on the book of life. The True Witness says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." When the conflict of life is ended, when the armor is laid off at the feet of Jesus, when the saints of God are glorified, then and then only will it be safe to claim that we are saved and sinless. True sanctification will not lead any human being to pronounce himself holy, sinless, and perfect. Let the Lord proclaim the truth of your character.

John declares, "If we say that we have not sinned, we make him a liar, and his word is not in us." But we are to accept the precious promise that, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We shall make manifest by our works as to whether or not we have personal faith in Christ as our Saviour; for it is by the righteousness of Christ that we are sanctified. We are day by day to study the lessons of Christ, and grow up into him in all things. If we follow on to know the Lord, we shall know that his goings forth are prepared as the morning. He is perfecting Christian character after the divine model, is growing in faith, in influence and power, and this work will progress in his character until faith is lost in sight, and grace in glory. The righteousness of Christ is imputed to the obedient soul, and the peace of Christ is an abiding principle in the heart.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." There is no quality in law to save the transgressor of the law. The law can condemn, but it cannot pardon, therefore the transgressor would have been left to perish in his wretchedness if a plan had not been devised for his salvation. Jesus Christ alone was able to save fallen man. He became man's surety and substitute. He became man's advocate to plead his case before the Father. It was for our sake that he condescended to become man. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Christ became the comfort and hope of the fallen race. Our Saviour is the Son of man as well as the Son of God. He took humanity upon him, and presented a model for humanity in his pure and perfect character. "He did no sin, neither was guile found in his mouth." His life was as

complete as a pattern, as his death was complete as a sacrifice. He was tempted in all points like as we are, therefore he knows how to succor those that are tempted.

It should be to us a cause of continual gratitude and rejoicing that Jesus knows our weakness and is acquainted with our temptations. We are too much in the habit of thinking that the Son of God was a being so entirely exalted above us that it is an impossibility for him to enter into our trials and temptations, and that he can have no sympathy with us in our weakness and frailties. This is because we do not take in the fact of his oneness with humanity. He took upon him the likeness of sinful flesh, and was made in all points like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. He has engaged himself to save every son and daughter of Adam who will consent to be saved in God's appointed way.

While we are admonished to obedience, we are not to think that we can merit salvation by our good works. Salvation is the free gift of God, and it is to be received by faith. It is provided for the repentant soul by Christ through the great plan of redemption. But the proof of our love to him, the evidence of our faith, will be found in our obedience to God's holy law. Our Saviour says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Christ enjoins upon us the keeping of the commandments because he knows that in keeping them there is great reward, the revealing of a character after the divine similitude.

We must not dishonor God by unbelief in Christ as our Mediator; for he is fully able to save unto the uttermost all that come unto God by him. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we know that we know him, if we keep his commandments." Christ made it possible for fallen man to keep the commandments of God, for he will lift from the degradation of sin every fallen soul who will lay hold of the promises of God by faith, and comply with the conditions of salvation. The humanity of Christ is a marvel to the heavenly angels who are with him in the heavenly courts, and know the infinite price he paid for the redemption of man. They marvel at his grace given to the fallen race, so that, by becoming partakers of the divine nature, they may keep the law of Jehovah. These wonderful mysteries angels desire to look into.

May 23, 1895

Thoughts on the First Epistle of John

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."

John, the writer of these words, by the providence of God was spared till old age came upon him. He had been a disciple of Christ from the beginning of his ministry, he had listened to the teaching of Christ, and had witnessed his miracles. He had followed him through the different stages of his missionary work on earth, and had seen his agony in Gethsemane, his betrayal, trial, rejection, condemnation, his suffering and death on Calvary's cross. He had looked upon him after his resurrection, and had witnessed his ascension, and he had a message to repeat everywhere that was present truth to the world then, and will be present truth as long as the world shall stand. John declared to the people that which he had seen and heard, that which his hands had handled of the word of God.

The Lord Jesus appeared to John and showed him what he should write to the people, unfolding to them what should come to pass hereafter, and the messages which John wrote in ages past are now present truth for the world. In his providence, God has spared the lives of some who, like John, can witness to the force of the messages that apply to our own time; for they have had an experience from the first in the fulfillment of God's prophetic word, and have experienced the power of God in the establishment and the promulgation of the messages of warning for this time. They can tell of the wonderful way in which the Lord has revealed truth, and, like John, can bear witness to that which they have seen and heard and handled of the word of God.

The mighty dealings of God with his people in the past are to be rehearsed for the benefit and blessing of those who follow in the faith, and through the word of God see Jesus, their High Priest in the sanctuary in heaven. The messages of John had a great influence in setting forth the fact that Jesus was the Messiah, the Redeemer of the world. No one could doubt the sincerity of John, and the messages from his lips had great power in turning many to the faith of Jesus Christ. The truths stated by John were

the very message that the Lord would have him bear; but the Jews who rejected the truth were greatly annoyed at his testimony, and they thought that as long as John kept ringing his testimony in the ears of the people that Jesus was the Messiah, they should prevail nothing against those who had faith in Jesus whom they had crucified. Many were continually turning from their unbelief, and accepting Christ as the Messiah, and the enemies of truth declared that the testimony of John must be silenced in order that the miracles and mission of Jesus might be forgotten. They hoped to put John to death upon the false accusations of his enemies; but the Lord had his faithful witness preserved from death. Though imprisoned on the isle of Patmos for the word of God and the testimony of Jesus Christ, he did not cease to bear witness to the truth. His was a message of joy, proclaiming the fact that Christ was not in the tomb, but was a risen Saviour who had ascended on high, and was interceding for his people until he should return again to take them unto himself.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Those who are doers of the words of Christ will walk in the light as Christ is in the light. The loyal heart will pattern after the example of him who pleased not himself. Christ's followers will not choose to do one duty, and pass over another because it is distasteful. God sends light to his people, but if they refuse to walk in the light, they will not receive a blessing. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Those who walk in the light of Christ reject no message of truth, and the fruit of their acceptance of truth is unity among themselves. Christ is their center, Christ is to them the way, the truth, and the life. But those who simply cry, "Christ, Christ," and do not accept the words of Christ, are not partakers of his divine nature, and do not eat of his flesh, or drink of his blood. Those who live by every word that proceedeth out of the mouth of God will not, cannot, be at variance; for they are like the many branches that are united to one stock. This is the unity that will exist among those in whose hearts Christ is formed, the hope of glory. Those who are united with Christ will have respect unto all God's commandments, and will accept the light that shines upon their pathway.

If we are doers of the word of God, we shall be followers of Christ, and our lives will be characterized by holiness in aim, holiness in aspiration, holiness in action, which is progressive sanctification. We shall have Christlike sympathy for all souls, both saints and sinners; but with this experience there will be no vain boasting of our sinlessness.

We shall rather speak in the language of Paul, and say: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you."

Paul was of the number who had left positions of honor, set aside worldly inducements, and gone from his friends in order that he might do the will of God. He would not allow any worldly attraction to influence him; but he made it the purpose of his life to follow Jesus, and pressed and urged his way against every obstacle in order that he might reach the mark for the prize of his high calling in Christ Jesus. But if there was any one who could hope to be justified in claiming perfection of character, it was Paul; but we hear from his lips no presumptuous boasting. He says rather that he does not count himself as one that has attained, but only as one who is following after, pressing on toward the mark for the prize of his high calling in God through Christ Jesus. Christ arrested him in his blind course of self-righteousness, when he was persecuting the saints of God, and turned him from a life of sin in ignorance to a life of faithfulness, in order that through divine grace he might be cleansed and sanctified, and wear at last the conqueror's crown.

The attitude of Paul is the attitude to be taken by every one of the followers of Christ; for we are ever to be urging our way, striving lawfully for the crown of immortality. Not one may claim to be perfect. Let the recording angels write the history of the holy struggles and conflicts of the people of God, let them record their prayers and tears; but let not God be dishonored by the proclamation from human lips, declaring, "I am sinless. I am holy." Sanctified lips will never give utterance to such presumptuous words. Paul had been caught up to the third heaven, and had seen and heard things that could not be uttered, and yet his modest statement is, "Not as though I had already attained, either were already perfect; but I follow after." Let the angels of heaven write of Paul's victories in fighting the good fight of faith. Let heaven rejoice in his steadfast tread heavenward, keeping the prize in view for which he counts every other consideration as dross. Let the angels of heaven rejoice to tell his triumphs, but let Paul utter no vain praise of himself in making a boast of his attainments.

Let those who feel inclined to make a high profession of holiness, look into the mirror of God's law, which discovers to us the defects of our character. Those who see the far-reaching claims of the law of God, those who realize that it is a discernor of the thoughts

and intents of the heart, will not presume to make the boast of sinlessness, and venture to declare, "I am perfect, I am holy." "If we," John says, not separating himself from his brethren, "say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make him a liar, and his word is not in us." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

May 30, 1895

Christ Our Complete Salvation

The character of the Lord Jesus Christ is to be reproduced in those who believe in him as their personal Saviour. They will be "rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Our acceptance with God is not upon the ground of our good works, but our reward will be according to our works. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"The carnal [or natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Human nature could not keep the law, even if it would. Apart from Christ, without union with him, we can do nothing. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The law requires us to present to God a holy character. It demands of men today just what it demanded of Adam in Eden,--perfect obedience, perfect harmony with all its precepts in all relations of life, under all circumstances and conditions. No unholy thought can be tolerated, no unlovely action can be justified. As the law requires that which no man of himself can render, the human family are found guilty before the great moral standard, and it is not in the province of law to pardon the transgressor of law. The standard of the law cannot be lowered to meet man in his fallen condition. No compromise can be made with the sinner to take less than the full requirement of the law. The law cannot acquit the guilty, it cannot cleanse the sinner, or give power to the transgressor to raise himself into a purer, holier atmosphere. Standing before a holy, good, and just law, and finding ourselves condemned because of transgression, we may well cry out, What shall we do to be saved?

There is but one way of escape for the sinner. There is but one agency whereby he may be cleansed from sin. He must accept the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. The shed blood of Christ cleanseth us from all sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"--not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and

in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.

John said, "We have seen, and do testify that the Father sent the Son to be the Saviour of the world." The Son of God took upon him human nature,--"the Word was made flesh, and dwelt among us." "God was manifest in the flesh." The union of divinity with humanity brings to the fallen race a value which we scarcely comprehend. The human and the divine were united in Christ, in order that he might represent those who should believe in him. He took our nature, and passed through our experiences, and as our representative he assumed our responsibilities. The sins of men were charged to Christ, and, innocent though he was, he engaged to suffer for the guilty, that through faith in him the world might be saved. "We were reconciled to God by the death of his Son." Christ reconciled the world unto himself, not imputing their trespasses unto them. O, what compassion and love are here revealed! How is humanity exalted through the merits of Christ! His sacrifice was ample and complete. The Holy One died instead of the unholy. He clothed himself in our filthy garments, that we might wear the spotless robe of his righteousness, which was woven in the loom of heaven. He paid the whole debt for all who would believe in him as their personal Saviour. His blood cleanseth from all sin and purifieth from all unrighteousness. In him, through him alone, we have forgiveness of sins. Through faith in his blood we have justification in the sight of God.

It will avail nothing for us to do penance, to afflict the body for the sin of the soul, or to flatter ourselves that by our good works we shall merit or purchase an inheritance among the saints. When the question was asked Christ, "What shall we do that we might work the works of God?" he answered, "This is the work of God, that ye believe on him whom he hath sent." We are not to do something in order to purchase our entrance into heaven; for the Lord gives us heaven through the merit of Jesus Christ, and not through any merit of our own. Good works are the result of faith and love; for, conscious of the debt of love and gratitude which we owe to God for the infinite sacrifice made in our behalf, we show forth the praises of him who hath called us out of darkness into his marvelous light. Every one is under bonds to God to manifest obedience to all his commandments, relying fully on the righteousness of Christ for his acceptance with God. Accepting the grace of Christ, we are to live to the honor and glory of God, keeping the commandments at any sacrifice to ourselves. "There is none other name under heaven given among men, whereby we must be saved."

The atonement of Christ was not made in order to induce God to love those whom he otherwise hated; it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in

the sight of a fallen race. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We are not to entertain the idea that God loves us because Christ has died for us, but that he so loved us that he gave his only-begotten Son to die for us. The death of Christ was expedient in order that mercy might reach us with its full pardoning power, and at the same time that justice might be satisfied in the righteous substitute. The glory of God was revealed in the rich mercy that he poured out upon a race of rebels, who through repentance and faith might be pardoned through the merits of Christ, for God will by no means clear the guilty who refuse to acknowledge the merit of a crucified and risen Saviour. It is only through faith in Christ that sinners may have the righteousness of Christ imputed unto them, and that they may be "made the righteousness of God in him." Our sins were laid on Christ, punished in Christ, put away by Christ, in order that his righteousness might be imputed to us, who walk not after the flesh, but after the Spirit. Although sin was charged to his account on our behalf, yet he remained perfectly sinless.

O, what a history we have in the life and death, resurrection and exaltation of Christ! He was the incarnate God, the Lord of life and glory; yet for our sakes he was delivered into the hands of wicked men. Satan and the whole confederacy of evil men and evil angels raged around him, and he suffered that which would have been insupportable to any human being. His life was one of utter self-denial and self-sacrifice, full of achievements of divine mercy, goodness, and power. Disease fled at his touch, the blind saw, the deaf heard, demons were cast out, the dead were raised. The tempest-tossed waters were stilled at his command, and as he hung upon the cross, nature gave signs that she sympathized with her dying Author. The earth reeled and heaved beneath the feet of men; the sun clothed itself in sackcloth. When the mighty angel descended from heaven, parting the darkness from his track, the Roman guard fell as dead men before the resplendent glory, and Christ in his Godhead shone forth as he burst from the tomb, and rose triumphant over death and the grave. The disciples understood, when they saw him arisen from the dead, what he meant when he said, "Destroy this temple, and in three days I will raise it up."

Shall our faith ever falter again? What stronger evidence could God have given us that Jesus is the Son of God? What greater evidence could be given of the power and coming of our Lord Jesus Christ than that which has been given by those who were eyewitnesses of his Majesty? Will those who claim to believe in Christ as a personal Saviour, dishonor God by doubting that he to whose guardianship they have committed their souls will keep that which has been committed to his trust against that day? Jesus is a risen Saviour. He came forth from the grave to vindicate his previous claims, to confirm the faith of his followers, to establish the truth of his Godhead before men, to

make doubly sure the assurance that whosoever believeth in him should not perish, but have everlasting life.

June 6, 1895

Comforting Thoughts

Last Sabbath, July 28, my son, W. C. White, and myself, drove to Kellyville, to speak to the church, by special request. There was a person acquainted with our faith, but who was not one with us, who said he would come to the meeting to hear one of our ministers speak. We were the only ones who could respond to the request. We were glad to see in the assembly, besides this interested person, the family of Brother Radcliff, from Castle Hill, who had come ten miles to the meeting. We had a very precious season, for the promise of the Saviour was fulfilled, "Where two or three are gathered together in my name, there am I in the midst." When Jesus meets with his people, his blessing rests upon those who assemble for the purpose of worshipping God. We need to cherish and cultivate a spirit of true worship, a spirit of devotion, upon the Lord's holy, sanctified day. We should assemble together believing that we shall receive comfort and hope, light and peace, from Jesus Christ.

As we rode slowly up the hills, everything our eyes rested upon was peaceful and pleasant. In every direction we looked, the scenery was lovely. The orange and mandarin orchards displayed their golden fruit, and we remarked that the world is still beautiful and pleasant, although it has been marred by the wickedness of men.

I spoke from Matthew, the fifth chapter, and W. C. White followed me with a short discourse, after which we had a social meeting, when a number of testimonies were borne. We know that the Lord comforted those who were witnesses for Christ. The preaching service should generally be short, so that an opportunity may be given to those who love God to express their gratitude and adoration. Prayer and praise offered to God by his believing children honor and glorify his name. The company of believers may be few in number, but they have been taken by the Cleaver of truth as rough stones from the quarry of the world, and have been brought into God's workshop to be hewed and squared by ax and chisel, to be fitted up by test and trial for a place in God's heavenly temple, and they are very precious in the sight of the Lord. Though they are to be hewed and squared, and fitted and polished for the heavenly building, yet even in the rough, they are precious in the sight of God. The ax, and the hammer, and the chisel of trial and test, are in the hands of One who is skillful, and are used not to destroy, not to bring to nothingness, but to work out the perfection of every soul, so that, as precious stones, transformed and polished, the children of God may find their place in the building of God.

I would that every soul who sees the evidences of truth, would accept of Jesus Christ as his personal Saviour. Those who thus accept of Christ are looked upon by God, not as they are in Adam, but as they are in Jesus Christ, as the sons and daughters of God. The Lord will no more cast off the humblest, lowliest believer in Jesus than he will demolish his throne. We are accepted in the Beloved. We are members of the royal family, children of the heavenly King, heirs of God, and joint heirs with Jesus Christ.

The church of God upon the earth are one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God in spirit and truth and in the beauty of holiness. In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving that come from the church below are taken up in the heavenly anthem, and praise and rejoicing resound through the heavenly court because Christ has not died in vain for the fallen sons of Adam. While angels drink from the fountain head, the saints on earth drink of the pure stream flowing from the throne of God, making glad the city of God. O that we could all realize the nearness of heaven to earth! When the earth-born children know it not, they have the angels of light as their companions; for the heavenly messengers are sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives, seeking to win and draw him to Christ.

The angels never leave the tempted ones a prey to the enemy, who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit to their eternal ruin, men are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below are the angels of God, listening to the thanksgiving, the praise, the supplication that is offered by the people of God in testimonies, songs, and prayers. Let them remember that their praises are supplemented by the choirs of the angelic host above.

As we journeyed homeward, my mind was called out in contemplation of these precious themes, and I was filled with an intense longing to pass along some of these precious thoughts to my brethren and sisters. O that with pen and voice I could represent the privileges of the children of God as they really exist! O that we who are pilgrims and strangers in this foreign country, seeking a better country, even a heavenly, might comprehend Christ, the way, the truth, and the life! He says, "No man cometh unto the Father but by me." The path he has marked out is so plain and distinct that the veriest sinner, loaded with guilt, need not miss his way. Not one trembling seeker need to fail of finding the true path, and of walking in pure and holy light; for Jesus leads the way. The path is so narrow, so holy, that sin cannot be tolerated therein, yet access to the path

has been made for all, and not one desponding, doubting, trembling soul needs to say, "God cares naught for me." Every soul is precious in his sight; "for God so loved the world," even in its blackness and disobedience, even with the heavy shadow of sin and Satan upon it, "that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When Satan was triumphing as the prince of the world, when he claimed the world as his kingdom, when we were all marred and corrupted with sin, God sent his messenger from heaven, even his only-begotten Son, to proclaim to all the inhabitants of the world: I have found a ransom. I have made a way of escape for all the perishing. I have your emancipation papers provided for you, sealed by the Lord of heaven and earth. You may have freedom upon the condition of faith in Him who is able to save unto the uttermost all who come unto God by Him. A ransom has been provided at infinite cost, and it is not because there is any flaw in the title which has been purchased for lost souls that they do not accept it. It is not because the mercy, the grace, the love of the Father and the Son are not ample, and have not been freely bestowed, that they do not rejoice in pardoning love, but it is because of their unbelief, because of their choice of the world, that they are not comforted with the grace of God. It is their love of disobedience, their pleasure in sin, their enjoyment of rebellion, that have blunted their perceptions until they fail to discern the things which make for their peace. If they are lost, it will be because they will not come unto Christ that they might have life.

God waits to bestow the blessing of forgiveness of sins, of pardon for iniquity, of the gift of righteousness, upon all who will believe in his love and accept of his salvation. Christ is ready to say to the repenting sinner: "Take away the filthy garments from him.... Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments." "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." Christ is the connecting link between God and man. The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. The blood of Jesus Christ cleanseth us from all sin. Norfolk Villa, Granville, N. S. W., July 30, 1894.

June 13, 1895

The Usurper's Authority Disputed

After his defection in heaven, the Lord declares of Satan that he abode not in the truth. After his sin, he became a rebel, an avowed antagonist of God, and for the purpose of working out his rebellion, he established an infernal empire, and unfurled the standard of rebellion, rallying around him the powers of evil. Satan worked upon such principles as would conform those who sympathized with him to his own corrupt standard, and would assimilate them with his own Satanic nature. It was his determined purpose to efface from man the image of God, and stamp upon the souls of his subjects his own image and superscription. He employed in his work the most deceptive methods, and was successful in leading men to cooperate with him in rebellion against God. Christ gives to him the title of "the father of lies," "the accuser of the brethren," "a murderer from the beginning." By his bewitching power he instilled into man the same spirit of opposition and hatred of God as he himself had, and set up his throne as the rallying point for the confederacy of wickedness.

Satan claims the world as his kingdom, and counts as his subjects those who unite with him in opposition to the God of heaven, because they have chosen him as their ruler. He is unable to dethrone Jehovah; but he exalts himself as the ruler of this world, and plants his throne between the soul who would worship toward heaven, and the divine being Jehovah, who alone is worthy of all honor, glory, and praise, to whom alone belong all power, dominion, and might. Satan arranges his plans in such a way as to intercept the worship due to God, and to transfer to himself the adoration due to God alone. But the Lord did not leave the fallen race to the mercy of the devices of the enemy. He selected a people for himself, and gave directions for the erection of a temple for the benefit of those who would be his true worshipers, in order that the presence and the name of the Lord might not be forgotten in the earth. This temple of the true God was to stand as a protest against the usurpation of the enemy, a testimony to the fact that there is a living and true God, a proclamation of the character of Jehovah, and his right to the supreme regard of men. Satan was stirred with enmity toward the worshipers of God, and determined to seduce this people into idolatry, and cause the name of God to be blotted from the earth.

Satan determined to sit upon the throne of God in the earth, to sit in the temple of God, showing himself to be God. For ages he seemed to rule as though the world was entirely his own, and his assumption to supreme authority seemed undisputed. The powers of hell seemed to hold men under their control, and Satan revealed his hellish principles in

taking possession of the human body, and plunging his subjects into misery and crime. To all appearances the world had become his subjects, with the exception of a small minority who dared to withstand his power and to dispute his authority. Through his agents he invented instruments of torture, and put his victims to cruel suffering, and then he charged his own attributes upon God, and indicted the law of God as the cause of men's misery. Temptation became a science in his hands, and men were educated to be sinners. The confederacies of evil were numerous, and every demon power had a part to act in carrying out the plottings of evil, and every worker was to be ready to spring into action to do his assigned work at an instant's notice. Could the curtain have been withdrawn so that men could have seen what measures were being taken to gain access to the human soul, could they have realized how successful the demoniacal plottings were to prove, they could have stood back with horror, and would have broken with Satan without delay.

But though men failed to see the deep plottings of the enemy of God and men, these plottings were not hidden from the hosts of heaven. They were known to God, and a way of escape was provided for all who would believe in the plan of salvation, devised from the foundation of the world. Jesus came to our world to oppose the usurper, and Christ was the object of Satan's hate. Christ was the rightful sovereign of the world, and Satan proposed to seduce him from his loyalty to the law of God. He led him into the wilderness of temptation, and tempted Christ, saying that if Jesus would bow down and worship him he would make him the king of the world. He declared: "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." But Christ had come to the world to dispute the assumed authority of Satan, and to overthrow his claims to the kingdom of this world. "And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Christ came to reveal to the world, in the sight of heavenly intelligences, the true character of the Father, and to present his claims to the sovereignty of the universe. Jesus represented the character of the Father in a way to disprove the lying representations of the enemy, for the Son of God revealed the Father as a being full of mercy, compassion, goodness, truth, and love. Far from casting off the fallen sons of Adam, Jesus had come to take upon himself their guilt, woe, and misery, and to suffer the penalty of the law which man had transgressed. In him dwelt all the fullness of the Godhead bodily. He was the express image of his Father's person, the brightness of his glory.

Christ was the way, the truth, and the life. He came down from the royal courts of

heaven, and appeared in untarnished glory, in perfection of beauty, in holiness of character, the chiefest among ten thousand, and the One altogether lovely. So unblemished was he that he could say, "Satan cometh, and hath nothing in me."

But though no taint of evil could be found in the Son of God, though no flaw could be detected, though men could find no fault in him, yet, controlled by the Satanic hate of their leader, men rose up against the Prince of life, and with demoniacal fury they cried, "Away with him, away with him, crucify him." When Pilate brought forth Jesus and Barabbas, and asked, "Whether of the twain will ye that I release unto you? they said, Barabbas." They preferred a robber and a murderer to the Son of God, and when asked what should be done with Jesus, they cried, "Let him be crucified." But the great object for which Christ had come to the earth was not defeated by his death and suffering. Though he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, yet he revealed the love of God for a fallen world; for "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

June 20, 1895

"Purifieth Himself"

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The heritage of the people of God is discerned through faith in the word of God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Through faith the children of God obtain a knowledge of Christ, and cherish the hope of his appearing to judge the world in righteousness, until it becomes a glorious expectation; for they shall then see him as he is, and be made like him, and ever be with the Lord. The sleeping saints shall then be called forth from their graves to a glorious immortality. When the day of deliverance shall come, then shall ye return, and discern between him that serveth God and him that serveth him not. When Christ shall come, it will be to be admired of all those that believe, and the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

Those who are looking for the revelation of Christ in the clouds of heaven with power and great glory, as King of kings and Lord of lords, in life and character will seek to represent him to the world. "And every man that hath this hope in him purifieth himself, even as He is pure." They will hate sin and iniquity, even as Christ hated sin. They will keep the commandments of God, as Christ kept his Father's commandments. They will realize that it is not enough to acquiesce in the doctrines of truth, but that the truth must be applied to the heart, practiced in the life, in order that the followers of Christ be one with him, and that men may be as pure in their sphere as God is in his sphere. There have been men in every generation who have claimed to be the sons of God, who paid tithes of mint and anise and cummin, and yet who led a godless life; for they neglected the weightier matters of the law,--mercy, justice, and the love of God. There are today many who are in a similar deception; for while bearing an appearance of great sanctity, they are not doers of the word of God. What can be done to open the eyes of these self-deluded souls, except to set before them an example of true piety, and be ourselves not hearers only, but doers of the commandments of the Lord, thus reflecting the light of purity of character upon their pathway?

The sons of God will not be like the worldling; for the truth received in the heart, will be the means of purifying the soul, and of transforming the character, and of making its receiver like-minded with God. Unless a man becomes like-minded with God, he is still in his natural depravity. If Christ is in the heart, he will appear in the home, in the workshop, in the market place, in the church. The power of the truth will be felt in

elevating, ennobling the mind, and softening and subduing the heart, bringing the whole man into harmony with God. He who is transformed by the truth will shed a light upon the world. He that hath the hope of Christ in him will purify himself even as He is pure. The hope of Christ's appearing is a large hope, a far-reaching hope. It is the hope of seeing the King in his beauty, and of being made like him.

When Christ shall come, the earth will tremble before him, and the heavens will be rolled together as a scroll, and every mountain and every island will be moved out of its place. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." In view of the great day of God, we can see that our only safety will be found in departing from all sin and iniquity. Those who continue in sin will be found among the condemned and perishing. John saw the fate of those who choose the path of transgression: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

A terrible doom awaits the sinner, and therefore it is necessary that we know what sin is, in order that we may escape from its power. John says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Here we have the true definition of sin; it is "the transgression of the law." How often the sinner is urged to leave his sins, and come to Jesus; but has the messenger who would lead him to Christ clearly pointed out the way? Has he clearly pointed out the fact that "sin is the transgression of the law," and that he must repent, and forsake the breaking of God's commandments? Christ will come to consume the false prophet, to sweep away the hosts of apostasy, to take vengeance on them that know not God, and that obey not the gospel of God; and it is of the highest importance to each one of us that we know the conditions by which we shall escape the sinner's doom. It is of the greatest moment that we understand the nature of our fall and the consequences of transgression. Man's conscience has become hardened by sin, and his understanding darkened by transgression, and his judgment has become confused as to what is sin. He has become benumbed by the influence of iniquity, and it is essential that his conscience be aroused to understand that sin is the transgression of God's holy law. He who does not obey the commandments of God is a sinner in the sight of God.

"All have sinned, and come short of the glory of God," and for this reason the Lord has provided a remedy for sin: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." The true test of religious experience is here given. He that abideth in Christ is perfected in the love of God, and his purposes, thoughts, words, and actions are in harmony with the will of God expressed in the commandments of his law. There is nothing in the heart of the man who abides in Christ that is at war with any precept of God's law. Where the Spirit of Christ is in the heart, the character of Christ will be revealed, and there will be manifested gentleness under provocation, and patience under trial. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." Righteousness can be defined only by God's great moral standard, the Ten Commandments. There is no other rule by which to measure character. "He that committeth sin is of the devil; for the devil sinneth from the beginning." It was the refusal of Satan to obey the commandments of God that brought sin and apostasy into the universe. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Through the devices of the great apostate, man has been led to separate himself from God, and has yielded to the temptations of the adversary of God and man in committing sin and breaking the law of the Most High. God could not alter one jot or tittle of his holy law to meet man in his fallen condition; for this would reflect discredit upon the wisdom of God in making a law by which to govern heaven and earth. But God could give his only-begotten Son to become man's substitute and surety, to suffer the penalty that was merited by the transgressor, and to impart to the repentant soul his perfect righteousness. Christ became the sinless sacrifice for a guilty race, making men prisoners of hope, so that, through repentance toward God because they had broken his holy law, and through faith in Christ as their substitute, surety, and righteousness, they might be brought back to loyalty to God and to obedience to his holy law.

It was impossible for the sinner to keep the law of God, which was holy, just, and good; but this impossibility was removed by the impartation of the righteousness of Christ to the repenting, believing soul. The life and death of Christ in behalf of sinful man were for the purpose of restoring the sinner to God's favor, through imparting to him the righteousness that would meet the claims of the law, and find acceptance with the Father. But it is ever the purpose of Satan to make void the law of God, and to pervert the true meaning of the plan of salvation. Therefore he has originated the falsehood that the sacrifice of Christ on Calvary's cross was for the purpose of freeing men from the obligation of keeping the commandments of God. He has foisted upon the world the

deception that God has abolished his constitution, thrown away his moral standard, and made void his holy and perfect law. Had he done this, at what terrible expense would it have been to Heaven! Instead of proclaiming the abolition of the law, Calvary's cross proclaims in thunder tones its immutable and eternal character. Could the law have been abolished, and the government of heaven and earth and the unnumbered worlds of God maintained, Christ need not have died. The death of Christ was to forever settle the question of the validity of the law of Jehovah. Having suffered the full penalty for a guilty world, Jesus became the Mediator between God and man, to restore the repenting soul to favor with God by giving him grace to keep the law of the Most High. Christ came not to destroy the law or the prophets, but to fulfill them to the very letter. The atonement of Calvary vindicated the law of God as holy, just, and true, not only before the fallen world, but before Heaven and before worlds unfallen. Christ came to magnify the law and to make it honorable.

June 27, 1895

Christ's Object in Coming to the World

The great object that brought Christ to the earth was to reveal the Father. When Moses had desired a closer acquaintance with God, and had prayed, "I beseech thee, show me thy glory," the Lord had answered, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." The glory of the Lord is his character that was revealed to Moses; but how different is the representation of himself from that made by Satan, the father of lies!

But who that is not infinite can understand the infinite? Christ declares, "No man knoweth the Father but the Son, and he to whomsoever the Son shall reveal him." It is recorded of Epictetus that when his hearers said to him, "You have uttered many excellent things of God; but we cannot as yet understand what he is," he truly and nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God himself would cease to be what he is." The greatness of God cannot be measured or comprehended. And that doctrine that denies the absolute Godhead of Jesus Christ, denies also the Godhead of the Father; for no man knoweth the Son but the Father.

The mightiest created intelligence cannot grasp divinity. The principalities and powers of heaven are overwhelmed with the vastness of the theme of Christ's character and the mystery of the union of divinity and humanity. The most eloquent notes of cherubim and seraphim fail to describe him; but the angels of God delight to be in his presence. They rejoice in beholding his face, and hasten to obey his command, to fulfill their commission of love to those for whom Christ died.

The sufferings of Christ for the redemption of a fallen race were a necessity, and his exaltation is a part of the plan by which his chosen shall at last behold his full and inexpressible glory. Our Lord Jesus Christ could not have become the Redeemer unless he had first been the Sacrifice. How precious is it to contemplate the faithfulness of God to his promises! After his humiliation, suffering, and death, the Son of God steps back

to the position of his former glory, and is one with the Father in power and dominion. While on earth he lived a life of humiliation, toiling for the good of men. He suffered, he died, he triumphed over death and the grave, and was received up into glory. But before he takes his seat upon the throne with his Father, he prefers the request: "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." Jesus had represented the Father to his disciples, and before the throne of God he now represents his believing children, saying: "These have known that thou hast sent me." "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Jesus said, "I have declared unto them thy name, and will declare it." He had represented the Father's character to the world. When Philip had said unto him, "Show us the Father, and it sufficeth us," he had said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." The Father was one with Christ in all his sufferings, in all his humiliations. The Father's heart yearned over his Son; his love knew no variableness, neither shadow of turning. God looked upon his Son as the faithful servant of the everlasting covenant, and approved of the work he accomplished by his life of humiliation, toil, and suffering. He heard his expiring cry at the cross, as he went to the very depth of humiliation, and with his last breath exclaimed, "It is finished." God was pledged to raise his Son, in whom he was well pleased, to the very highest exaltation as the Redeemer of humanity, and to give him a name above every name. As a servant on the earth, his life had been one of toil and faithfulness; as sacrifice, he had died a death of shame and suffering, to make expiation for the human family, that whosoever believeth in him should not perish, but have everlasting life.

In the purity of his life he had revealed the Father, and the glory of God had beamed forth from his character. The perfection of the Father had been displayed before unfallen worlds, before heavenly intelligences, and to sinful men. In the mediatorial work of Christ, the love of God was revealed in its perfection to men and angels. Having overcome the temptation and borne the test in the wilderness, having overcome in our behalf, he bends his steps toward Calvary, and in the perfection of humanity he grasps the world, and in the fullness of his divinity he lays hold upon the throne of God, and proclaims the result of his terrible conflict with the enemy, exclaiming, "Now is the

prince of this world cast out," now is the last enemy destroyed. The usurper to the throne and kingdoms of the world is put to flight; his confederacy of evil is broken and scattered. With his human arm he encircles the race of Adam, and with his divine arm he grasps the throne of God, and unites finite man with the infinite God, and earth with heaven. He sees as a result of his victory a new heaven and a new earth, from which every trace of evil is removed, and where God is all in all to its righteous inhabitants.

July 4, 1895

Continue in the Son and in the Father

"Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Jesus has left us a warning upon this very point. He said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." "For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." John continues, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

These deceivers will come, and, while claiming to be doing a special work for God, while professing to have advanced piety, to be sanctified, to see visions, and to have dreams, they will be doing the work of the enemy, and be found breaking the commandments of God. We should be on our guard, and bring these pretenders to the test; "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Shall we take heed to the solemn warnings of Christ, of Paul, and of John upon this point, and not be deceived by the subtle devices of the enemy, for Christ has said that the signs and wonders wrought by these deceivers will be so great that if it were possible they shall deceive the very elect.

Of the elect, John writes: "But ye have an unction from the Holy One, and ye know all things." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Those who have heard the voice of God proclaiming his holy law on Mount Sinai, in the hearing of the people, know his voice, and when men claiming to be led by Christ, and professing to be entirely sanctified, assert that the law of God is abolished, and ridicule and make light of the great moral standard, and set at naught the testimony of prophets and apostles, we can confidently say that we hear not in their teachings the voice of the true Shepherd. The true Shepherd's voice has been heard, bearing a different testimony. Jesus says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called

great in the kingdom of heaven." The voice that magnifies the law of God we recognize as the voice of the true Shepherd; but we know that those who would make of no effect the commandments of God, are false shepherds, who would exalt tradition above the commandments of Jehovah.

John writes: "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." There are those who claim to have great light, who say that they have communication with the spirits of the dead, who deny the divinity of Christ, and in so doing deny the Father, whom Christ represented on earth. "Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also." The class which denies the Father and the Son is rapidly increasing in the world, and the name given to this class by the Bible is antichrist. There are many who have their names upon the church records, who claims to possess superior piety, and yet should Christ appear among them, they would rebuke the Son of God. There are men who profess to be ministers of the Gospel who are teaching heresy, and deceiving many, and leading thousands in the way of apostasy.

But John writes to the true followers of Christ, saying: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life." We have here a most precious promise, which will be fulfilled to those who let the truth abide in them. Then hold fast to the truth, and be not beguiled from steadfast adherence to the truth by any of the arts of the deceiver. "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Our character is to be moulded after the character of Christ. O what humiliation he endured in our behalf! While in this world he lived a life of obedience to the commandments of God, leaving us an example that we should follow in his steps. We must wait for God to reveal his plan, that our life may be the unveiling of the character of Christ. We can be sanctified only as we render obedience to the truth as it is unfolded to us. We cannot live in conscious disobedience of any precept of God, and not be on the losing side. We need to behold the character of Christ, and by beholding become changed into his image.

"Behold, what manner of love the Father hath bestowed upon us, that we should be

called the sons of God; therefore the world knoweth us not, because it knew him 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." "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

John cannot find adequate words wherein to describe the amazing love of God to sinful man; but he calls upon all to behold the love of God revealed in the gift of his only begotten Son. Through the perfection of the sacrifice given for the guilty race, those who believe in Christ, coming unto him, may be saved from eternal ruin. Christ was one with the Father, yet when sin entered our world through Adam's transgression, he was willing to step down from the exaltation of one who was equal with God, who dwelt in light unapproachable by humanity, so full of glory that no man could behold his face and live, and submit to insult, mockery, suffering, pain, and death in order to answer the claims of the immutable law of God, and make a way of escape for the transgressor by his death and righteousness. This was the work which his Father gave him to do, and those who accept Christ, relying wholly upon his merits, are made the adopted sons and daughters of God, are heirs of God and joint heirs with Jesus Christ. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let no one be so deluded by the enemy as to think that it is a condescension for any man, however talented or learned or honored, to accept of Christ. Every human being should look to heaven with reverence and gratitude, and exclaim with amazement, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

July 11, 1895

Vital Godliness Bruises the Serpent's Head

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.... That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

It was by seducing the minds of Adam and Eve through the error of the wicked, that Satan led them to transgress the law of God. Through sin, darkness has covered the earth, and gross darkness the people; but God sent truth into our world in untarnished glory, beauty, and perfection, and placed it in contrast with error. Neither men nor devils were able to detect a flaw in the character of Christ; but the revelation of the true Light which lighteth every man that cometh into the world, placed darkness in such contrast that men would not receive the light. The carnal heart is enmity against God, and is not subject to his law, neither indeed can be. Not believing on Christ, the world knew him not.

After the transgression of the law of God, our first parents were called into the presence of God. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle.... And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This prophecy refers not only to the enmity between Christ and Satan, but also to the enmity that exists between the world and the followers of the world's Redeemer. Christ was the special one who should bruise the head of the serpent; but the prophecy also includes all those who shall overcome the enemy by the blood of the Lamb, and by the word of their testimony. In the words addressed to the serpent is a delineation of the

great, unended conflict that has been waging in the world from the beginning of sin. The earth is the battle field for the conflict, and the result of the conflict, while it brings temporal loss upon the followers of Christ, will bring eternal ruin upon Satan, evil angels, and evil men, who unite with the enemy in the controversy against Christ.

The Lord says, "I will put enmity between thee and the woman." The enmity does not exist as a natural fact. As soon as Adam sinned, he was in harmony with the first great apostate, and at war with God; and if God had not interfered in man's behalf, Satan and man would have formed a confederacy against heaven, and carried on united opposition against the God of hosts. There is no natural enmity between evil angels and evil men; both are evil through transgression of the law of God, and evil will always league against good. Fallen men and fallen angels enter into a desperate companionship.

The prophecy of enmity between the serpent and the seed of the woman was the first intimation that Satan had that God would provide a way of salvation for the fallen race. Satan had made his calculation that he would induce men to ally themselves with him as he had induced angels, and by this desperate confederacy he would not hesitate to war against heaven, and seek to dethrone the Lord of hosts.

The enmity against Satan never worked with such power as it did in the time of Christ. Never had a son of Adam felt such utter hatred of sin as did the spotless Son of God; and bear in mind that sin is the transgression of the law. The purity and holiness of the character of Christ stirred up the very worst passions of the human heart; for his sinless character was in marked contrast to the character of men of a fallen race, who loved darkness rather than light, because their deeds were evil. His perfect obedience to the commandments of God was a continual rebuke to a sensual and perverse generation. His spotless character was shedding light into the midst of the moral darkness of the world, and the darkness comprehended it not.

The world knows not the followers of Christ. They do not recognize their holy origin, and they will not be in harmony with them any more than they were in harmony with Jesus, their Lord. The righteous zeal manifested by Christ for the honor of God as the supreme Ruler, the unsparing denunciation of sin, the unmasking of the hypocrisy of those who made a pretense to piety, and thus deceived the people, the heavenly loveliness of his own unblemished character, aroused the enmity of the world against him, who hated nothing but sin. He warred against lust and hypocrisy, and this stirred up against him the most bitter hostility. The serpent himself came to the assistance of his seed, and evil angels and evil men conspired together in a confederacy of apostasy to destroy the champion of God, and to make void the law of the Most High.

Those who become the sons of God cannot avoid coming into conflict with the hosts of apostasy. "The world knoweth us not, because it knew him not." The Redeemer of the world subjected himself to every kind of insult and mockery, and endured the contradiction of sinners against himself. What love, what wondrous love, the Father hath bestowed upon us, that we should be called the sons of God. God so loved the world that he gave his only-begotten Son to go through humiliation, suffering, and death to pay the debt of man's sin, and to purchase for the repenting transgressor the righteousness of his spotless life, in order that iniquity might not be perpetuated, but that through the condescension of Christ, the transgressor might be brought back to allegiance to God. Through the merits of the Redeemer, God accepts the efforts of sinful man in keeping his law, which is holy, just, and good.

Those who truly unite with Christ, will be found doing the same work that Christ did while on the earth,--they will be found magnifying the law and making it honorable. But these who stand to vindicate the honor of God's law, will be objects of Satan's enmity; for he was a despiser of the law from the beginning, and his seed will war against the righteous, and the wicked will endeavor to exterminate the good from the face of the earth.

Satan has sown plentifully the seed of dangerous heresies, that will produce a harvest of corruption, and will be as tares among the wheat. He is filling the hearts and minds of men with fables, and causing them to turn away their ears from hearing the truth. The advocates of truth are regarded as enemies to Christianity, and yet, although Satan causes the world to regard the followers of Christ as foes to progress, yet whenever a soul takes a decided stand for truth, the head of the serpent is bruised by the seed of the woman, and the serpent can bruise but the heel of the seed. When nominal Christianity is declared wanting, and is found insufficient, and practical godliness is alone declared genuine religion, the enmity of Satan is aroused at once, but his anger is an evidence of his bruising. He is seeking to hold the people in the deception of a form of godliness without its power, to keep them satisfied with a profession of piety; when their hearts are carnal and at enmity with the law of Jehovah. When the advocates of truth reveal the efficiency of truth in their life and character, a blow is struck against the kingdom of Satan.

July 18, 1895

Christ Received, Man's Character Transformed

A Lesson from Judas

"Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." Satan would not have entered into Judas if he had not opened the door to give him admittance. He would not have entered into him if he had been a doer of the words of Christ. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Had he been a doer of the words of Christ, he would have taken heed, and would have barricaded the soul, so that Satan could not have entered.

Judas had had great light; he had had many opportunities to understand what were the requirements of God. Numbered among the twelve, he had listened to the lessons of Christ; he had heard the truth, and he had no excuse for failing to form a character after the likeness of Christ. It had been his privilege to behold the character of Christ, to contemplate his goodness, his compassion, to see his works of mercy, to behold his wonderful miracles in healing the sick and giving life to the dead. He should have been rich in faith, and bound to Christ with cords of love which nothing could sever; but though a hearer of the words of Christ, he was not a doer of his word. Had Judas improved his opportunities and appreciated his privileges while being in close relationship with Christ as a disciple, he would have watched unto prayer, and would have overcome his besetting sin, avarice and covetousness, which is idolatry, and would have become transformed in character. But, although Christ gave lessons in condemnation of this sin, Judas did not feel his danger. He did not make his request to God for the aid of the Holy Spirit to help his infirmities, nor did he earnestly strive for the best gifts in order that he might accomplish the greatest good and receive grace for grace.

In this age, if those who come under the precious influence of the truth do not become transformed in character, they will, like Judas, go from light to darkness; and how great will be their darkness. God had intrusted to Judas talents of ability, and if he had used these gifts of God in blessing humanity with the rays of light that shone upon him from the Sun of Righteousness, he would have had increased light, and his path would have been as the path of the just, which shineth more and more unto the perfect day. But he

was more eager for position, for rank and wealth, than for the glory of God and the good of humanity. He became so narrow in his ideas, so selfish in his plans, that good and holy impressions could not be made upon his heart and mind. Had he as eagerly sought for the spirit of true goodness, mercy, compassion, forbearance, and true courtesy, as he did for power and wealth, he would not have possessed the attributes of Satan, but would have manifested the attributes of the character of Him who daily lived not to please himself, but went about doing good, healing all who were possessed of the devil. Judas had talents of influence, and had he received the Spirit of Christ, he would have been transformed in character so that he could have accomplished the work to which God had called him. God qualifies his disciples for the work which he would have them do, and gives them talents according to their several ability. But in order that they may do the work for which they are called, they are admonished to wait, to watch, to pray, lest Satan shall take advantage of them.

Christ Alone Our Helper

Every one who truly becomes the disciple of Christ will be tested and tried. If the human agent will fully determine that he cannot and will not live without Christ, he will be an overcomer. Although, like Peter, James, and John, he may reveal defects of character, yet he will receive the lessons of reproof from the Saviour, and will be transformed in character. The angels of God will be around the tempted soul who is striving for the victory. His determination, his importunity, will bring to him the necessary strength and grace.

James and John thought that they could obtain the favor of God, and, for the asking, have a seat at the right hand and at the left hand of Christ when he received his kingdom. But Jesus answered and said: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?" This inquiry meant, Can you bear the test and proving of God? Can you drink the cup of self-denial, of humiliation, reproach, suffering, ignominy, and death? They said, "We are able." O, how little did they understand what would be the sufferings of Christ! Had they known, they would have shrunk back from such a statement, and their answer would have been one of far less assurance and self-confidence. Could they have realized that their Lord would be subjected to such utter humiliation as he was, could they have seen him staggering and falling under the cross, and known that their own path would be one of reproach, of ignominy, of imprisonment, of persecution and shame, before they could win the crown, they would never have said in self-confidence, "We are able." But they did become partakers of the sufferings of Christ. They did drink of the cup of which he drank, and were baptized with the baptism with which he was baptized.

It is essential that the lessons of humility that Christ has given should be thoroughly understood. These disciples of Christ loved Jesus, and were ever close to him. James and John desired the privilege of being nearest to Jesus in the kingdom of heaven. This led them to ask for a seat upon his right hand and upon his left hand. But every disciple, from age to age, is individually required to take up his cross and follow where Christ leads the way, learning in the school of Christ his meekness and lowliness of heart.

Those who reign with Christ in his kingdom must have a fellowship in his suffering. Every defect in character condemned by the law of God, must through the grace of Christ, which is freely given to every soul who desires it, be overcome. Every hereditary and cultivated tendency to evil must be seen, subdued, and cleansed, that the soul temple may become fit for the indwelling of the Spirit of God. The divine will must be accepted, and the human will brought into harmony with God, though it cause bitter agony and tears. Traits of character that are offensive to God are often very dear to man, and are cherished as virtues. How blind is humanity unless the light of heaven is accepted and cherished! When truth is laid hold of resolutely, and a firm, determined purpose is cherished to bring the life into harmony with truth, then is cultivated the faith that works by love and purifies the soul. Then the disciples of Christ manifest that steadfastness of purpose that will not fail nor be discouraged. God will bestow his gifts to the striving soul in proportion to his willingness to receive, and his readiness to impart for the glory of God.

But the same resistance to light is manifested now as was manifested in the days of Christ. O, why did not the Jewish nation know and understand Jesus? He could have been everything to them. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.... That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him 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."

No one of us has the power to save himself. Jesus, the world's Redeemer, can alone give power to reform, to believe in himself as the Restorer. He alone can break every yoke. All the outward ceremonies of the Jews, all their sacrificial offerings, were of no virtue, for the One prefigured in them stood in the midst of them, and, sad fact, they knew him not. He came unto his own, the nation he had redeemed from Egyptian slavery, but they would not receive him.

"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. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

July 25, 1895

Walk in the Light of the Cross

I had a wonderful dream last night, or this morning. A few persons were assembled, and we were conversing together as to how the work should be carried on in this country, when there is such a dearth of means with which to advance it. We seemed as sheep in the midst of wolves. We offered up tearful prayers. Our hope and courage and faith were severely tested and tried. We could not see how we could advance the very work that we were anxious to do, which the Lord was impressing upon us should be done. In our solemn council, we decided that methods must be devised by which the work could be made more thorough and effectual.

While we laid open our situation before God, a voice was heard full of sweetness and melody, saying: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." The voice continued, "Cast the net on the right side of the ship. Walk not in the shadow of the cross, but in the path where the Sun of Righteousness is ever shining, to impart life and vitality, and to give grace for grace. The cross of Calvary is to you a pledge of forgiveness, of righteousness, of peace, and of fullness of joy. It is as a well of water to every believer, springing up unto everlasting life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"The cross speaks life and not death to the soul that believes in Jesus. Welcome the precious, life-giving rays that shine from the cross of Calvary. God would not deprive his people of blessings. It is Satan that interposes his shadow of darkness and creates misgiving and doubts, in order that we may not discern the bright beams of the Sun of Righteousness shining from the cross of Calvary. Reach up for the blessing, believe for the blessing. Your Saviour who died upon the cross is God's gift to a fallen world, and that gift embraces all heaven. Walk not in the shadow of the cross. Do not give expression to weeping, lamentation, and woe; but encourage your soul to hope and joy. The cross points you upward to a living Saviour, who, as your advocate, is pleading in your behalf."

I remember that my husband sometimes used to halt in the shadow of the cross, and he could see nothing but the dark side. He was sore tried and perplexed. He suffered being

tempted. So sorely were we tried that I thought death would be preferable to the sufferings we endured. Clouds surrounded us, and everything was unfavorable to the light, hope, and courage of the soul. We are in the same danger now of not discerning the light that shines from the cross of Calvary. We have been halting in the shadow of the cross. At times we have failed to gather about us the warm, bright rays which come to us from an uplifted Saviour. Brethren, the cross speaketh better things than the blood of Abel, in behalf of every soul that receives Jesus Christ. When you are deeply shadowed, it is because Satan has interposed himself between you and the bright rays of the Sun of Righteousness. In times of trouble the brightness is eclipsed, and we do not understand why the assurance seems to be withdrawn. We are led to look at self and at the shadow of the cross, and this prevents us from seeing the consolation that there is for us. We complain of the way, and withdraw the hand from the hand of Christ. But sometimes God's favor breaks suddenly upon the soul, and the gloom is dispelled.

Let us live in the sunlight of the cross of Calvary. Let us no longer dwell in the shadow, complaining of our sorrows, for this only deepens our trouble. Let us never forget, even when we walk in the valley, that Christ is as much with us when we walk trustingly there, as when we are on the mountain top. The voice said to us, "Will you not roll your burden upon the burden bearer, the Lord Jesus? Will you not live on the sunny side of the cross, saying: I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day? Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."

I have indeed been halting under the shadow of the cross. It is not a common thing for me to be overpowered, and to suffer so much depression of spirit as I have suffered for the last few months. I would not be found to trifle with my own soul, and thus trifle with my Saviour. I would not teach that Jesus has risen from the tomb, and that he is ascended on high, and lives to make intercession for us before the Father, unless I carry out my teaching by practice, and believe in him for his salvation, casting my helpless soul upon Jesus for grace, for righteousness, peace, and love. I must trust in him irrespective of the changes of my emotional atmosphere. I must show forth the praises of Him who has called me out of darkness into his marvelous light. My heart must be steadfast in Christ my Saviour, beholding his love, his gracious goodness. I must not trust him now and then, but always, that I may manifest the results of abiding in Him who has bought me with his own precious blood. We must learn to believe the promises, to have an abiding faith, so that we may take them as the sure word of God.

Many who love God, and who seek to honor God, fear that they have no right to claim

his rich promises. They dwell upon their painful struggles, and the darkness which encompasses their path, and in so doing they lose sight of the light of the love that Jesus Christ has shed upon them. They lose sight of the great redemption that has been purchased for them at infinite cost. Many are standing afar off, as if they were afraid to touch even the hem of Christ's garments; but his gracious invitation is ever extended to them, and he is pleading, "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." Granville, N. S. W.

August 1, 1895

Blessed Are the Poor in Spirit

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." These comforting words of Christ are addressed not to the proud, not to the boastful and self-conceited, but to those who realize their own weakness and sinfulness. Those who mourn, the meek who feel themselves unworthy of the favor of God, and those who hunger and thirst after righteousness, are all included in "the poor in spirit."

But thousands of souls know not their poverty. They are filled with a craving for something which they do not possess. The wealth that men accumulate does not satisfy, although it preoccupies the soul, and keeps it from the possession of true riches. But those who are accounted blessed are those who empty themselves, who have room for spiritual and eternal riches. They are the hungry, thirsty souls who reach out for the strength and grace of Christ. They are not among those who think themselves whole and are satisfied with their own righteousness. They are not of those who feel no need of higher attainments. They are those who feel the need of forgiveness, and who long for the grace of Christ that bringeth salvation.

There is forgiveness for the penitent, for Christ is the Lamb of God that taketh away the sin of the world. "The blood of Jesus Christ his Son cleanseth us from all sin.... If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Christ came to this fallen world to contest the claims of Satan for the sinful human race. He knows the conflict of every soul with the powers of darkness, and through the gift of his Holy Spirit has undertaken to make men more precious than fine gold, even a man than the golden wedge of Ophir. For God is more willing to give the Holy Spirit to those that ask him, than earthly parents are to give good gifts to their children. But the battle of overcoming is one that is presented to every soul who would enter into the kingdom of God. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." The followers of Christ are to war against every evil tendency which they have inherited or cultivated; for evil practices defile the soul. Many have been deceived in themselves, and have considered their character to be as good as the average. Though the word of God lifts up the danger-signal to warn them, they yet press on from one point of resistance and disobedience to another, and while living in sin they flatter themselves that they have acted in a meritorious way, that they

are not depending upon any one for help, but can of themselves be good and do good. They do not believe the word of Christ when he says, "Without me ye can do nothing."

Those who strive for eternal life will practice self-denial, because they love Jesus. They will count themselves as pilgrims and strangers in this world. They center their hopes above, and are looking for the day of God. Where the heart is, there will the treasure be also.

The young ruler who came to Christ flattered himself that he had placed his hopes upon heavenly things, and that he needed little in order to gain eternal life. He came to Christ and said, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these have I kept from my youth up; what lack I yet?"

The world's Redeemer knew that while the young man had a theory of religion, and flattered himself that he was keeping God's commandments, he was very far from doing so.

He did not love God with his whole heart, might, mind, and strength, nor his neighbor as himself. Jesus brought to bear upon him a test that would expose to the young ruler the weakness and poverty of his heart. Jesus said, "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." When the young man asked of Christ, "What lack I yet?" he thought himself a perfect man. The words of Christ revealed to him his idol; but did he quickly expel it from his heart, that he might be perfect? Jesus looked with pity upon the young ruler, for he loved him. "But when the young man heard that saying, he went away sorrowful; for he had great possessions! Though Jesus had come to the world to save him, he rejected the Saviour and yielded to his inclination to cling to his idols. The young man loved his possessions more than he loved God.

There are many in the same danger, who allow their means to come between them and their Saviour, and when the test is brought to bear upon them, and Christ bids them "sell all that thou hast, and come and follow me," they draw back. They love money more than they love God and his righteousness.

Many profess to believe the Bible, and with the young ruler they are saying, "All these

things have I kept from my youth up; what lack I yet?" They address Christ as Lord, and yet they fail to recognize his claims in the poor and the oppressed, and thus cut themselves off from true union with Christ. They will not practice the self-denial that is necessary in order to keep the commandments of God. Like the young ruler, they turn away from the treasures of heaven, because they allow their spiritual eyesight to be perverted, and value the earthly treasure above the heavenly. Christ offers to them the precious treasure of his grace; but they have no room for his rich gift. Their attitude is that of the young ruler, as he asked, "What lack I yet?" Christ turns from those who feel whole to those who acknowledge their poverty of spirit, who are hungering and thirsting for righteousness, and he will supply their needs from his immense storehouse of grace.

Longing for God

The poor in spirit feel their poverty, their want of the grace of Christ. They realize that they know little of God and his great love, and that they need light in order that they may know and keep the way of the Lord. They dare not face temptation in their own strength, for they realize that they have not moral force to resist evil. They have no pleasure in reviewing their past life, and little confidence in looking to the future, for they are sick at heart. But it is to such that Christ says, "Blessed are the poor in spirit." Christ saw that those who feel their poverty may be made rich.

The true Witness delineates the condition of those who feel that they are "rich, and increased with goods, and have need of nothing." Of them he says, thou "knowest not that thou are wretched, and miserable, and poor, and blind, and naked." They are a class who have had great privileges, who have been blessed with light and knowledge, and who have not responded, who trust in their own righteousness, and boast of their spiritual advantages. But the true Witness says, "I counsel thee to buy of me gold tried in the fire [faith and love] that thou mayest be rich; and white raiment, that thou mayest be clothed [that is the righteousness of Christ], and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

What great privileges are within the reach of those who feel the poverty of their soul and submit to the will of God! The remedy for soul-poverty is found alone in Christ. When the heart is sanctified by grace, when the Christian has the mind of Christ, he has the love of Christ, which is spiritual riches, more precious than the gold of Ophir. But before there can be an intense desire for the wealth contained in Christ, which is available to all who feel their poverty, there must be a sense of need. When the heart is

full of self-sufficiency, and preoccupied with the superficial things of earth, the Lord Jesus rebukes and chastens in order that men may awake to a realization of their true condition.

A Work of Faith

Whom Christ pardons he first makes penitent, and it is the office work of the Holy Spirit to convince of sin, of righteousness, and of judgment. The sinner acknowledges the perfection of God, the righteousness of Christ, and thus glorifies God. By beholding this perfection the sinner sees his sins, and repents, and believes in the atonement of Jesus Christ, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

The Jewish nation were under a fatal deception in flattering themselves that they were the elect of God, when in character they were wholly unchristlike. They refused to accept the virtues of Christ, and rejected him who alone could help them; for it is through the acceptance of Christ that faith makes us partakers of the divine nature. Cain presented an offering to God, and thereby acknowledged him as his sovereign; but he made no confession of sin, no acknowledgment of guilt, expressed no desire, and felt no need of a Mediator who could cleanse him from sin. But he who does not see Christ as his all-sufficiency will become attracted and ensnared by the things of earth that can not satisfy the soul. He will not experience the blessing that is pronounced upon all those who have a sense of their deep soul-poverty. But those who distrust self, who feel that they have not strength for the burdens of life, will find strength by looking to Jesus. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He bids you exchange your soul-poverty for the riches of his grace. No one is worthy of his favor, but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto him. He says, "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."

You may come to Jesus in faith, and without delay. His provision is rich and free, his love is abundant, and he will give you grace to wear his yoke and to lift his burden with cheerfulness. You may claim your right to his blessing by virtue of his promise. You may enter into his kingdom, which is his grace, his love, his righteousness, his peace and joy in the Holy Ghost. If you feel in deepest need, you may be supplied with all his fullness; for Christ says, "I came not to call the righteous, but sinners to repentance." Jesus calls you to come. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

August 8, 1895

"Blessed Are They That Mourn"

"Blessed are they that mourn; for they shall be comforted." It is not pleasing to the Lord that we should cover the altar with tears, even when we are oppressed with a sense of unworthiness. The mission of Christ to this world was to heal the broken-hearted. He received mourners, and comforted those who were sorrow-stricken, those who had lost courage and hope. Upon such he pronounced his blessing, and declared they should be comforted.

The Lord works through human instrumentalities, and has commissioned to his followers the duty of ministering to those who are desponding and distressed. There are hearts all around us that need to be uplifted, that need the bright beams of the Sun of Righteousness. The Lord looks to those whom he has comforted and blessed to enlighten those who are in darkness, and to relieve those who are in sorrow. Those who have received light and peace and joy are not to pass by those who mourn, but are to come close to them in human sympathy, and help them to see a sin-pardoning Saviour, a merciful God.

Christ has borne our griefs and carried our sorrows, and he will give joy and gladness to those who mourn. Will you, my brother and sister who have felt the sorrows of earth, do service for Christ in helping the very ones who need your help? Will you who are strong bear the infirmities of the weak? Our Saviour was a man of sorrows and acquainted with grief. He identified his interests with those of the weak and suffering. In looking to Jesus we look to one who comforts all who mourn in Zion. How many more might have been comforted and blessed if human messengers had performed the service which Christ had enjoined upon them to suffering humanity! "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Those who love Jesus will have the mind of Christ, and will comfort all who mourn; those who are poor, tempted, and discouraged they will help to walk in the light of the cross, and not in the shadows and in the darkness. They will point out to them the fact that the blood of Christ speaketh in their behalf "better things than that of Abel." Christians are to minister to all that mourn, to comfort many sorrowful hearts whose memory is filled with pictures of disappointment, of forfeited friendships, and of bitter bereavements, whose history has been one of sorrow and mourning.

The Lord Jesus has given to his people the special work of comforting all that mourn. Christ is working for this class, and he calls upon human beings to become his instrumentalities in bringing light and hope to those who are mourning in the midst of apparently dark providences. Christ calls upon us to show them a bright side by our sympathy and love, and prevent the troubled soul from charging God with unfaithfulness. Our heavenly Father is never unmindful of those whom sorrow has touched. But many think that God has no care for them, as a result of the negligence of his professed followers; for these fail to act their part as colaborers with Christ in comforting those who mourn.

When David went up by the Mount Olivet, "and wept as he went up, and had his head covered," and went barefooted, the Lord was looking pityingly upon him. He was clothed in sackcloth, and his conscience was scourging him. The outward signs of humiliation testified of his contrition and brokenness of heart. He would not consent that the ark of God should be borne before him as an emblem of the presence of God. He said to the ark bearers, "Carry back the ark of God into the city; if I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation; but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him." He was not willing that the ark should be imperiled by his vicissitudes. The precious symbol, the hallowed burden, was to be taken back to its temple. If his trouble, his expulsion from the throne, had been the work of human power, if his conscience had been clear and without reproach, he would gladly have welcomed the ark, and would have permitted the bearers to carry it before him; but because of consciousness of sin, in his repentance and contrition, he could not consent to the presence of the ark. When Shimei uttered curses upon him, he hears them in silence, and will not consent that the man shall be requited according to his course of action. David said: "So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seekest my life; how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will require me good for his cursing this day." David was looking to God, before whom he humbled himself, and the Lord saw his submission and did not desert his servant. The Lord wrought out a victory for David.

The furnace fire may kindle upon the servants of God, but it is for the purpose of purifying them from all dross, and not that they may be destroyed and consumed. The High and Holy One says: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-

kindness will I not utterly take from him, nor suffer my faithfulness to fail." We honor God by trusting in him when all looks dark and forbidding. Let those who are afflicted look unto him, and talk of his power, and sing of his mercy. "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." "What time I am afraid, I will trust in thee." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness [cleansed from all earthly defilement] as the light, and thy judgment as the noonday."

Never was David dearer to the heart of infinite love than when, conscious [conscience] smitten, he fled for his life from his enemies, who were stirred into rebellion by his own son. In tearful, heartbroken utterances, he presented his case to God, and pursued his sorrowful course; but no word of repining escaped from his lips. The Lord says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." There is a blessing pronounced upon all who mourn. Had there been no mourners in our world, Christ could not have revealed to man the parental character of God. Those oppressed by the conviction of sin are to know the blessedness of forgiveness, and to have their transgressions blotted out. Had there been none who mourn, the sufficiency of Christ's expiation for sin would not have been understood. (Concluded next week.)

August 15, 1895

"Blessed Are They That Mourn

The Lord has special grace for mourners, and its power is to melt hearts, to win souls. His love opens a channel into the wounded and bruised soul and becomes a healing balsam to those who sorrow. His love is as a precious link which binds the souls of the finite to the throne of the Infinite, from whom all blessings flow to the needy and distressed; for he comforts all who mourn. The Lord Jesus is a restorer of all that was lost, and identifies his interests with those of suffering humanity. He lifts up the contrite heart, and refines the mourning soul until it becomes his abode.

"Blessed are they that mourn; for they shall be comforted." To all outward appearances the cause of mourning does not seem to be a blessing. Bereavements come in manifold form, and we ask in mournful tones, Why are we thus afflicted? Jesus answers, "Every branch that beareth fruit, he purgeth it that it may bring forth more fruit." The Lord "doth not afflict willingly nor grieve the children of men." God has manifested his love for man in giving to the human family as their substitute and surety his beloved Son. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," a life that runs parallel with the life of Jehovah. Christ was the brightness of his Father's glory, and in order that he might abide with him through the ceaseless ages of eternity, he came to the world to care for our apostate race. All heaven was given to us in Christ, and the Lord is bestowing rich and free mercies upon us, making every provision, in order that we shall individually stand as his representatives, making manifest to the world the efficiency and power of the grace which God alone can bestow. In view of what the Lord would make his people, it is not strange that the moral powers are disciplined by trial and sorrow. When the spiritual powers are dwarfed and crippled, when they fasten upon temporal and inferior things, the Lord permits affliction to come, just as the pruning knife is thrust into the vine branches. The tendrils entwined about earthly things must be unclasped, and earthly supports must be removed in order that the tendrils may entwine about God, and that the branch may bring forth much fruit. Christ says, "Herein is my Father glorified, that ye bear much fruit."

The Lord sees that we are in danger of deceiving ourselves, and that a change must be brought about in our life or spiritual death will be the consequence. The Lord has endowed men with varied capabilities and talents, and has designed that they should be sanctified to his use, but they are perverted from the Master's service, and employed in the service of self. The needs of the future are presented in such pressing urgency that

men devote their might, mind, soul, and strength to acquiring that which must perish with the using. Their God-given talents are absorbed in that which is earthly and temporal, and the Lord draws nigh with affliction, and urges them not to drop eternity out of their reckoning. The Lord permits affliction and sorrow for the purpose of attracting minds to the only source of strength. He would have the human agents become acquainted with the great Physician, and realize what healing there is in the balm of Gilead. He would draw the mind away from earth. He would reveal himself in all human affliction as the Comforter.

Those who are comforted of God, who experience peace and rest in him, will bear rich clusters of fruit in comforting others with the consolation which they themselves have received from the compassionate Saviour. The Lord Jesus often draws souls to himself through some human agent to whom he has given a valuable experience in mourning and sorrow. He often reaches hearts by causing those who have suffered to come close to others who are passing through affliction, who can point the mourners to the bow of promise that encircles the throne of God. They can tell those who are in bereavement or in physical suffering that there is One who knows their weakness, and who will be to them hope, comfort, peace, and joy. They can encourage them to trust in God, who desires that the frail human sufferer shall lean hard upon his everlasting arms. Christ would encourage the timid disciples to look up to him. For the purpose of uplifting and encouraging others the Lord has prepared helpers for every emergency. Let every one in the Lord's service be ready to see the needs of others, and to draw from their experience that which will be a blessing to those that mourn. Let them shed forth the bright beams of the Sun of Righteousness.

When the ways of the Lord are understood, his providences will not obscure our faith, even though they be full of suffering and sorrow. They will purify the heart, refine and elevate the character, ennoble the thoughts and practices, so that much fruit shall be borne to the glory of God. Satan has cast his hellish shadow of corruption and iniquity, and has covered the earth with darkness as with a funeral pall, but the Sun of Righteousness still shines, and God would have every afflicted soul look to the brightness of Calvary's cross. Faith, hope, and courage may be drawn from the Source of all light and truth.

Let every mourner look up and be comforted. Every service rendered to the Master in helping others, is blessing yourself, and the benediction that is spoken to those that mourn, will result in your own comforting. You will discern the invisible, and know the reality there is in Christian experience. Let there be rejoicing amid affliction until even amid the shadows that have thickened about you, you may have a truly grateful spirit. Christ himself will brighten your gloom with bright gleams of light, and his divine light

will be all the more precious and glorious as it shines forth amid clouds and darkness.
"Blessed are they that mourn; for they shall be comforted."

August 22, 1895

Blessed Are the Meek

"Blessed are the meek; for they shall inherit the earth." The meekness that is born of sorrow, when the heart has been exercised aright through yielding submission to the will of God, brings forth the peaceable fruits of righteousness. Those who have humbly sought God for comfort and peace in the midst of trial, have had imparted to them the gentleness of Christ. Those who have learned of Him who is meek and lowly of heart, express sympathy, and manifest gentleness toward those who are in need of consolation; for they can comfort others with the consolation wherewith they are comforted of God. In seeking to save souls who are ready to perish, they make Jesus their pattern in all things. They respond to the comfort given them of God, and become inheritors of his kingdom. Through the operations of the Holy Spirit a new nature is implanted within them, and they are sanctified of soul, and the Lord gives grace for grace.

Jesus expects that his gentleness and condescension will be reproduced in those whom he blesses. Jesus came to our world, and chose the lowliest life, took the humblest position, leaving us an example that we should follow in his steps. The Majesty of heaven was meek and lowly in heart, and he expects all his followers to catch his spirit of meekness and lowliness, and become wise in helping those that mourn. There is no time in life when we shall not need to cultivate meekness and lowliness of heart. Those who minister in connection with Christ, will be called upon to manifest meekness and lowliness, that they may reveal this attribute to those who are learners in the school of Christ. A possession of the gentleness of Christ means the possession of true dignity. The adorning that is of value with God is a meek and quiet spirit, and it is of more value than gold and silver and precious gems. The attributes of God are goodness, mercy, love, long-suffering, and patience, and his followers are to possess the same attributes of character, representing Christ in true spirituality. Meekness, the treasure of inward wealth, may be possessed in the midst of poverty and sorrow. The soul reveals the source of its strength in the manifestation of meekness and lowliness of heart; for the grace of meekness has its origin in the source of all blessedness, and those who possess this grace are in harmony with Christ and the Father. The followers of Christ thus become one with each other. If meekness and love are not a part of our character, we are not the disciples of the Lord Jesus Christ, and our whole experience is feeble and uncertain.

Meekness is a fruit of the Spirit, and an evidence that we are branches of the living God. The abiding presence of meekness is an unmistakable evidence that we are branches of

the True Vine, and are bearing much fruit. It is an evidence that we are by faith beholding the King in his beauty and becoming changed into his likeness. Where meekness exists, the natural tendencies are under the control of the Holy Spirit. Meekness is not a species of cowardice. It is the spirit which Christ manifested when suffering injury, when enduring insult and abuse. To be meek is not to surrender our rights; but it is the preservation of self-control under provocation to give way to anger or to the spirit of retaliation. Meekness will not allow passion to take the lines.

When Christ was accused by the priests and Pharisees, he preserved his self-control, but he took his position decidedly that their charges were untrue. He said to them: "Which of you convinceth me of sin?" "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" He knew that his position was right. When Paul and Silas were beaten and thrust into prison without trial or sentence, they did not surrender their right to be treated as honest citizens. When there was a great earthquake, and the foundations of the prison were shaken, and the doors were opened, and every man's bands were loosed, and the magistrates sent word to the prisoners that they might depart in peace, Paul entered a protest, and said: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out.... And they came and besought them, and brought them out, and desired them to depart out of the city." Through the action of Paul and Silas the name of God was magnified and the authorities were humbled. It was necessary that the honor of God should be vindicated at this time.

At all times and in all places the Christian should be that which the Lord designs that he should be,--a free man in Christ Jesus. Duty performed in the Spirit of Christ will be done with sanctified prudence. We shall be guided as with a light from heaven when we have a vital connection with God. Holy men wrote as they were moved upon by the Holy Spirit. To be meek does not mean that we shall regard ourselves as in a servile condition; for Christ is our sufficiency. Christ pronounced his benediction upon those who felt their need of divine grace. He pronounces a blessing upon the weary and heavy laden of every age. Human agents who accept his guidance, who hear his word, will be led into clear light, and will bear fruit to the glory of God. Those who have repented of their sins, who have cast their weary, heavy-burdened souls at the feet of Christ, who have submitted to his yoke, and become his colaborers, will be partakers with Christ in his sufferings, and partakers also of his divine nature. In the world the Christian will be slighted and dishonored, and will consent to be least of all and servant of all. He will submit to be injured, to be despitefully used and persecuted, but wearing the yoke of Christ he will find rest unto his soul, and the yoke will not be galling. He will hear the Saviour saying: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Jesus not only

commands his followers, but he instructs them, he helps the helpless, he invigorates the fainting, he inspires the faithless with faith and hope. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." If men have mourned with godly sorrow, the fruit of meekness and humility will be manifest in the character. Their affections will be drawn from earthly things, and they will have learned, through trial and testing, the precious lesson that great truths can be brought into the little things of life as well as into the great things. Practical religion is far-reaching in its influence, and will aid us in fulfilling the duties of daily life. Daily we are to learn of Him who is meek and lowly in heart, and find rest unto our souls. It is in obeying the word of God that peace and rest come in. O, what fragrance might be brought into the daily life if all were to follow simply and completely the teachings of the word of God, which is a lamp unto our feet and a light unto our path! Like the rays of the sun in heaven, which brighten the earth, so are the commandments of God exceeding broad.

In the audience to whom Jesus spoke in his sermon on the mount there were not only those who were weary and heavy laden, but the Pharisees, the Sadducees, the rabbis and rulers, and the so-called great men, who were ambitious to receive the honor of men. He knew that there was strife in the Jewish nation, and desire for supremacy in the hearts of men. He knew that there was unhappiness in homes because the precious jewel of meekness had been lost. Meekness and lowliness of heart serve as a shield, and break the fierce darts of the enemy. The meek often have a thorny path to travel; for meekness is often set down as weakness or insensibility, while those who lose self-control conclude that their pride is sensitiveness. But Jesus is our pattern, and it is from him that we receive strength and grace to walk in humility and contrition before God. But whatever may be our trials, God understands them, and invites us to share the blessing that he has pronounced upon the meek and lowly in heart.

August 29, 1895

Hungering for Righteousness

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Jesus says: "The bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." In these words is expressed a desire for the bread of life; but those who expressed this desire did not have that longing for spiritual life of which our text speaks. The true bread of life is found only in Christ. Those who do not recognize that the bounties of rich grace, the heavenly banquet, have been prepared at an infinite cost to satisfy those who hunger and thirst after righteousness, will not be refreshed.

"Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.... And this is the will of Him that sent me, that everyone which seeth the Son [by faith], and believeth on him, may have everlasting life; and I will raise him up at the last day.... I am that bread of life.... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.... Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.... It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

While sitting at Jacob's well, Jesus uttered the same truths when speaking with the Samaritan woman. He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The same truth is brought out again in the parable of the vine and the branches. Jesus says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Christ is the vital principle by which spiritual health and strength and righteousness are imparted to the life, to be revealed in the Christian's daily practice.

Those who hunger and thirst after righteousness are filled with a longing desire to become Christlike in character, to be assimilated to his image, to keep the way of the Lord, and to do justice and judgment. We should ever cultivate an earnest desire for the righteousness of Christ. No temporal wants should attract and divert the mind to such a

degree that we should not experience this soul hunger to possess the attributes of Christ. The command is, "Seek ye first the kingdom of God and his righteousness." Everything else must be subordinated to this end. We are not to be satisfied with the cheap, common things of daily occurrence. In witnessing the afflictions, the sufferings of humanity, and the prevalence of iniquity, we become heartsick and dissatisfied. It is unsatisfactory business to bring only wood, hay, and stubble to the foundation. When in trouble and affliction the soul longs for the love and power of God. There is an intense desire for assurance, for hope, for faith, for confidence. We would seek for pardon, for peace, for the righteousness of Christ. We long that a change shall take place in our circumstances, so that the trials of life shall not expose us to so many temptations. Every soul who seeks the Lord with the whole heart is hungering and thirsting after righteousness. "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. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth."

The soul hunger will be satisfied when our hearts are emptied of pride, vanity, and selfishness; for faith will then appropriate the promises of God, and Christ will supply the vacuum, and abide in the heart. There will be a new song in the mouth, for the word will be fulfilled, "A new heart also will I give you." The testimony of the believer will be: "Of his fullness have all we received, and grace for grace.... No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him."

Christ was the representation of God. Beholding him we exercise faith, and affection entwines about him as seeing Him who is invisible. Without Christ the hunger and thirst of the soul would remain unsatisfied. The feeling of want, the craving after something not temporal, not tainted with earthliness and commonness, could never be appeased. The mind must grasp something higher and purer than anything that can be found in this world.

Jesus Christ was the foundation of the whole Jewish economy. The world's Redeemer was symbolized in types and shadows through their religious services. The glory of God was revealed in Christ within the veil until Christ should appear in the world, and display to the world all the fullness of the Godhead bodily. In Christ we behold the image of the invisible God; in his attributes we see the attributes of the character of the Infinite. Jesus said: "I and my Father are one." "He that hath seen me hath seen the Father."

Christ was crucified for the sin of the world, and after his resurrection and ascension, all the world were invited to look to him and live. We are enjoined to look at the things unseen, to keep before the mind's eye the most vivid images of eternal realities, that by beholding we may become changed into the image of Christ. Christ is the mystic ladder uniting the earth with the universe of heaven, and as our faith lays hold upon him, we see him standing as our advocate, our assurance, our life. Unless we keep our attention fixed upon Jesus, Satan will intercept the bright gleams of light from the throne of God, and we shall lose the knowledge of the character of God as it is revealed in the ten moral precepts, and as it is seen in the life of his only-begotten Son. Satan constantly seeks to obstruct the view of Christ by placing a representation of himself before us; but unless our faith shall pierce his hellish shadow, and we obtain a view of the holiness of God's character, we shall be divested of our strength, and become purposeless, helpless, weak, and inefficient, the deluded prey of Satan's temptations. We shall give to the world the strength of the faculties of soul, mind, and body, and deprive Christ of the service which he has purchased with his own blood. (Concluded next week.)

September 5, 1895

Hungering for Righteousness

Those who yield to the temptations of Satan have a hungering and thirsting for the pleasures of the world. They crave earthly excitement, and many have their minds so thoroughly occupied with amusements, with feverish desires for earthly pleasure, with ambitions that are tainted and corrupted, that they drop into their graves not having an experimental knowledge of God. They listen to the great deceiver as he lays out his plans to them line upon line and precept upon precept, here a little and there a little, until they devote their whole life to doing the service of the great apostate. They hunger and thirst for selfish indulgences until all their powers are perverted. But "blessed are they that do hunger and thirst after righteousness; for they shall be filled."

How carefully should every soul for whom Christ has died, watch and pray lest the moral taste should become perverted, lest by feeding the thoughts upon earthly, common things they come at last to desire nothing better! It is necessary that we follow out the command of Christ, and search the Scriptures; for in them "ye think ye have eternal life, and they are they which testify of me." That which Jesus accomplished for the people when he was upon the earth, he accomplished by opening the Scriptures to their understanding. Those who followed him became familiar with the Old Testament Scriptures, and thus fed upon the bread of life, and found strength to walk in the way of God's commandments. Those who continually feed upon the word of God will not turn aside, as did Adam and Eve, and disobey God's law. The word of God will give them grace and strength to work out the righteousness of Christ through the abundance of grace given unto them. The life of Christ was in fulfillment of the prophecies of the Holy Scriptures. He was himself the living word. "The words that I speak unto you, they are spirit, and they are life."

We ourselves may corrupt and pervert the moral taste so that there will be no hungering and thirsting after righteousness. If ever there was one who could live upon the earth and have no necessity for the written word, it was the Author of the word of God. Christ had the Spirit without measure, yet he used the Scriptures to prove the certainty and necessity of his sufferings, death, and resurrection. While in the wilderness of temptation he met and conquered Satan with the word of God, defeating his temptations by, "It is written." In his conflict with the Pharisees he continually presented the Scriptures, and revealed to them their true meaning. He said to them, 'How readest thou?' The life of God was manifested in the flesh, and was the living word, and the life of God was manifested in human speech. The human agent who becomes familiar with

the Scriptures and who is a doer of the word, will find that the word is interwoven with the life of the soul; for he will have a personal experience in the things of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Obedience is doing the word of Christ. The word of God is a channel of communication with the living God. He who feeds upon the word will become fruitful in all good works. He who labors together with God will be the discoverer of rich mines of truth which he must work to find the hidden treasure. When surrounded with temptations, the Holy Spirit will bring to his mind the very words with which to meet the temptation at the very moment when they are most needed, and he can use them effectually with commanding power. The apostle says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Our hungering and thirsting after righteousness will be in proportion to the food upon which we feed the soul. We shall hunger and thirst after righteousness more and more as we separate from the world, its customs, its practices, and conform our lives to the standard of righteousness. Jesus clothed his divinity with humanity that through faith humanity might lay hold upon divinity, and through hungering and thirsting after righteousness, come into close union with the divine. The privileges of the human agent are very great. We cannot be satisfied without God, neither is the Lord satisfied without the love which he has purchased at an infinite price. God has given us Christ, and with him all heaven, in order that he might reclaim our lost race, and attach us to himself, that we also might be filled with all the fullness of God.

"Blessed are they that do hunger and thirst after righteousness; for they shall be filled." The words of God are wellsprings of the water of life. When we receive the word, obeying it in sincerity, it has power to reproduce itself and to multiply itself in the minds of men. Christ declared, "The words that I speak unto you, they are spirit and they are life." The words which he spoke from the pillar of cloud in the wilderness were the same as he spoke in his sermon on the mount. Through his human life he lived by faith, exercising a continual dependence upon the word. "The word was made flesh, and dwelt among us."

Would you become assimilated to the divine image? Would you be one who is hungering and thirsting after righteousness? Would you drink of the water which Christ shall give you, which shall be in you a well of water springing up into everlasting life? Would you bear fruit to the glory of God? Would you refresh others? Then with heart hungering for the bread of life, the word of God, search the Scriptures, and live by every word that proceedeth out of the mouth of God. Your soul's sanctification and righteousness will result from faith in the word of God, which leads to obedience of its

commands. Let the word of God be to you as the voice of God instructing you, and saying, "This is the way, walk ye in it." Christ prayed, "Sanctify them through thy truth, thy word is truth."

Christ found himself in fashion as a man, that he might represent to man in human life and character that which was expressed in his holy word. He was one with the Father; his life corresponded with the life of God, and his character was like unto that which was represented in the standard of righteousness, the ten moral precepts. Righteousness is living the law of God as Christ lived it; it is the health, the activity of every spiritual energy in the service of God. It is the uplifting of the soul to God in prayer, the turning of the soul to God, even as the flower turns to the light. There is health and heaven for the soul in abiding under the bright beams of the Sun of Righteousness; for thus shall we be uplifted from the low, dark cares of the earth, which bring depression and gloom, to dwell in the light that is above and beyond them. Righteousness is the possession of increasing usefulness. It is the hiding of the soul in Christ with God. It is experiencing fellowship with God. It is exemplifying to the world the fact that God has vindicated his word to the world, and has fulfilled his promise in saying, "We will come and make our abode with him." Righteousness prepares the human agent for the mansions which Christ has gone to prepare for those who love him.

It is the opposite of righteousness, the transgression of the law of God, to seek so earnestly and persistently for temporal advantages as to exclude things of eternal interest. How languid, how feeble are the efforts of the professed people of God to attain unto the likeness of Christ in character! How few seem to realize that life eternal depends upon our course of action in probationary time! But those who hunger and thirst after righteousness will purify their souls through obeying the truth. It is by beholding that we become changed into the likeness of Christ. By looking unto Jesus, by talking with Jesus, by fashioning the life after Christ's example, we become meet for the inheritance of the saints in light, for our taste is perfected for the purity of heaven.

Those who hunger and thirst after righteousness become fitted for ministering upon the earth. We have no need for those who are weak and unchristlike in character. We are to look unto Jesus and live. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." By beholding the perfection of Christ, hunger and thirst for righteousness are to be created in the heart. The Lord alone can give us the bread and water of life, that we may be filled. This fullness is the glory which Christ declares he has given to his disciples,--the character which is to fashion them after the divine similitude. Those who experience soul hunger are to be blessed with satisfaction. Their earnest, prayerful struggles will not be in vain; for there is no failure with God. For all our imperfections there is forgiveness with God. We are to believe that a rich

satisfaction awaits us. He who is truth says that those who hunger and thirst after righteousness shall be filled. It is for us to comply with the condition upon which the promise is to be fulfilled. We are to come to God with a contrite spirit, and as soon as we seek him in earnest he will fill us.

Christ is standing at the door, knocking, and inviting us to accept his presence. He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." With Christ abiding in the soul, the human agent becomes a partaker of the divine nature, and is a coworker with Jesus Christ. He manifests ardor and earnestness, and possesses that perseverance, so that, like his Master, he will not fail nor be discouraged. Let all turn away from the heart cravings for selfish gratification; let all empty the soul of self-love, selfish desires and ambitions, and Christ will supply the vacuum; he will reign in the heart that is emptied of self, and from his divine presence will flow forth living streams to revive and refresh the souls of those who are ready to perish. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

September 12, 1895

Blessed Are the Merciful

"Blessed are the merciful; for they shall obtain mercy." We are continually receiving rich mercies from the hands of God. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus has commanded, saying, "Be ye therefore merciful, as your Father also is merciful." The merciful man does good to his own soul; for the merciful shall obtain mercy. The possession of this precious grace produces the fruit of kindness and love. The hardness, the coldness of heart that many professing Christians cherish, is a characteristic of the great apostate. Were Christlike mercy exercised by all who profess to be Christ's followers, the world would bear an altogether different aspect. Praise would ascend to God from many voices that are now silent. The love and tenderness of Christ revealed in the characters of those who are his followers, would beget love in others. It is impossible for us to represent Christ, and be cold, unsympathetic, and bound about by selfishness.

We are placed in this world, and surrounded by men and women who need our compassion, and we are responsible for putting into exercise the tender mercies of our God. He has richly bestowed upon us his love, and deposited with us his mercy, that we may become stewards of the same, in ministering his love to others. Paul writes: "If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." Suffering humanity continually surrounds us, and demands the exercise of mercy. "The poor ye have always with you."

It is the duty of the children of God to be all light in the Lord, and scatter blessings upon the path of others. They are not to say, "Be ye warmed, and be ye fed," and do nothing to relieve the necessities of those who are in want. The Lord would have his children actively engaged in works of mercy. There are broken-hearted ones who need the expression of kindly words, who need practical help to relieve their necessities. With many life is a painful struggle. They feel their deficiencies, and are miserable and unbelieving. They think they have nothing for which to be grateful. Let the sons and daughters of God reveal the Christlike attributes of character, administering to these needy souls. Let them show what a great debt of gratitude they owe to God as recipients of temporal and spiritual good.

We are the Lord's purchased possession, and as his human agents it is our positive duty to administer in temporal and spiritual things from the store which God has given us. Love must be kept in constant exercise to inspire faith in God, that praise may be called forth from human hearts to God, and that the golden chain of love may bind the hearts of humanity together. Those who are recipients of the mercy, sympathy, and compassion of God should pass it along to others. But many who claim to love God and to be keepers of his commandments, are cold and unsympathetic and unchristlike. They have little love to exercise except for a few who are congenial to them, and their affection for these few whom they fancy does more harm than good. They do not manifest love towards those who would appreciate the least manifestation of affection. Those who are truly Christlike possess an underlying principle of love. But however closely related human beings may be, they are not to be idolized, they are not to be surrounded with superabundant affection, while other souls who are just as dear to the heart of Infinite Love are not embraced within their circle. Selfish love is a snare to the souls of those who are entangled in it. The life and practice of Christ show that the circle for our love should be unlimited. Christ does not acknowledge that love as sanctified which is showered without stint upon a few favorites, while the heart is cold toward the very ones who need a manifestation of love.

The Son of the infinite God is our Pattern. Heaven is full of mercy, and it is constantly outflowing not only to a favored few, but for the blessing of those who need it most, for the benefit of those who have the least pleasantness and happiness brought into their lives. The life of God is bound up with the life of those for whom Christ died. He whose life is hid with Christ in God will possess the attributes of the divine character, and will be a partaker of the divine nature, making it manifest to the world that God is merciful, full of tender compassion, abundant in grace and truth. The severity which God manifests through his providences toward those who are rebellious and wicked, is manifested for the salvation of the wayward. O, how Christ yearned over the souls whom he came to save, with intense desire that they might understand eternal life! "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Satan is a vigilant watcher and worker, and seeks to intercept every ray of heaven's light in order that it shall not come to the soul; but Christ is also working, and by mercies given, and by mercies withheld, he seeks to lead men and women to look above the earthly to the heavenly and eternal. Every man is intrusted with capabilities, with a stewardship for the great Householder, and he is to look to the great Counselor for directions and for wisdom. Christ would have his servants work for those who understand him not; for he looks with infinite compassion upon the human family under the deceptive wiles of Satan. He sees them employing their God-given probationary

time in seeking everything but the one thing essential. The voice of Jesus pleads with men, saying, "If any man thirst, let him come unto me and drink, and the water that I shall give him shall be in him a well of water springing up unto everlasting life." No creature that God has created is looked upon with indifference. God has an intense desire to relieve the woes of mankind and apply his balsam to their wounds. His love is ever exercised for the needy and oppressed. His heart is full of joy when the sinner breaks with Satan, and looks up to God as to a merciful, sympathizing, loving Father. Jesus declared, "My Father worketh hitherto, and I work." The Lord is ever active in exercising his mercy; he would have every soul become acquainted with the paternal character of God. When men obtain a correct view of the unceasing mercy of God, they will be attracted, and by beholding will become changed into the same image. Those whom God has made stewards of capabilities and means, he commands, for their own interest, to lay up their treasure in heaven, and as he has given freely to them of his bountiful mercy, to give freely to others. Instead of living for themselves, Christ is to live in them, and his Holy Spirit is to lead them to dispense wisely their goods, being merciful to others even as he is merciful to all. No man can be a follower of Christ and live for himself. The Christian is to be an agent for God, dispensing his blessings to others, and thus laying up for themselves treasure in heaven. His treasure will thus never be lost, but will ever accumulate increasing interest, and a good foundation be laid against the time to come.

How much better it is to deposit uncertain riches in the bank of heaven, by rendering benefit to the Lord's heritage, than to use up God-given wealth in the gratification of self by obtaining those things which perish in the using. In blessing others, they are made glad with the thought that God has not forgotten them, and gratitude springs up in the hearts of those who have been suffering and oppressed. It is thus we make friends with the mammon of unrighteousness, and the very wealth which we dispense to others is that which has been lent in trust to be used as the Householder shall direct, that his faithful servants shall use it in works of mercy and compassion. But in working on these lines a welcome is insured into the everlasting habitations. In proportion as goods are intrusted they should be dispensed to others. The humblest men and women are to trade upon the Lord's talents, realizing that what has been lent to them should be returned with usury to God. Though we have but one talent, if it be faithfully consecrated to God, and employed in acts of mercy in temporal or spiritual things, we thus ministering to the wants of the needy, our talent will increase in value, and be noted upon the heavenly record as exceeding our powers of computation. Every merciful action, every sacrifice, every self-denial, will bring a sure requital, a hundred-fold in this time, and in the world to come everlasting life.

September 19, 1895

Exercise Compassion

"Be ye therefore merciful, as your Father also is merciful." The Lord honors his human agents by taking them into partnership with himself. The heart of Christ is full of forgiving mercy and truth. He is afflicted in all the afflictions of his people. We are to be compassionate, and find joy in coming with a kindly interest to bind up the wounds of those who have been pursued and left half dead by the ruthless hand of the destroyer. We are to be ready to heal the bruises that sin has made. Those who do this are Christ's ministers, and the world has a living testimony of the love of God before them in his representatives. God is revealed before the world in those who practice the works of Christ, and through his messengers he is known as a God of mercy, goodness, and forgiveness. "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? God in Christ is ours, and his bounties of love and mercy are inexhaustible. He desires that every one shall be benefited by the rich provisions that he has made for those who love him; he invites us all to share with him in his glory. The bliss of heaven has been provided for every soul who loves God supremely and his fellow-men as himself.

Men would no longer be the slaves of sin if they would but turn from Satan's alluring, delusive attractions, and look to Jesus long enough to see and understand his love. New habits will be formed, and powerful propensities for evil will be held in check. Our Leader is a conqueror, and he guides us on to certain victory. Our Advocate, Jesus, is pleading before his Father's throne in our behalf, and he is also pleading with the sinner, saying, "Turn ye, for why will ye die?" Has not God done everything possible through Christ to win men from Satanic deception? Has he not given himself? Did he not for our sake become poor, that we through his poverty might be made rich? Is he not a risen Saviour, ever living to make intercession for us? Is he not ever following up his great work of atonement by the work of the Holy Spirit on every heart? The bow of mercy still arches the throne of God, testifying to the fact that every soul who believes in Christ as his personal Saviour, shall have everlasting life. Mercy and justice are blended in God's dealing with his heritage.

Those who are partakers of the divine nature are one with God in Christ, and one with each other to work the works of God, which are works of mercy and tender compassion. It is mercy that has saved us, and when we manifest mercy toward our fellow-men, we are only working in Christ's lines. Mercy is continually active throughout the vast universe. Mercy abounds in the heart of God, and it is from this source that all our

happiness comes. God's family upon earth is large, and his children are suffering in the suffering mortals around us; and every soul who is imbued with the Holy Spirit, will practice works of mercy, and reveal to others tender love, pity, and compassion. From the true Christian heart every fiber of selfishness will be uprooted, because it is opposed to the practice of Christ. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

O, that men could know what they might do for the Master by practicing mercy and love! Could they realize what Christ has done, they would move along broader lines than they now do in the practice of benevolence. True, it will seem to be at great cost, because self must be denied, and individual pleasure must become a secondary matter. Satan is continually urging us into the service of self, and many who should be examples in bearing good fruit in self-denial and self-sacrifice, are full of pride and self-esteem, and the record in heaven of them is, "Ye despise the poor, the afflicted, and the suffering, for whom Christ has died, who are under the heavenly benediction, 'Blessed are the poor in spirit, blessed are they that mourn; for they shall be comforted.'"

How many who profess to be followers of Christ climb upon the judgment seat, and pronounce condemnation, magnifying some fault which to finite beings seems to be an offense against God! But this work, that is so pleasing to the great adversary of souls, would all cease if the Spirit of Christ were in the heart. Mercy rejoices not in iniquity. We imagine that others do not appreciate us; we magnify our mites of merciful actions into something very great, and excuse ourselves from the duty of showing mercy, because others manifest ingratitude toward us. Suppose, because of our ingratitude, God should work upon this same plan? We do not appreciate his many mercies and benevolences toward us; but he continues to deal out of his abundance his riches of grace. Suppose the human agent who dispenses the gifts of God to those who need them, does meet with ingratitude, let him remember that he is not using his own goods but his Lord's, and God looks down from heaven to see how his steward is treating his heritage, for whom he has given his precious life. God has made ample provision to supply the necessities of the poor, and there is no case of need for which some one is not responsible. Men should yield to the controlling influence of the Spirit of God in order that mercy and compassion may be shown to the sufferer. We should trade upon the Lord's goods by relieving, as far as possible, the woes of humanity. Every Christian brother and sister should step into his own place, and stand at his own post of duty. We might do much more than has been done to alleviate the sorrows of those who are hungry, naked, and in peril, in temporal and spiritual things. The channel is constantly open, and streams of mercy ever flow from Him who has a treasure of supply, and He will give to those who are dispensers of His bounties. But God's glory will not be advanced if men and women appropriate to their own individual selves his matchless

mercy and rich gifts. Such are not the ones upon whom is pronounced the heavenly benediction. O, that the cold hearts of men which are hardened by selfishness might be warmed by the love of Jesus! O, that their hearts might be broken and sanctified! O, that they might come under the control of the divine will! O, that every church member might have the understanding enlightened, that the stony heart might be exchanged for the heart of flesh, and the fierce, wicked, Satanic spirit might be cast out, and the mercy and love of Christ possess and control the soul! O, that the temple of the soul might be cleansed, and become the habitation of the Spirit!

"As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." He who believes in Jesus becomes a living channel of light and blessing to confer benefits upon the needy and suffering. He becomes a laborer together with God. The branch bears the same clusters of fruit as the vine. The Christian becomes one with Christ in God, and God loves him as he loves his own Son. When the disciples of Christ become one with him, as he is one with the Father, they will be a power in the world in revealing God's mercy, forgiveness, and truth. Those who do the works of Christ are accepted in the Beloved. Union with Christ means the dispensing of his blessings. The bright beams from the Sun of Righteousness shine forth in mercy and love. The fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Multitudes must enter into the Saviour's Spirit; for he came not to be ministered unto, but to minister. When they are imbued with the Spirit of Christ, they will value men as Christ has valued them; they will work as Christ has worked; they will not fail nor be discouraged. They will see open doors through which mercy and grace are ever flowing. They will gaze upon the cross of Christ, and estimate the value of the souls by the cost of redemption. They will be sharers with Christ in his intense earnestness to save the souls of the perishing, who know not God. The love, pity, and tenderness of Christ will break every barrier down, and men, women, and youth will respond to the truth, and will present themselves to share the burden with Christ. The love and pity of Christ will constrain them to be partakers with him of his self-denial and sufferings.

September 26, 1895

Bible Study

"Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works"--the Book of books has the highest claims to our reverent attention. Superficial study of the word of God can not meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit but little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. We can not obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are, indeed, too plain to be misunderstood; but there are many portions whose meaning can not be seen at a glance; for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value which are concealed from the careless seeker.

You must dig in the mine of truth till you find its greatest treasure, and by comparing scripture with scripture you may find the true meaning of the text. But if you do not make the sacred teachings of God's word the rule and guide of your life, the truth will be nothing to you. Truth is efficient only as it is carried out in practical life. If the word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the word of God, but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from earthliness and debasement. Those who are conversant with the Scriptures will be men and women who exert an elevating influence.

In searching for Heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by

bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as are rarely seen in these times.

October 3, 1895

Blessed are the Pure in Heart

"Blessed are the pure in heart; for they shall see God." Impurity in thought or practice obscures spiritual vision, so that the soul can not contemplate and be charmed with the character of God. The world is full of disobedience, and the understanding of men has become so darkened by a sinful course of action that righteousness is not clearly discerned, and is not therefore appreciated above unrighteousness. The pure in heart shall see God, whose character is represented in the law. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

He who has an eye single to heavenly and divine things, will delight in beholding God in Christ Jesus, and by beholding he will become changed into his image. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." He is seeking to be like the Pattern. When in perplexity he inquires, "How would Jesus do under similar circumstances? It is important that I follow Christ, that I conform my conduct to the model of his example. Without holiness no man shall see God. I must obey the commandments of God; for his law is a transcript of his character."

The pure in heart shall see God. While all men shall behold Christ as a judge, the pure in heart shall behold him as a friend; for Jesus has said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." The pure in heart shall see Christ as a friend and elder brother. Those who are constantly looking unto Christ for his counsel, who pray in sincerity for his Holy Spirit, will be grieved if a cloud hides him from their sight. Satan will pass his hellish shadow across their pathway in order that the human agent shall not discern God, but may behold him who obtrudes himself between the soul and God, suggesting, as he did to Adam, his lying sophistry to lead men into transgression. He frames lies to substitute for a "Thus saith the Lord."

The Christian world in this age are inclined to accept the sophistries of Satan in the place of the words of God. Many have separated themselves from God by wicked works, and they love not to behold God, or to retain him in their knowledge. They do not want to see God any more than did Adam when he hid himself from the approach of his heavenly Father. But let us not follow the example of Adam; for not one of the human family can hide himself from God. You may turn your face from God so that you can not see him, but you can not place yourself where God will not see you; for the darkness is as the light to him, and he knoweth every secret thing.

Pure through Christ

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." What kind of fear? Not servile fear. "The fear of the Lord is the beginning of wisdom." Every human being should fear to offend God, should fear to lose his favor by engaging in anything of an impure character. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

We are to look unto Jesus as our only hope for the taking away of our sins; for in him is no sin. He became sin for us, that he might bear our guilt, standing before the Father as guilty in our place, while we who believe in him as a personal Saviour shall, because of his merits, be accounted as pure from the contaminating influence of sin. Through the imputed righteousness of Christ, we are accounted guiltless. Christ has given to every human being the evidence that he alone is able to bear human grief, sorrow, and sin. Those who claim Christ as their substitute and surety, hanging their helpless souls upon Christ, can endure as seeing him who is invisible. The benediction, "Blessed are the pure in heart; for they shall see God," belongs to them.

When you are betrayed into sin, do not despair. Do not delay and mourn in hopeless unbelief, but take your case at once to Jesus. "We have not an high priest which can not be touched with the feeling of our infirmities," but in order that he might be a perfect Saviour for humanity, he was "tempted in all points like as we are, yet without sin." He understands every device that the enemy prepares for the unwary. He was touched with the feeling of our infirmities; he himself suffered being tempted. Though he was without sin, and was not tainted with guile, yet by a painful experience he understands what it

means to come into conflict with the arch-deceiver. He suffered, resisting his temptations, and he knows what man will meet in resisting evil. He gives encouragement to the souls who trust in him as their Saviour, promising that they shall not be tempted above that which they are able to bear. "With every temptation," he says, "I, your Lord and Saviour, have made for you a way of escape."

Christ passed over the ground where Adam failed, and redeemed his disgraceful failure. He was made perfect through suffering, and is able to succor all who shall be tempted, and to make a way of escape, that they may be able to endure temptation. Though he was a son, yet learned he obedience by the things which he suffered. He knows how to sympathize with every human being; for he has identified his interest with the interests of those he came to save. What a wonderful high priest is Jesus! We may lay our very soul burden upon him. We may lay our hand of faith upon the promise of God, that he will pardon the guilty, and impute to us the purity of Christ. Through the faith that works by love the soul is purified, and the human agent can discern God; for he is a partaker of the divine nature, having escaped the corruption that is in the world through lust. The one great need of the sinner is righteousness, and the word of God is called "the ministration of righteousness;" for it presents a sinless Saviour to the defiled soul, One who was made sin for us, that we might be made the righteousness of God in him. The righteousness of Christ is a free gift; we can obtain it without money and without price. Christ himself has become the sin bearer. In his own person he answered all the claims of the law, and through the offering of himself, he made it possible for the human agent to keep the law of God, and to stand before God as innocent, accepted in the Beloved.

Power from Christ

Though men have fallen through transgression, they may receive moral power from Christ, and return to their allegiance. They may receive the Holy Spirit as the representative of the Lord. If they believe the testimony of the Spirit, obey the requirements of the Gospel, following on in the ways of purity and holiness, they shall know that "his goings forth are prepared as the morning." The Holy Spirit leads men to Christ, links the soul to the Saviour, and causes the human agent to identify himself with Christ.

Christ alone can save from sin; for he can make over to us his righteousness, and place it to our account. God so loved the world that he gave his only-begotten Son for us, that by this infinite sacrifice he might not only show the terrible character of sin, but condemn sin in the flesh. Men can not continue in sin and stand faultless before God; for God will not tolerate sin. The human agent must separate himself from sin, crying

out with earnest soul hunger, "Create in me a clean heart, O God." The Lord will answer such a cry, saying, "A new heart also will I give thee."

If men in responsible positions of trust, no matter in what line they may work, would cultivate that faith which works by love, and purifies the soul, they would experience the creating power of the Holy Spirit. What a change would be made in families! What a wonderful change would be made in our churches! It is because there is so great a lack of the purity and righteousness of Christ that there are unhappy families and polluted churches that stand in need of cleansing. Unless this cleansing shall take place, the building can not be fitly framed together, can not grow into an holy temple unto the Lord. Many hold the truth in unrighteousness; they have a theory of the truth, but are not sanctified, soul and body, through the truth. Being destitute of heart purity, they do not discern sin in its true character, and have not correct views of righteousness and of judgment to come. Controlled by the spirit of the world, their hearts are impure, earthly, sensual, and they can not commune with the only true God, can not know God, nor Jesus Christ, whom he has sent.

There is hope for a man who is hungering and thirsting after righteousness, who is longing for heart purity, who is desirous of having fellowship with the Spirit of God. Such a man prays, and watches unto prayer. He seeks for strength to keep the heart with all diligence knowing that out of it are the issues of life. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Fellowship with God means much, and those who have this fellowship with God, hear the voice of invitation saying "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." The more lowly the soul in its own estimation, the more distinctly and clearly will God be discerned. He who is in communion with God will recognize the divine excellence of heavenly things, and respond to the invitation, "Learn of me, for I am meek and lowly in heart." The word of God comes in power to the soul, impressing the mind with the exceeding great and precious promises. Those who learn of Christ, look earnestly unto him that they may catch his Spirit, and perfect holiness in the fear of the Lord. Their feelings become pure, their words pure and tender, and the earnest of the inheritance leads them to walk in love, drawing near to God, to listen to the voice of the true Shepherd.

The Pure in Heart Shall See God

He who has taken no pleasure in contemplating God in this world, who has felt it no privilege to commune with God, will not be prepared to see God or to appreciate his character in the future life. Those who are occupied with earthly things, enjoy a low,

cheap level, and their souls could not bear the purity of the saints in light. The conversation of heaven would be a language which they could not understand, and they could not endure the purity of infinite holiness. Heaven would not be a place of perfect bliss to them; for the faculties of the mind would not be capable of dwelling upon heavenly things.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." If we were breathing in the atmosphere of the world, we should not be regarded by the world as strangers, but if our affections are set on things above, where Christ sitteth at the right hand of God, we will be misunderstood by the world. But we shall see God, because our eye is single to his glory. Our whole body will be full of light; for we are dead indeed unto sin, and alive unto God through Jesus Christ our Lord. Purified by the faith that works by love, we shall see and appreciate the preciousness of Christ. "Blessed are the pure in heart; for they shall see God."

October 10, 1895

Blessed Are the Peacemakers

"Blessed are the peacemakers; for they shall be called the children of God." How many are there who are truly desirous of being blessed, who would not only hear but do the words of Christ? Those who will not rely upon themselves, but who will put their trust in a power out of and above themselves, will be enabled to become doers of the words of Christ. Those who have glimpses of the perfection of Christ's character, will be filled with a longing to become like him. They will desire to be peacemakers and to receive the blessing he has promised to the peacemakers.

If the grace of Christ is abiding in the soul, we shall have the mind of Christ. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus."

If the mind which was also in Christ Jesus be in you, you will practice the lessons of Christ, and because you appreciate his great mercy and love, you will be peacemakers. You will look to Jesus, and will draw nourishment from him, the living Vine, and as a branch you will bear the same kind of fruit as does the parent stock. The enemy of all righteousness will be ready to lead you into a course that will be the very opposite of that which the peacemaker should take. He who loves discord and strife, will tempt you to act a part in connection with himself to stir up strife. He will lead you to think that you see in some brother or sister something that is wrong, and Satan will urge you to go and tell it to others; but Christ has told you to go to your brother and "tell him his fault between thee and him alone." Which leader are you going to obey? It is not in accordance with the natural heart to deal frankly and faithfully one with another. It appears easier to tell your brother's fault to some one else than it does to tell it to him alone; but it is his ear alone that should hear your accusation. He who departs from the plain light which Christ has caused to shine upon his pathway, loses the privilege of becoming Christ's missionary, and becomes the agent of the evil one. How many church

trials might be saved, how much bitterness and wrath might be saved, if Christ's professed followers would only obey his words! "Blessed are the peacemakers; for they shall be called the children of God." They who are blessed are those who work in harmony with God, who are laborers together with Christ. The grace which the Spirit of God imparts is a wellspring of life to the soul, and will refresh all who come in contact with the peacemaker.

How many souls have been lost because those who profess to be the followers of Christ have been busy in carrying out the plans of Satan, and have thereby stirred up strife, and have discouraged souls, and driven them on to Satan's battle ground, when they might have helped them by words of kindness and consolation. Satan is the one who works up strife. He lost heaven because he was filled with envy, jealousy, and evil surmising, because he desired to be equal with God. It is important that we consider that the spirit we cherish now, the works that we now do, will testify to our fitness or unfitness for the future life. We are now upon trial, and it is to be seen whether or not we will fulfill the Lord's prayer, and do the will of God on earth as it is done in heaven. Those who are carrying out Satan's plans, and are hurting and bruising souls by their course of action, prove that they are not the children of Christ. Whoever has the word of God, the appointed instrument of salvation, abiding in him, will overcome the wicked one, and he will grow up into Christ in all things. But of how many may it be said, "Ye do err, not knowing the Scriptures, nor the power of God"! How many when beset by temptation do wrong by not being peacemakers! Their weakness is found in the fact that they do not study the Scriptures for the purpose of practicing them in their daily life. The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee;" but how many are destroyed for lack of knowledge!

It is best that every one of us should do right because it is right, and thus we may create about us an atmosphere of peace. We shall not then be found pressing to the side of Satan's human agents, to catch their spirit and to repeat their words of accusation and reproach against those who are seeking to be obedient to the commandments of the Lord. We shall not link in with the adversary of souls, and aid him in stirring up suspicion and strife, and in causing souls who love God to be tempted to do evil. Through the grace of Christ, these souls would be raised up to sit together in heavenly places with Christ Jesus; but if the agents of Satan come to them as accusers of others, they may fall from their steadfastness, and be turned out of the path of holiness.

Those who are filled with envy, jealousy, and evil surmising, and who indulge in evil speaking, make it manifest that they are unfit for the kingdom of heaven because they are not peacemakers. Through trial and test, it is proved that they are weighed in the balances and found wanting.

"Blessed are they which are persecuted for righteousness' sake" (not for their coarse, harsh spirit that leads them to stir up strife and dissension, but "for righteousness' sake"). The righteous are those who desire peace, and will have peace at the cost of everything save the sacrifice of principle. Truth they can not sacrifice, though adherence to it costs them distress, reproach, suffering, and even death. "For theirs is the kingdom of heaven." Those who are persecuted for righteousness' sake, place the commandments of God first in their lives, and they allow no human policy, no promise of reward, no offer of honor, to come between them and their God. They can not be induced to deny Christ and to betray his cause. The rich promises of God have a place in their memory, and when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. The Holy Spirit opens to the understanding the preciousness of the Scriptures.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." These words are full, and broad, and deep, and you are not to be downcast, not to be shaken in faith, not to be filled with murmuring or complaining. Time and courage and faith are all precious, too precious to sacrifice to dejection, to mourning. Christ tells you to rejoice, and to be exceeding glad. All heaven is watching, and is ready to help you. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The church itself needs converting, so that its members may be made channels of light, may be blessed and made a blessing. A vague reliance upon God's mercy will not obtain for us access to the throne of grace, or draw down the blessing from God the Father which he has provided for those who do his will. Faith must center in the word of God, which is spirit and life. Every page of the sacred word is illumined with the beams of the Sun of Righteousness. The word of God is to be the support of the afflicted, the comfort of the persecuted. God himself speaks to the believing, trusting soul; for God's Spirit is in his word, and a special blessing will be received by those who accept the words of God when illuminated to their mind by the Holy Spirit. It is thus that the believer eats of Christ, the Bread of Life. Truth is seen in a new light, and the soul rejoices as in the visible presence of Christ.

Christ chose twelve men from among the multitude, whom he named his apostles. They were to catch the words from his lips, and receive them into their hearts, that they might

be witnesses of him to the world. While those who listened to Christ in the multitude were deeply impressed with his teaching, though the crowd constantly pressed close upon Christ, yet the disciples understood that they were not to be crowded away from his presence. They pressed close to his person, in order that they might not lose a word of the instruction that was of so much importance. They were eager, attentive listeners. They understood that "the flesh profiteth nothing," but that the words he spoke unto them were "spirit and life." They came unto him because he had the words of eternal life.

October 17, 1895

Controversy Awakened By Truth

The congregation that assembled to hear Christ's sermon on the mount was a mixed multitude. Christ's heart yearned over them with pitying tenderness; for he knew how great were their needs. He used illustrations from the things of nature and from their daily practices to make clear to their minds matters of eternal importance. His utterances were full of tender love as he spoke to the weary and the oppressed. He was often interrupted by appeals from the sick and the afflicted, and while he healed their physical maladies, he administered comfort to their hungry souls. His words, "Thy sins be forgiven thee," fell like a refreshing shower upon some thirsting souls, who knew not what to do to obtain salvation. And he began to teach them many things. He spoke unto them of the kingdom of God, presenting righteousness as of the first consideration. He laid open before them the claims of the law of God. The commandments of God had been buried up under a mass of human sayings, and it was necessary that as a detector he should separate the sacred from the common.

His discourses created discussion among the people, and though discussion is not the most desirable thing, yet it is preferable to cold, dead apathy. Christ's interpretations of the Scriptures were as new to those who claimed to be expositors of the law as they were to the multitudes that thronged his steps; for truth had been mutilated in the hands of the scribes and rabbis. Christ came to remove the rubbish, and to let the jewels of truth shine out in their priceless beauty. He knew that his discourses would create controversy, and excite the passions of the scribes and Pharisees; but he knew also that controversy would be better than calm, when no one inquired, "What is truth?" Calm comes after storm, and inquiry must be roused in order that advanced truth may be discovered. When controversy is awakened, the advocates of truth are accredited with causing disturbance. Those who are engrossed with business, who are seeking for gratification of the carnal senses in following after pleasure, care nothing for eternal realities; but should not eternal matters be presented to those who are, as it were, sleeping the sleep of death? Let earnestness be awakened even amid contention, and many will search for truth as for hidden treasure. In every audience where Christ presented the truth in clear lines, there were angry interruptions on the part of the priests and rulers, and their protests led to sharp contention, but in these audiences there were many who said, "This is the Christ of God."

The Scriptures were sufficiently clear to prove that Christ was the Son of God, the Messiah, the "light to lighten the gentiles," and "the glory of thy people Israel;" but the

minds of men were so darkened by the misapplication of Scripture, that, although prophecy was fulfilling before their very eyes, in the teachings and miracles of Christ, yet they failed to recognize the fulfillment of prophecy and remained in darkness. At times they were convinced of the truth, but the humiliation of acknowledging the truth was greater than they would endure.

Why did not the Jewish nation accept of the evidences that were so clear and convincing? The Holy Spirit bore witness in the miracles that Christ did. All the divine attributes were revealed in him, and though he bore the sufferings of humanity, he was the Majesty of heaven. He did not find a select few to whom to teach the great eternal truths, but he set these matters before the multitude; for the world was his field. He set forth the law of his kingdom before both saint and sinner, before the great men of the world and before the common people. The truth he taught was sent home to the hearts of those who heard by the power of the Holy Spirit, to search their hearts as with a lighted candle. God was in Christ reconciling the world unto himself. Christ taught the mysteries of the kingdom of God by presenting truth to the minds of men through some natural object that unfolded its spiritual nature. His was not a subtle, man-invented theory that but few could perceive; it was the presentation of that which met the needs of the suffering and oppressed. However prejudiced men were, they yet realized that his words met their want. His words were simplicity itself, and the most unlearned could comprehend their import as he promised rest to the weary, and blessing upon the poor and mournful. He did not present truth in ambiguous language. There was too much at stake to do this; for the ignorant are many, and the life of peace and rest is obtained by the reception of truth. It was necessary that it should be made so plain that no one of his hearers should be misled.

Priests and rulers had interposed themselves between the people and God, and they sought to interpose between them and the great Teacher, even as they do in this day. How great will be the responsibility of men who seek to hinder souls from entering into the kingdom of heaven! The whole tenor of Christ's teaching was contrary to that of the rabbis. In his sermon on the mount he tore away the middle wall of partition that separated men one from another through national prejudices, and taught the exercise of a love that was to embrace the human race. He said to the people: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye

therefore perfect, even as your Father which is in heaven is perfect."

Christ teaches that we are to recognize our neighbor in every race and condition of men. No distinction is to be made as to who is our neighbor, on the ground of poverty, or wealth, or position. The followers of Christ are to see their neighbor in any one who needs their help. "All ye are brethren." The Lord has not established a kingdom merely for the rich, and the one essential thing for an entrance into his kingdom is Christlikeness of character. The Lawgiver explained the meaning of the divine precepts, and showed that they were not arbitrary requirements, but that in the doing of them there is life; for Christ from the pillar of cloud had distinctly told them that those who did them should live in them. The Ten Commandments are called in the New Testament the royal law of liberty. In obeying the divine precepts, men will assimilate to the divine character; for the character of God is expressed in his holy law. In substituting their own ideas, in erecting their own standard, they will come to misrepresent the Father and Jesus Christ, whom he has sent, coming far short of Christlikeness of character. In erecting a standard for themselves, they will cling to their own deficiencies, practice their former habits, and fall far below the perfection of Christ's character. But through the grace of Christ, we should ever strive to reach the perfect standard.

We are in a world of imperfection, and on every hand is the image of false Christs,--Christians who are Christians only in name; for they are retaining objectional attributes of character, that mark them as subjects of the enemy, rather than subjects of the Prince Emmanuel. Were they under the control of Christ, they would bear his image and superscription; but they are false Christs, misrepresenting Jesus, denying him every day in character, although professing to believe on his name. Christ expounded the precepts of the law in his sermon on the mount; for he knew that some who were departing from it, would return to allegiance, and become representatives of the Son and the Father.

October 24, 1895

Spiritual Worship Essential

The Lord Jesus in his lessons of divine truth sought to lead the minds of his hearers to look beneath the typical sacrificial offerings to the essential things which were symbolized by the Jewish ordinances. He exalted the law of God, showing that it is more comprehensive in its character than any civil law for the government of earthly kingdoms. He had inspired the prophets to discern the pure and holy principles which they had communicated to the world. He had presented before them his work of divine instruction; but notwithstanding the fact that Christ had laid down line upon line and precept upon precept, yet the Jewish nation had sunk into painful idolatry. They made everything of form and ceremony and neglected spiritual worship. They clothed themselves with zeal in making rigid external observances, and concluded that their nation had fallen into decay because they had been too lax in their outward forms. The teachers made a study of formulating new exactions in their religious ceremonies. The people were called upon to go through a weary round of offerings for purification. The rabbis were not content to follow the specifications that had been given through Moses to the people; but they made minute specifications that must be fulfilled. They must engage in long, tedious prayer, take part in various fasts, in the washing and cleansing of vessels, and in many meaningless ceremonies.

When the Lord chose John the Baptist as the forerunner of Christ to prepare his way before him by announcing to the world the coming of the divine Teacher, he was specially directed not to receive his education in the schools of the rabbis; for they had mutilated the law, burdening it down with such requirements that men could not obtain a correct idea of truth. He must go far back of their teachings, and on no account be moulded by their imposing display. Their religion was barren of spirituality, was a mere mechanical piety. John must obtain his education in the wilderness, breathing the pure air, and studying the unadulterated word of God through his prophets. Christ had taught them righteousness,--love to God and their neighbor, which were the requirements of the law. When the great Teacher himself came from heaven, he stripped the law of the rubbish of men's opinions, and repudiated their human traditions. He lifted up the royal law, which had been degraded by priest and rabbi, and presented it as the expressed character of the only true God. He showed that in its least as well as in its greatest enactments it would be forever binding upon the inhabitants of both heaven and earth.

The rabbis saw that the teaching of Christ was counteracting the traditions of the elders, and making of no effect the religious ceremonies that they had been taught as all-

essential. Christ's explanation as to what constitutes true virtue and true principles condemned them in their mere external observances. He openly rebuked their hypocrisy, saying to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Pharisees were charged with breaking the commandments of God. Christ himself was the divine Word, and had instructed Israel; but they had interpreted the word of God in their own way. In their blindness, in their separation from God, they sought to make the holy teachings of the prophets, seem to sustain them in their unrighteous course of action. Thus they were misleading the nation and causing them to drink from corrupted fountains. They were confused in their conceptions of truth. The rabbis magnified trifles into mountains of importance, while matters of eternal moment were depreciated in their eyes. The true principles of morality were boldly undermined.

But Jesus presented the law in its original significance. In clear, distinct language he opened before the multitudes the misleading principles of these hypocritical teachers, who were twisting the plainest precepts of the royal law, through the means of their traditions, so that an entirely opposite conclusion would be reached than the plain precept of God required. The man who was punctilious in the matter of observances was looked up to with the greatest reverence, although his inner life was selfish, immoral, and depraved. The teachings of the prophets were not regarded, and the principles not obeyed which wrought holiness of life. All these were set aside as unessential; but the exactions of the rabbis, in which was not a particle of divinity, in which was only darkness, were regarded with superstitious reverence.

With what pity and sympathy the Lord looked upon these misled people; but in the sermon on the mount he announced the royal law in clear and decided utterances. Those who served under his banner must possess a piety, a righteousness beyond anything presented in the precept or example of the scribes and Pharisees. He would not permit men to think that he had come to do away with the law of the prophets. This was not his errand. He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

The principles of Christ's kingdom are to be carried out in practical life, in the practice of self-denial and self-sacrifice for the good of others. Christ revealed the Father as one who loved humanity from the very beginning of the world. The love of God was made evident by the flowers growing in beauty around them. He had given them these beautiful things. He cares for the flowers and the birds, and would he not have a greater

love for one formed in his own image? The whole world, the evil and the good, lay in the sunshine of his eternal love. In view of the Father's love, we are exhorted by the Saviour to love others. In the sermon on the mount he said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

October 31, 1895

The Ascension and Coming Again

Christ had sojourned in the world for thirty-three years; he had endured its scorn, insult, and mockery; he had been rejected and crucified. Now, when about to ascend to his throne of glory--as he reviews the ingratitude of the people he came to save--will he not withdraw his sympathy and love from them? Will not his affections be centered on that world where he is appreciated, and where sinless angels adore him and wait to do his bidding?--No; his promise to those loved ones whom he leaves on earth is, "Lo, I am with you alway, even unto the end of the world." Before his conflict he had prayed the Father that they might not be taken out of the world, but should be kept from the evil which is in the world.

At length the little company reached the Mount of Olives. This place had been peculiarly hallowed by the presence of Jesus while he bore the nature of man. It was consecrated by his prayers and tears. When he had ridden into Jerusalem, just prior to his trial, the steep of Olivet had echoed the joyous shouts of the triumphant multitude. On its sloping descent was Bethany, where he had often found repose at the house of Lazarus. At the foot of the mount was the Garden of Gethsemane, where he had agonized alone, and moistened the sod with his blood.

Jesus led the way across the summit, to the vicinity of Bethany. He then paused, and they all gathered about him. Beams of light seemed to radiate from his countenance, as he looked with deep love upon his disciples. He upbraided them not for their faults and failures; but words of unutterable tenderness were the last which fell upon their ears from the lips of their Lord. With hands outstretched in blessing them, and as if in assurance of his protecting care, he slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As he passed upward, the awestruck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir.

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall so come in

like manner as ye have seen him go into heaven." These angels were of the company that had been waiting in a shining cloud to escort Jesus to his throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that he would come to earth again.

All Heaven was waiting to welcome the Saviour to the celestial courts. As he ascended he led the way, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. The heavenly host, with songs of joy and triumph, escorted him upward. At the portals of the city of God an innumerable company of angels awaited his coming. As they approached the gates of the city, the angels who were escorting the Majesty of heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in.!"

The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of glory?" The escorting angels joyously reply in songs of triumph: "The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in!" Again the waiting angels ask, "Who is this King of glory?" and the escorting angels respond in melodious strains: "The Lord of hosts! He is the King of glory! Then the portals of the city of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as he takes his position upon the throne of the Father.

With the deepest adoration and joy, the hosts of angels bow before him, while the glad shout rings through the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with delightful harmony and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!"

He is seated by the side of his Father on his throne. The Saviour presents the captives he has rescued from the bonds of death, at the price of his own life. His hands place immortal crowns upon their brows; for they are the representatives, and samples, of those who shall be redeemed, by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when he shall call the just from their graves at his second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the

throne; and the enraptured saints will exclaim, My Beloved is mine, and I am his! He is the chief among ten thousand, and altogether lovely!

The most precious fact to the disciples in the ascension of Jesus was that he went from them into heaven in the tangible form of their divine Teacher. The very same Jesus who had walked, and talked, and prayed with them, who had broken bread with them, who had been with them in their boats on the lake, who had sought retirement with them in the groves, and who had that very day toiled with them up the steep ascent of Olivet, had ascended to heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into heaven, should come again in like manner as he had ascended. This assurance has ever been, and will be to the close of time, the hope and joy of all true lovers of Christ.

November 7, 1895

Salt is Good

"Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out." Salt possesses preservative qualities which prevent corruption. Christ, who was the light of the world, who was a propitiation for our sins, and for the sins of all who believe in him, said, "I sanctify myself, that they may also be sanctified through the truth." Christians should have a vital connection with God; their lives, their character, purified through the truth, should possess saving qualities that would keep the world from going into utter moral corruption. Christians receive instruction from Jesus their Example. They should pray in faith that they may be connected with his saving grace, that the righteousness of Christ be imparted to them. Their influence will save the world from a large amount of crime and iniquity, and work the reformation of many souls.

But of how much value is salt that has lost its savor? When those who claim to be Christians, do not in their words and actions reveal the attributes of Christ, they are represented as salt that has lost its savor. Whatever may be their profession, they are looked upon by men and angels as insipid and disagreeable. Of such Christ says: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." They have a form of godliness, a profession of religion; but it is contradicted by their lives. Any attempt on their part to advocate truth has no weight; for they have lost their connection with God. The sincere believer diffuses vital energy, which is penetrating, and imparts new moral power to the souls for whom he labors. It is not the power of the man himself, but the power of the Holy Spirit, that does the transforming work. "The law of the Lord is perfect, converting the soul." The salt has retained its savor, and it has an influence that is perceived and estimated upon the characters of those who possess it. The Lord says, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." He who receives Christ by living faith has a living connection with God, and is a vessel unto honor. He carries with him the atmosphere of heaven, which is the grace of God, a treasure that the world can not buy. He who is in living connection with God may be in a humble station, yet his moral worth is as precious as was that of Joseph and Daniel, who were recognized by heathen kings as men with whom was the Spirit of God. They were representative men, and were intrusted with the most important responsibilities. Because of their living connection with God, they had power with God and with men, and of them it could truly be said, "Ye are the salt of the earth." They represented the character of Christ, and were as salt possessing saving qualities essential for the

transformation of the character of those with whom they associated.

Daniel was beloved of God. He who brought in everlasting righteousness, the Anointed, the Holy One of God, gladly accepted the consecrated agency of his servant, through whom he worked by imbuing him with his Holy Spirit and imparting to him grace for grace. Of Daniel and his companions in Babylon the heavenly record states, "God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Thus was the Lord God of heaven represented in the courts of Babylon. He was also represented in the kingdom of Egypt by his servant Joseph. These men were representatives of what it means to be "the salt of the earth." Through these agents God could and did work to make known his majesty to the heathen kingdoms of the world.

It was their moral integrity that constituted them the "salt of the earth." Joseph would not sacrifice his purity of character. When tempted to evil, he met the tempter, saying, "How can I do this great wickedness, and sin against God?" Jesus of Nazareth is the representative of the Father. He is the vital chain by which man is bound to God. In him all fullness dwells, and from him the Christian may receive a constant supply of grace, that is represented by the saving properties of salt. Those who have a personal interest in Jesus Christ will possess those qualities of character which are represented by salt, which will work for the saving of the world. Thus it is that Christians become living witnesses for heaven. By their life they testify, saying, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day."

But Christ uttered a sorrowful fact when he said, "If the salt have lost his savor, wherewith shall it be seasoned?" How shall the world be preserved from moral corruption? Let these words have due weight upon the mind. The Lord Jesus Christ, the Anointed One of God, is seeking to assimilate our characters to his own. Although we profess great things, we are represented as salt that has lost its savor, and as entirely worthless, unless the Holy Spirit can use us as channels by which to communicate to the world the truth as it is in Jesus. By precept and example we are to reveal to the world that Christ has made reconciliation for sin, that he is our only hope, the One who has brought in everlasting righteousness. He is the Anointed Priest that ever liveth to make intercession for every individual soul. Our only efficiency is Jesus Christ. We are to represent to the world his love, both in words and works. We are constantly to express to the world our appreciation of God's unspeakable gift, which he has given to us because of the great love wherewith he hath loved us. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In the gift of Jesus is included the whole heavenly treasure. But what a fearful responsibility rests upon those who hear the truth, and who claim to believe it, and who are yet not sanctified through the truth. They testify to the world that the truth which they claim to believe has no sanctifying power, and thus they make of none effect the truth of God. It is the privilege of those who accept of Christ to reach a high standard in character, and thus become living epistles, known and read of all men, as were Joseph in Egypt and Daniel in Babylon. There is no reason why we should not possess fragrance of character through the merits of Christ, and be recognized in heaven as laborers together with God. Through Jesus Christ we may have a saving influence upon the world. Christ would have every one of us a savor of life unto life. He would impute to us his righteousness, in order that we may communicate his goodness, mercy, and love to fallen humanity. When we enter into the joy of our Lord, praise will ascend to the throne of God, and we shall say, "No credit belongs to us; Christ did it all, and to his name be all the glory."

November 14, 1895

"Fear God, and Keep His Commandments"

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." God has tested the character of men from the time of Adam unto the present time, and he has always blessed the loyal and obedient. But those who keep the law of Jehovah are not in favor with the world, or with professed Christians who are making void the law of God. Abel kept the commandment of the Lord, and was hated by his brother Cain, and from the time of Abel's persecution and death at the hands of his brother, there have been two classes upon the earth who have manifested the same characteristics as were displayed by these two brothers. Righteous men have always been the objects of the combined assaults of evil men and evil angels. Christ himself was betrayed, insulted, mocked, scourged, and crucified through the instigation of evil angels working through a class of men who, while they professed great sanctity, were the worst of hypocrites and deceivers.

After the fall of Adam in Eden, the Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The enmity is developed and made manifest in one class by the reception of truth, while it is developed in others by their antagonism to truth and righteousness. One class vindicate the law of God, preserving order, arresting wickedness, and vindicating the honor of God. The other class make void his law, and persecute those who render obedience to God's commandments. The Searcher of hearts said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There would be on the part of Abraham no betrayal of sacred trust, no yielding to any power or any guide but One. Abraham recognized the fact that Jehovah had a law, and he determined that he would keep that law as the apple of his eye. He recognized the fact that he was amenable to the Lawgiver, and he would not be turned aside from his duty. God rules by the combined influence of authority and affection, and blessings follow in the track of those who obey his law. The Holy One has given us rules by which we are to be guided to the courts of heaven, and these rules form the standard, from which there can be no turning aside. The first principles of holiness are yet to be learned when God's voice is not heard and obeyed as the supreme authority.

Satan, with all his masterly power, has interposed himself between man and the law of God, that through falsehood and sophistry he may inspire men with the same rebellion against God and his law as actuates himself. Those whom he can not deceive, he hates.

He misinterprets their words and actions, and causes the world to persecute and destroy, in order that earth may hold no soul who is not in league with the prince of this world and the ruler of its darkness. History testifies to the fact that no man can serve God without coming in conflict with the united forces of evil. The conflict between the believer and his foes may be painful and protracted, and at times the soul may, through manifold temptations, yield to the power of the evil one; but God will not give his servant up to be the prey of the destroyer as long as he cries unto him. The pitiful Saviour knows his weakness, and through his servant John, he has sent the repenting sinner a message of consolation: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments."

Of those who honor Jesus, and keep the commandments of the Lord, Christ has said, "Marvel not if the world hate you." We can expect no better treatment from the world than the treatment given to the law of God. Those who vindicate the law of God by keeping the commandments, will be targets for the wrath of the dragon, and opposition to righteousness will not end until evil is destroyed; for as long as human nature is under the control of the enemy of all righteousness, enmity to the righteous will be manifested through the children of men. The offense of the cross has not ceased by any means. Satan has his most efficient batteries masked under pretensions to godliness, and he will cause them to open fire upon the followers of Jesus Christ. The servants of God must expect that they will be reviled, misrepresented, maligned, persecuted, and oppressed; for all who "will live godly in Christ Jesus shall suffer persecution." The people of God will stand firm to the faith only through the grace of God. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The great rebel against God is leading his armies to the conflict; but let the followers of Christ bear in mind the fact that he can bruise only the heel, while those who are loyal to Christ by their fidelity and piety shall bruise the head of the serpent. While men are making void the law of God, we must pray, as did David, "It is time for thee, Lord, to work; for they have made void thy law." Through Christ believers will gain the mastery, and inch by inch they will contest the ground, and obtain the victory.

Let the followers of Christ do all that is possible to teach repentance toward God and faith toward our Lord Jesus Christ. One soul gained brings joy to the Father and to the Son, and there is rejoicing in the presence of the angels of heaven, and an anthem of praise goes up from countless harps and voices through the heavenly courts. Those who

break the law of God, and teach others to break God's commandments, are not following Jesus, who says, "I have kept my Father's commandments;" they are following another leader. It was Christ's own voice that proclaimed on Mount Sinai the Ten Commandments, and he will not countermand his statutes. Satan in his rebellion in heaven sought to find some flaw in the law of God, in order to support his argument that the law of God must be changed; but his efforts were in vain. He did not succeed, and after he had deceived thousands of angels, and had drawn them to his side, he was cast out of heaven. But the law of God was not changed in one jot or tittle. God is wise and unchangeable, and those who flatter themselves that they can find a safer rule of life than that which God has given, are deceived by the same delusions that led the angels of heaven to join the ranks of Lucifer in questioning the authority of God's law and the justice of his government.

Those who have true Bible religion will yield their will to God's will as supreme, and will reverence God by rendering obedience to his righteous and just laws. They will place themselves under the blood-stained banner of Prince Emmanuel, and acknowledge themselves as under the control of the Ruler, not only of earthly intelligences but of the hosts of heaven. Can man frame a constitution for the governing of the world that is better adapted to the purpose than that which God has framed? In what particular is the moral code wanting? Can it be amended by finite men? If so, then man can exalt himself to the place of God. Can the human family afford to do without one of the commandments that God has given? Read the Ten Commandments carefully, and see which one can be dropped out. The man of sin thinks himself able to change the times and the laws of God, and the Protestant world have accepted the authority of the papal power, and in so doing have apostatized from God. All nations have been made drunk by partaking of the wine of Babylon, by accepting the presumptuous work of the man of sin, who has tampered with the law of God, and thought to change the precepts of Jehovah.

But the original law of God is safely deposited in the ark in the heavenly sanctuary, and will be presented to man just as God engraved it on the tables of stone. To the king on his throne and the humblest of his subjects, the law of righteousness will constitute the standard of character, and by its precepts will every work be tried and every thought be brought into examination. The fourth commandment will be found in the bosom of the Decalogue just as it was written by the finger of God, and every soul who has presumed to exalt the false sabbath above the Sabbath which was sanctified and blessed and given to mankind for respect and observance, will be found out of harmony with the law of God. God gave the Sabbath to be a sign between him and his people, that they might know that it was the Lord who was their sanctifier. Those who have knowingly trampled upon the true Sabbath, while they have exalted to its place a spurious

institution, will have to answer for their action before the Lord who made heaven and earth, the sea, and all that is therein. God has proclaimed himself a jealous God.

Can men presume to think that a better path can be found than that which Jehovah has marked out for them? Obedience to God's commandments places the feet of man in the royal path that leads to holiness and heaven. Paul inquires, "Who hath bewitched you, that ye should not obey the truth?" Well may this question be asked of those who have minds by which to search for reasons as to why men should depart from God. Satan could present no defined reasons as to why he wished the law of God changed or abolished. He simply declared his conviction that the angels would be better off without the law, but could not tell in what way they would be advantaged. He desired to exalt himself above God, and to convince the hosts of heaven that his wisdom was superior to that of the Omnipotent. The human family have been made drunk with the wine of Babylon, and drunken men will not reason. They have taken large drafts of Satan's sophistry, and they are determined that they will not see the foolishness of accepting another standard, while casting aside the law of the Lord of hosts.

True sanctification is found in yielding the will to the will of God, in rendering obedience to his commandments, and in making his standard of righteousness the aim of our life. If men would consent to follow the Lord fully, if they were not confused with the wine of Babylon, they would see that to tamper with the Lord's standard, to depart from his commandments, is the worst species of rebellion. This is well represented as the wine of the wrath of the abomination of Babylon, the cup which she has presented to all nations to drink. Were it not for this, thousands, yes, millions, would be found in the path cast up for the ransomed of the Lord to walk in. But the will of God, expressed in his law, the direction which he has given to guide men in the path to heaven, is authoritative and divine. We have more than a royal road to heaven, we have a divine pathway in which to travel. The opinions of men are not to weigh as amendments to the law of God; for the law of God is the expression of the will and mind of God, of him who is unchanging in counsel. The precepts of the law are not given to the human family as propositions to criticize. They are the positive declarations and decisions of an infallible Judge, and they will stand through eternal ages. They are the very laws that will test character, by which we are to be judged for the deeds done in the body. Who hath bewitched you, that you who are finite by nature, who are sinful and erring, should presume to handle the law of God in the manner in which you do? How is it that you think yourselves at liberty to cancel the decisions of Jehovah, to remove the ancient landmarks, and substitute in place of the true guideboards false waymarks that will lead men to follow the path of the first great apostate in place of following Jesus Christ? God has not left his law to be endorsed, reviled, or annulled according to the pleasure of his creatures. The wise man declares the true attitude of

man to the law, and says: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

November 21, 1895

"After that Thou Shalt Cut it Down"

Christ spoke a parable to convey to the people a truth which would ever be remembered. He said: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down." For three years Christ had carefully sought for fruit among the Jewish people. Rich opportunities and privileges had been granted them. For three years and a half Christ had tabernacled among men. "The Word was made flesh, and dwelt [tabernacled] among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." He was as the shadow of a great rock in a desert land, where no water is. He constantly refreshed humanity by opening to men the cool streams of the brook flowing from Lebanon. He was ever seeking to refresh his vineyard. He sought to leave his imprint upon the hearts and characters of his followers. He identified his interest with that of fallen humanity. Their weakness was his weakness. Their necessity was his necessity. As a humble suppliant who sought divine strength from the hand of his Father, he took the attitude of petitioner, that he himself might be invigorated and refreshed by converse with God.

Christ took upon himself human nature, but daily he linked it with the divine nature. He devoted whole nights to prayer, leaving an example for all humanity; for as he relied upon God, the Source of all strength, so are we to be invigorated and refreshed, to be strengthened for duty and braced for trial, through communion with God.

Christ labored for his vineyard. The Prince of heaven, he was yet the intercessor for man, and he had power with God, and prevailed for himself and for his people. Morning by morning he communicated with his Father in heaven, receiving from him daily a fresh baptism of the Holy Spirit. The Lord awakened him from his slumbers in the early hours of the new day, that his soul and his lips might be anointed with grace which he should impart to others. His words were given him fresh from the heavenly courts, words that he might speak in season to those that were weary and oppressed. Of Christ we read, "The Lord God hath given me the tongue of the learned, that I should know to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

The Son of God, having humanity upon him, lived in our world as a human agent. He passed over the ground which man must travel. He supplicated for suffering humanity till his humanity was charged with a heavenly current that should connect humanity with divinity. He uttered supplications for a people over whom the prince of darkness was striving for mastery. He healed the sick, relieved the suffering and oppressed, consoled the bereaved, and restored the backslider, seeking and saving that which was lost. Christ worked for his vineyard, speaking words in season. But what an ominous sentence is this--"And if it bear fruit, well; and if not, then after that thou shalt cut it down"! Our Saviour was calling the Jewish nation to repentance. To them he said, "Except ye repent, ye shall all likewise perish." In the parable of the vineyard Christ represented to them the manner in which God had dealt with them. He showed them the blessings that God had given them; for the vineyard was a symbol of the Jewish nation.

Well might the Jewish nation inquire, "What mean these words, And after that thou shalt cut it down." They might have been answered, "O inhabitants of Jerusalem, this is your day of opportunity and privilege, your day of merciful visitation." It was still time for them to know the things which belonged unto their peace. Jesus was in the midst of them, the only one who had power to save them; but their unbelief, their resistance, was bringing to them its sure results of hardness of heart and impenitence, and was filling them with stubbornness and rebellion. Jesus was diffusing light, scattering his blessings upon every hand, showering mercies upon the unthankful and the evil. His mercies were unacknowledged, and Jesus, the Light, the Way, and the Truth, was rejected. Still a brief space was theirs before the irrevocable words should be spoken. Shall the season of trial close, and after that the mandate from heaven be pronounced. "Cut it down; why cumbereth it the ground?" They had fulfilled the word, "They would none of My counsel; they despised all My reproof." They had none to blame but themselves if they perished in their sins. Jesus had said to them, "Ye will not come unto me, that ye might have life."

The Lord had often punished the enemies of the Jewish nation, and had saved his people when their foes purposed to destroy them. As a mighty warrior he had raised his hand to press back the powers of darkness, working in behalf of his people in order that the Jews and that other nations might have an opportunity to see the character of God as represented in Christ Jesus. He gave them an opportunity to repent and to believe on the only-begotten Son of God. And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He bore long with the Jewish nation, even when they were given up to idolatry. He saw them not as fruit-bearing trees, but as cumberers of the ground. These were not merely useless, but decided hindrances. Their religion was misleading, and wrought ruin instead of salvation.

But the great Teacher had undertaken the task of correcting the evil that existed in the world. He sought to break the spell which paralyzed every spiritual energy. With what authority he spoke, with what winning grace he gave his invitations, his assurances, and promises! His commands and denunciations were alike clothed in language that was elevating and uplifting. His utterances were the expression of paternal tenderness and love. In no instance did he lower the standard of the law of God. He came to show the world its value, its elevated character. He was the Desire of nations, the world's only hope, and was obedient to all the commandments of God, thus showing forth the divine character. He came to test the Jewish nation, to try them after the plan of God. If they persisted in continuing in transgression, they would miserably perish. This will be the fate of all who turn a deaf ear to the words of invitation and warning sent of God. Those who refuse to listen in this their day of test and trial, will have to meet the results of their own perversity. They may grasp eagerly for the treasures of the earth, seek its honors and pleasures, but what a scene will the judgment present when the books are opened, and every man is rewarded according as his works have been!

The soul's value is estimated by the cross of Calvary. The Lord appreciates the souls for whom he died, and wants them to be the subjects of his kingdom; but the god of this world blinds the perceptive powers of men so that they do not see their peril. To them Christ is saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" He is still pleading that they may understand the day of their visitation, saying, as did the gardener concerning the unfruitful tree, "Let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well; and if not, then after that thou shalt cut it down."

December 5, 1895

Take Heed to Yourselves

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

The class here mentioned by the apostle are not mere heathen. He describes them as "having a form of godliness, but denying the power thereof." He says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." This is a delineation of the character that will be made manifest among those who profess godliness in the last days. But there will be another class. The apostle says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Those who are deceivers are those who have turned away their ears from hearing the truth, and who have opened the door of their heart for the entrance of the sophistries of Satan. At first those who are finally deceived do not believe what they assume themselves; but as they misinterpret the Scriptures, as they claim to have received new light, as they enter into by-paths, as they repeat their own falsehoods, they come to look upon their theories as matters of importance. They deceive others, presenting the arguments that were prepared by the synagogue of Satan. Every repetition of their errors confirms them in their false theories. They are inspired by the Satanic agencies to present falsehoods before others, and finally come to believe a lie, deceiving and being deceived. But Paul enjoined Timothy, saying: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [Spiritualism]; speaking

lies in hypocrisy; having their conscience seared with a hot iron."

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

God has furnished every one with a full armor, but we are under the necessity of putting it on.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another."

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

As a people are we sufficiently considering this warning? If we neglect to take heed, if we regard the warning with indifference, if we allow earthly, temporal things to take our attention, and we lose our realization of the essential character of prayer, we shall be found among those who are not accounted worthy to escape. The righteousness of Christ should be our first consideration. The service of God should be our first business.

Christ has said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." How many admit that the commandments are of God, and yet neglect to fully obey them! John leaves no doubt as to what commandments we are required to obey. Years after the resurrection of Christ, he writes:

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins' and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning."

No change in the law has been made from the beginning. It is the same as it was before the fall of Satan; and in the heavenly courts the angelic family obey the law of God as they did when the foundation of the earth was laid, when the morning stars sang together, and all the sons of God shouted for joy.

December 12, 1895

Character of the Law Revealed in Christ's Life

In the prayer of Christ for his disciples, he said concerning them: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one [in spiritual union]; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The glory of Christ is his character, and his character is an expression of the law of God. He fulfilled the law in its every specification, and gave to the world in his life a perfect pattern of what it is possible for humanity to attain unto by cooperation with divinity. In his humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character. God's law is an exponent of his character, an expression of his holiness; but, viewed by him who has fallen through sin, it is a voice of condemnation, a ministration of death. It is not in the province of law to pardon the transgressor; for "by the law is the knowledge of sin." "By the law shall no flesh be justified." No ray of hope shines forth from the law to the sinner, and its transgressor can find no answer from the law to his anxious inquiry, "What shall I do to be saved?" "How shall I be just with God?"

But through Christ a way of escape has been provided. Our Redeemer came in the flesh to condemn sin in the flesh, to lay hold of the repenting soul with an unyielding grasp, and at the same time to grasp the throne of God, becoming the connecting link between humanity and divinity, between earth and heaven. He is the only refuge for the guilty soul. In searching to know God, man is directed to Christ, who lived out the law of God, and manifested to the world the attributes of the Father. In the Son of God the inexpressible goodness of God is revealed; for in him mercy and truth meet together, righteousness and peace kiss each other. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ in the flesh, condemning sin in the flesh, was a perfect revelation of God to the world. Christ declared: "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

In answer to the request of Philip, "Lord, show us the Father, and it sufficeth us," Jesus said: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."

The Lord Jesus is the embodiment of the glory of the Godhead. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. God has revealed himself to men; he stooped to take upon him our nature, and in his Son we see the glory of the divine attributes. Those who see not in Christ the divine character are in the shadow of Satan's misrepresentation of divinity. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature."

In Christ Jesus is a revelation of the glory of the Godhead. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the truth as it is in Jesus, to which he can attain; for Christ is he who represents the Father. The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us." Christ is the wisdom of God. He is the great "I AM" to the world. As we contemplate the glory of the divine character as revealed in Christ, we are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" This wisdom is displayed in the love that reaches out for the recovery of lost and ruined man.

The work of God in the creation of man needed no undoing. There was nothing imperfect, nothing incomplete. He spake and it was done. The very dust of the ground from which man was formed was pure, and the breath of life which God breathed into his nostrils was holy. He was placed in Eden, the garden of God, and its atmosphere was undefiled, and from the beams of the sun in the heavens which blessed and cheered the earth, to the fountains and streams that watered the garden, all was holy, all was clothed with spotless purity and unexcelled loveliness, and was in harmony with the character of the Father and the Son, by whom the worlds were made, and in whom was life, and the life is the light of men.

But in the transgression of man both the Father and the Son were dishonored. Man committed sin, and sin is the transgression of the law, which is holy, just, and good. Through sin the temple of God which he had builded for his own indwelling and glory, was reduced to ruin, was fallen and in decay. Satan beguiled the holy pair to their own destruction, and introduced an element of character that was antagonistic to God and to their fellow-creatures. Before the entrance of sin, the hearts of God's children had been filled with love toward their Creator, and they were in harmony with his will; but upon yielding to the tempter a warring element began to work in the human agent. Even the earth itself shows the curse of transgression, and signs of enmity appear. Darkness

covers the earth like the pall of death, and will continue to shroud the glory of God until death is swallowed up in victory.

In the creation of God before the entrance of sin, every part of nature was in perfection; God had nothing to take down as unnecessary to his plan. He needed to set into operation no power by which to dispossess; he needed to inaugurate no opposing force. But through the calamity of sin, the work of disintegration was begun, and the beautiful temple of God's building was defiled and laid in ruins. God no longer was a dweller in the heart of man. To oppose and bring to naught the work of the enemy, the promise was given, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

In the councils of heaven, hope was furnished for the fallen race. Jesus Christ offered his life as a ransom for the lost, as the price by which he might purchase the right to re-create the sinner, and form again the image of God in the soul. Fallen man was to be renewed in the divine likeness. He was to be uplifted, to be pardoned and redeemed, not by the law, but by Jesus Christ, our Righteousness. Angels fly through the midst of heaven, proclaiming the glad tidings that a ransom has been found, and that the treasures that have been hidden from ages and generations in Christ, are to be displayed before a wondering universe.

In Christ is found a resource that has never before been called out. Clothing his divinity with humanity, with the wealth of the treasures of heaven at his command, he was to come to our world to counteract the ruin that Satan has wrought. What a scene was that when angels, cherubim, and a seraphim rejoiced as they hastened through the heavenly courts, proclaiming that a ransom had been found, and that God could be just, and yet be the justifier of him who believes in the ransom that had been provided! The law could be magnified and made honorable, and yet fallen man could be restored to more than his former dignity and glory, and exalted as an overcomer of the Satanic hosts. Every one who should believe in Jesus, should be recreated to walk in newness of life, and from the ruins that Satan had wrought through sin, should arise in purity and holiness the fallen temple of the Lord. Man was to be reconstructed, to be formed after the image of Jesus Christ, the Wisdom of God. "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

January 2, 1896

Christ Revealing the Character of the Law

"God was in Christ, reconciling the world unto himself." The Son of God clothed divinity with humanity. Isaiah describes him, saying: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." God in human nature is the mystery of godliness. Christ, the only-begotten of the Father, was the express image of his Father's person, the brightness of his glory, and he came to the world not to condemn the world, but to save it. God was in Christ in human form, and endured all the temptations wherewith man was beset; in our behalf he participated in the suffering and trials of sorrowful human nature. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." In his human nature he was "tempted in all points like as we are," he "suffered being tempted," but there was no taint of sin upon him.

The condescension on the part of the Son of God was included in the plan of God for the unfolding of divine wisdom to fallen men. Divinity united with humanity could alone reach humanity, and impart spiritual life to those who were "dead in trespasses and sins." In order to work the restoration of the fallen, it was necessary that man's will should come into harmony with the divine will. God purposed that men should conform to the divine Model. The glory of the wisdom of God continually shines forth to humanity in the Son of God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Every step that Christ advanced from the manger to Calvary established his character as the One who could say without any qualification, "I have kept my Father's commandments, and abide in his love." What exalted ideas of the law of God do we obtain as we behold Jesus fulfilling every precept, and representing the character of God before the world! It was by fulfilling the law that Christ made known the Father to the world.

The plan of redemption is perfect in all its parts. It does not lessen the claims of the law

of God in one jot or one tittle, in saving the sinner from the just penalty of the law. Through the provision of the death of God's only-begotten Son in sinners' behalf, the immutability of the law of God is demonstrated for time and eternity. Justice honors the law of God in providing a substitute for the transgressor; for Christ gave his own life a ransom in order that God might be just and yet be the justifier of him who believes in Jesus. The work of saving the lost through the merit of Christ magnifies the law, and harmonizes with every perfection of Jehovah. In the plan of salvation the highest honor is paid to the law of heaven's government, and yet mercy is freely dispensed to the fallen sons of Adam. Every believing soul, cooperating with the Great Restorer, is blessed with heavenly grace and endowed with the richest treasures of the glory of God. The imagination can not picture anything more glorious than that which is attained through the plan of redemption. Well may we exclaim, "O the depth of the riches both of the wisdom and knowledge of God!"

Through the obedience of the Son of God, through his submission to bear the death penalty for human transgression, the law is magnified and made honorable before the universe. Angels, cherubim, seraphim, and worlds unfallen behold the law vindicated and exalted. Through the unfolding of the perfection of the divine nature they see the image of God restored to man, and the honor of the divine government maintained. The wisdom of God has abounded towards all the sons and daughters of Adam. Christ laid down his life, shed his blood, suffered the death penalty for the sinner, and became the sin bearer for every repenting, believing soul. We see sin fully punished in the Substitute, and the sinner fully saved through His merit. We see the law of God highly exalted, with no jot or tittle of its authority laid aside, while the transgressor, relying upon the merit of the Substitute, is justified by the law. Through the plan of salvation we see mercy and truth met together, righteousness and peace embracing each other. There is no vacillation in the principles of God's commandments; but they are pronounced by the angels of heaven, by the inhabitants, of our fallen world, and by souls justified, as "holy, and just, and good."

Christ, the highly exalted of God, God dwelling in humanity, is to be loved and obeyed. His life is a pattern for the whole world to copy. Every one of us may know God in Christ, one with every believer. Every one may exclaim with Paul, "The life I now live in the flesh, I live by the faith of the Son of God." In the cross of Christ is the sure evidence that there is pardon for sin. Christ crucified is the source of all wisdom and virtue for man.

We may say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." But, though we rely upon God, we shall not be exempt from trial and temptation. Oftentimes we will have to suffer

severe disappointment and endure heaviness of heart because of the world's misunderstanding and misinterpretation of our motives and purposes. But, while cast down, we shall not be forsaken of God, unless we shall sever the golden link of the chain which binds us through Christ to God. Jesus is our Pattern. The Majesty of heaven, the King of glory, was tempted in all points like as sinful man is tempted. But through Christ we may be placed upon vantage ground, and become partakers of the divine nature, escaping the corruption that is in the world through lust.

January 9, 1896

Obedience Better than Sacrifice

The word of the Lord is to be obeyed without question; it is to be the supreme authority in our life. Saul departed from the express commandment of the Lord, and sought to quiet the compunctions of conscience by persuading himself that the Lord would accept his sacrifice, and overlook his disobedience. When Samuel, the prophet, came to meet him, Saul acted as though he regarded himself as a righteous man, and exclaimed, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But the unmistakable tokens of his disobedience were so manifest that his assertion of obedience was of little weight. "And Samuel said, What meaneth then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams, For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Though disobeying the express command of the Lord, Saul claimed to have performed the directions, that had been given him; and in this day there are those who claim to be the children of God who take a similar course. But John tells us that "he that committeth sin is of the devil."

There are those who claim to be wholly sanctified, and yet they persist in keeping up an unrelenting warfare against the law of God. We do not need to specify to what class they belong, for John has plainly declared that "he that committeth sin is of the devil." "Whosoever is born of God doth not commit sin," that is, is not found in transgression of the law of God. We are not to be deceived by the high pretensions of those who claim advanced piety; for our Saviour has given us a rule by which to measure their claims. He says: "By their fruits ye shall know them." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be

ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I have learned all thy righteous judgments. I will keep thy statutes.... Give me understanding, and I will keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight.... Take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually forever and ever. And I will walk at liberty; for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.... O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

The language of David will be the language of every truly obedient and sanctified heart. But those who are continually pouring out bitterness against the law of Jehovah, have another spirit. They are following the leadership of him who first brought sin into the world, and who has worked, and is still working, with all deceivableness of unrighteousness. Through his misrepresentations of the law of God, Satan led many of the angels of heaven to take his side in apostasy and rebellion, and by this same method he has secured the world, and even the largest share of the professedly Christian church, to be at enmity with the law of Jehovah. But the fact that Satan has the world on his side, does not argue that the truth is error, or that error is truth. Numbers can not make sin anything but sin,--the transgression of the law of God.

"In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Every character must be brought to the test of this measurement; but it has been the determined purpose of Satan to tear down the standard of the law of God, and erect in its stead a lower standard, a finite measure by which men may measure themselves among themselves; and thus their ideas as to what constitutes righteousness have become lowered and confused. This is the reason that so large a number who profess to be followers of Christ, claim to be perfect and sanctified when they are sinners in the sight of God.

"For this is the message that ye heard from the beginning, that we should love one another." John refers in these words not to a new commandment, but to the old commandment, which ye heard from the beginning, "Thou shalt love thy neighbor as thyself." "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Those who are unreconciled to the law of Jehovah, are unreconciled to those who

magnify the law of God, calling it holy, just, and good. They manifest the same spirit of bitterness, malice, and hate, as did Cain toward Abel. The younger brother carried out the express direction of God in bringing the sacrifice to the altar; but Cain, exalting his judgment above that of the Infinite, determined to bring an offering according to his own ideas. When the Lord manifested his approval of Abel's course, and refused to accept the offering of Cain, Cain was filled with envy, jealousy, and hate, and slew his brother, whose righteous works condemned his sinful course.

Many, many in the Christian world are following a course after the order of that which Cain followed. The Lord has given to men his law, and has promised that he will bless those who keep his commandments. In the fourth commandment he has enjoined upon men the keeping of the Sabbath, a memorial of his creative works and power; but men have sought out many inventions, and Satan has been permitted to wind his way into the faith and doctrine of the professedly Christian church, until the Sabbath of the Lord, the memorial of creative power, has been set aside, and the law made void by sinful men, while a spurious sabbath has been instituted in its place. Men declare that the first day of the week is commemorated in honor of the resurrection of Christ from the dead, when not one line in the word of God can be found requiring this at their hands. "To obey is better than sacrifice, and to hearken than the fat of rams." But many sweep away the Ten Commandments entirely, announcing that they were nailed to the cross with the ceremonial law of types and sacrifices. While professing to honor the Son by keeping a day in honor of his resurrection, they pour contempt upon the law of Jehovah, and are following the course of Cain in offering that which God has never commanded, and in ignoring a plain command which he has given. Those who obey the voice of God, as did Abel, receive from the hands of the disobedient, treatment similar to that which Abel met with from the hands of Cain. John says, "Marvel not, my brethren, if the world hate you."

The word of God is to be of supreme authority. The Lord says, "My covenant will I not break, nor alter the thing that is gone out of my lips." God could not change one tittle of his law without ceasing to be supreme. Men can not bend the law of God to suit their ideas, and, failing to bring it into harmony with themselves, they break its commands and violate its precepts. All too late the world will learn that they can not judge the word of God, but that the word of God will judge them. Would that men would consider how foolish and how wicked it is to contend with God! Would that they would cease to oppose their will against the will of the Infinite! Those who oppose God will yet learn that in so doing they have forsaken the only path that leads to holiness, happiness, and heaven.

January 16, 1896

Sin Condemned in the Flesh

"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Satan declared that it was impossible for the sons and daughters of Adam to keep the law of God, and thus charged upon God a lack of wisdom and love. If they could not keep the law, then there was fault with the Lawgiver. Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God. Jesus humbled himself, clothing his divinity with humanity, in order that he might stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the lie to Satan's charges. He was subjected to the fiercest temptations that human nature can know, yet he sinned not; for sin is the transgression of the law. By faith he laid hold upon divinity, even as humanity may lay hold upon infinite power through him. Altho tempted upon all points even as men are tempted, he sinned not. He did not surrender his allegiance to God, as did Adam.

The Pharisees accused Christ of breaking the Sabbath because he had healed a man upon the Sabbath day; but his words made it evident that he had not violated the command of God. He declared that they were ignorant both of the Scriptures and the power of God, and reminded them that if they had known what this meaneth, "I will have mercy, and not sacrifice," they would not have condemned the guiltless. He carried their minds back to the law and to the testimony, to the words which he himself had spoken when enshrouded in the pillar of cloud, and revealed to them the principles of the law of God. He showed them that to relieve the suffering of either man or beast on the Sabbath day was in harmony with the commandment of God. He said to them: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." He pointed them to the action of David, how when he was hungry, and they that were with him, "he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests." It was their own ignorance of the true import of the law of God that emboldened them to charge upon Christ the sin of Sabbath-breaking. Could they have found one action that violated any commandment in the Decalogue, they would have lost no time in condemning Christ. But it was because no fault could be found in him that they had to hire men to bear false

witness against him. In their anxiety and determination to put him to death, they had to perjure their souls.

Christ took human nature upon him, and became a debtor to do the whole law in behalf of those whom he represented. Had he failed in one jot or tittle, he would have been a transgressor of the law, and we would have had in him a sinful, unavailing offering. But he fulfilled every specification of the law, and condemned sin in the flesh; yet many ministers repeat the falsehoods of the scribes, priests, and Pharisees, and follow their example in turning the people away from the truth.

God was manifested in the flesh to condemn sin in the flesh, by manifesting perfect obedience to all the law of God. Christ did no sin, neither was guile found in his mouth. He corrupted not human nature, and, tho in the flesh, he transgressed not the law of God in any particular. More than this, he removed every excuse from fallen man that he could urge for a reason for not keeping the law of God. Christ was compassed with the infirmities of humanity, he was beset with the fiercest temptations, tempted on all points like as men, yet he developed a perfectly upright character. No taint of sin was found upon him.

Through the victory of Christ the same advantages that he had are provided for man; for he may be a partaker of a power out of and above himself, even a partaker of the divine nature, by which he may overcome the corruption that is in the world through lust. In human nature Christ developed a perfect character. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; tho he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him."

The humanity of Christ is called "that holy thing." The inspired record says of Christ, "He did no sin," he "knew no sin," and "in him was no sin." He was "holy, harmless, undefiled, separate from sinners." He tabernacled among men. This testimony concerning Christ plainly shows that he condemned sin in the flesh. No man can say that he is hopelessly subject to the bondage of sin and Satan. Christ has assumed the responsibilities of the human race, and the sins of all that believe are charged to him. He has engaged to be liable for them. He obeyed every jot and tittle of the law, to testify

before unfallen worlds, before holy angels, before the fallen world, that those who believe in him, who accept of him as their sin-offering, who rely upon him as their personal Saviour, will be advantaged by his righteousness, and become partakers of his divine nature. He testifies that through his imputed righteousness the believing soul shall obey the commandments of God.

John pointed to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world!" The Son of the infinite God does not remove from man his obligation to keep all of God's commandments. But with Christ formed within, the apostle declares, "Ye are complete in him, which is the Head of all principality and power." All our transgressions are transferred to Christ. While he who knew no sin was made sin for us, and the sinless is accounted sinful, the righteousness of Christ is placed upon the undeserving, so that the repenting sinner is declared to be sinless before God. But if a man blinds himself to the light, and hardens his conscience, and will not acknowledge himself as a sinner lost and undone, and in need of a Savior, his sin will remain. He does not believe in the only-begotten Son of the infinite God. Like Cain he refuses to offer to God the blood of the Son of God. He refuses to acknowledge that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is all-important that we understand the art of believing, that we individually accept the provision which has been made whereby we may have eternal life. Divine compassion was moved by the ruin of man, and God sent Christ into the world in order that his own arm might bring salvation to the human race, who were found in peril, in helplessness, and bound in captivity to Satan's chariot car. God beheld man lost and ruined, and with no possibility of recovering himself. His intrusted capabilities and powers were perverted from their intended design, and degraded in the service of self, Satan, and sin. He saw men dropping the solemn realities of eternity from their reckoning, and, viewing the ruin to which they were hastening, divine compassion is moved for a fallen world, and provision for their recovery is made from the limitless resources of divine love. Provision is made that those who discern their apostasy may return to their allegiance. Those who return will find the Father's heart open to receive them, full of yearning tenderness and compassion towards them. Human agents are all too precious to God to be left without every possible effort on his part for their recovery. In the recovery of every soul, God will realize a peculiar joy. "Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance."

Evidences of Faith:

It was for the recovery of the law that Christ exhibited holy integrity in the midst of universal corruption, and manifested unwavering adherence to the right when truth, equity, and righteousness were objects of popular contempt and scorn. He lived out the law of God, thus giving fullest recognition of the supreme right of God to govern and to be obeyed even in a world sunken in unbelief and making void his law. The more severely he was tried, the more faithfully did he adhere to the truth of God. This must also be our experience, and if we are partakers of Christ's sufferings, the more surely will we be partakers of his glory. The more decided the unbelief and corruption of the world become, the more clear and conspicuous should the integrity and loyalty of the followers of Christ shine forth. The more generally apostasy prevails, the more steadfast should the children of God stand in defense of the laws of God's government. Christ is our example. When wickedness was swelling like a roaring torrent around him, he stood like a rock. He was a true, faithful, authoritative, unbending witness for God. What a character was that of Christ! By beholding him, we shall become changed into his image, from character to character. If we would indeed be witnesses for Christ, we must behold him, work as he worked, pray as he prayed. We must fight the fight of faith, clad in the armor of Christ's righteousness. Christ declared that he did nothing of himself, but only that which he saw his Father do.

Ministers of God, study the lesson of the life of Christ. Jude describes Christians as those "that are sanctified by God the Father, and preserved in Jesus Christ, and called." To those he gives this salutation: "Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

January 23, 1896

Grace Will Result In Liberality

Those who love and serve God will manifest the fact by loving and serving their fellow-men. Paul presents before us the example of liberal-minded converts, who in their deeds of charity exceeded his most sanguine expectations. Their love to their fellow-men was the result of giving themselves to the Lord. They surrendered themselves to the working of the divine Spirit, and their hearts were drawn out in tender, Christlike compassion for the relief of those who were needy and suffering. They recognized the obligation that rested upon them, and worked in harmony with the will of God, and thus glorified their heavenly Father.

Those who have the mind of Christ can not look with indifference upon human suffering. They can not be heartless, cold, and selfish. Those who are naturally inclined to tenderness and sympathy when unreservedly surrendered to God will cooperate with him in doing deeds of mercy, in relieving the distressed, tho it may call for the practice of self-denial. But those who do not cultivate gratitude to God for his mercy and love to them, who do not appreciate the great gift of Christ to our world, will not manifest sympathy for the suffering and needy, will not seek to comfort the bereaved, to minister to the fatherless and the widow. They may, like the Pharisees, make long prayers, and yet rob the widow and the fatherless, forgetting in their hardness of heart that the Lord will judge those who neglect the needy and the suffering as though they had neglected him in the person of his saints.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." The Lord has intrusted his goods to his human agents, and when the individual members of the church become doers of the words of Christ, they do not live to please and glorify self; but they live to do the highest service possible for Jesus Christ in serving their fellow-men. In so doing they gain an experience that is of more value than great riches. Tho the work calls for self-denial, tho their means may be limited, they seek for the relief of suffering humanity. They cherish the faith that works by love and purifies the soul from selfishness, and which brings them into close relation with God. When the truth first finds men, it finds them possessed of the spirit of the world; but it does not leave them with this spirit. When the truth is received, it begins to work the work of sanctification upon heart, and mind, and character. The truth purifies, elevates, and transforms the soul until men reveal a likeness to the character of Him who gave

Himself to save a perishing world. Selfishness, self-serving, pride, extravagance, and display are the natural results of rebellion against God; but it is the work of Christ to subdue our evil practices, to detach our tendrils from earthly things, and to entwine them about God. He who receives the love of truth will be transformed in character; but if the truth is not welcomed into the heart, if the door closed against the entrance of the word of God, the heart and character remain unchanged. Those who resist truth, still cherish the love of the world.

It was the grace of God bestowed on the churches of Macedonia that resulted in liberality and unselfishness. Paul writes of their benevolence, saying, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." He says: "For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." The people of whom Paul writes were under the oppressive hand of poverty, but even "their deep poverty abounded unto the riches of their liberality." The Holy Spirit wrought great changes in the character of those who sought after truth as for hidden treasure. The church of Macedonia became representative of what a church may be when enlightened by the word of God. They had tasted of the heavenly manna, and had been made partakers of the Holy Spirit, and were transformed into the likeness of Christ. But the grace of God is able to do the same transforming work for the human character today. Paul says: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

February 6, 1896

Lawful to do Good on the Sabbath

"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy."

Jesus had been invited to the house of this chief Pharisee, and he had accepted the invitation in order that, as his custom was, he might sow seeds of truth in his conversation at the table. There were many who through this means had been privileged to become acquainted with Christ. He met them on familiar terms, and disclosed truth to their minds. They were convicted of the truth not only by what he said, but by the purity and elevated nobility of his character. The occasions when men met with him at the homes of their countrymen were not to be forgotten; but even after his humiliation, his trial, rejection, condemnation, and crucifixion, after his resurrection, when he came forth from the tomb a triumphant conqueror, men would remember the words which he had spoken at the times when they had shared with him the hospitality of the people.

The Pharisee who had invited Christ to his house on this occasion was a ruler in Israel, a member of the Sanhedrin, a man of repute and influence. Jesus had not accepted his invitation for the purpose of gratifying his appetite, or to furnish himself with an hour of amusement; but he had accepted it for the purpose of representing the character of God. He was to bear witness of the truth, and (as far as possible) to leave the impress of his own divine image upon human souls. He was the Teacher sent of God, the Light of the world, who had risen to shed divine rays of light upon all who were in the darkness of error. He was the Revelation of God, and was to speak words that the Holy Spirit should afterward bring to their remembrance.

Christians may safely accept invitations to dinners where a promiscuous company shall gather, if they will but follow the example of Christ, and act from the same motives as did our Saviour. Their influence will be on the right side if they speak words that will impress with divine truth those who are assembled, and thus sow seed unto eternal life.

But the Pharisees had not invited Christ for the sake of hearing of eternal things. Filled with jealousy and envy, he and his guests had laid plans by which they hoped to bring Christ into disfavor. The man with the dropsy who sat before Christ had been purposely chosen as a means by which to bring Christ under condemnation. The suffering man was placed directly before Christ, "and they watched him" to see whether he would

violate their traditions and heal the man on the Sabbath day, in order that they might find occasion to condemn him to death. They knew that Christ always expressed sympathy for human woe, and that he ever exercised his power to relieve suffering humanity. Jesus read their hearts as an open book. They had no need to tell him what were their thoughts. He forestalled all their arguments, and revealed the fact that he read their questionings and purposes. "And Jesus answering spake unto the lawyers and Pharisees, and saying, Is it lawful to heal on the Sabbath day?" If he had healed the man without closing the mouths of his accusers, they would at once have charged him with Sabbath breaking. He asked this question before the guests in order that these men might not venture to take the position that it was not lawful. They would have been obliged to answer, if they answered honestly, "The law does not forbid the work that relieves the suffering of man or beast on the Sabbath day." Jesus gave them an opportunity to disclose their sentiments, and to point out the ground of their objection to his works of mercy. But "they held their peace." They were wise enough to see that this was the best policy. They knew that their Guest understood the law perfectly, and that he was able to make plain their misrepresentations and to unveil their subterfuges before those who were present. And he took the man with the dropsy, "and healed him, and let him go."

But, notwithstanding their silence, Jesus knew that the Pharisees were planning in their minds just how they might fasten guilt upon him. And he "answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" When he asked them. "Is it lawful to heal on the Sabbath day?" the record says. "They held their peace." And when he presented his argument, "they could not answer him again to these things." But, although they could not answer him, they were none the less displeased because their scheme to condemn him had called forth their own condemnation. They knew that it was the practice of their people to save the life of a dumb creature, even if it required attention on the Sabbath day. They felt it in accordance with the Sabbath commandment to lead their ox or their ass to water, and why was it not altogether proper to relieve human suffering on the Sabbath?

Christ had spoken in a calm, convincing manner. By restoring the sick man to health he had given evidence that in him was life. By the lessons he had given, by the miracle he had performed, he had answered the question as to whether it was lawful to heal on the Sabbath day. He showed the fallacy of the arguments of the scribes and Pharisees which they had advanced on several occasions previous to this in accusing him of violating the Sabbath in healing the sick and relieving the suffering. They were constrained to keep silent, for they could find no argument by which to answer the Lord Jesus which would not place them in a most unfavorable light. The reasoning that they had used when among themselves had seemed very conclusive, and they had leavened the minds of

many who were present by the subtlety of their arguments. But now, before they could present their arguments, Christ had answered them, and they were left helpless; for all recognized that Christ had spoken words of truth and righteousness.

Christ understood how to act in a calm, intelligent manner, and to bring to naught their plans to bring him into condemnation. The words of the Lord were as sharp arrows that went to the mark, and wounded the hearts of his accusers. Every time Christ addressed the people, whether his audience was large or small, his words took saving effect upon the souls of some of his hearers. No message that ever fell from the lips of Christ was to be lost. Every word he spoke placed a new responsibility upon those who heard it. Ministers who are giving the last message of mercy to the world, who are presenting the truth in sincerity, who are relying upon God for strength, need never fear that their efforts are in vain. No one can say that the arrow of truth has not sped to the mark, and pierced the souls of those who are listening. Although no human eye could see the flight of the arrow of truth, although no human ear heard the cry of the wounded soul, yet the truth has silently cut its way to the heart. God has spoken to the soul, and in the day of final account God's minister will stand with the trophies of redeeming grace to give honor unto Christ, to whom honor is due. God, who seeth in secret, will openly reward those who have declared the truth in his name.

February 13, 1896

The Test of Loyalty

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It can not be gotten for gold, neither shall silver be weighed for the price thereof. It can not be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal can not equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding?... Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

We shall learn how to depart from evil by studying the word of God, and by fulfilling the directions that are given us in the Scriptures. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." Those who ever bear in mind the fact that they are learners, those who are willing to be instructed, those who open their hearts to receive every ray of light that shines from the word of God, or that is presented to them by messengers whom God has commissioned to preach the Gospel, will learn the fear of the Lord, which is the beginning of wisdom. We are to study both the Old and the New Testament, for it takes the complete Scriptures to unfold the Gospel. The Bible is the treasure-house of wisdom.

The character of sin, and God's treatment of sin, are first unfolded to us in the transgression of Adam. Sin is the transgression of the law, and when Adam and Eve sinned, they opened the floodgates of woe upon our world. The promise given to Adam that the seed of the woman should bruise the serpent's head, and that it should bruise his heel, was the first proclamation of the Gospel. But while a way was provided for the forgiveness of sin, yet in no way did this provision lessen its hateful character in the sight of God, or do away with the dire consequences that would fall upon impenitent transgressors. Christ was the Lamb slain from the foundation of the world, and men could always say, "Behold the Lamb of God, which taketh away the sin of the world."

Christ became our substitute and surety. He took the case of fallen man upon himself. He became the Redeemer, the Intercessor. When death was proclaimed as the penalty of sin, he offered to give his life for the life of the world, in order that man might have a second probation, and that individually he might enjoy the privileges that would come

to us through this divine provision, and receive power to form a character after the divine image. But God has a day in which he will judge the world by that Man whom he hath ordained. All judgment is given into the hands of the Son. Christ has engaged to become the sinner's surety, but he does not engage to lessen or detract from the obligation to the divine law. Should Christ change the law in any particular, the demands of Satan would be fulfilled, and God and Christ and the universe would be brought under bondage to his claims. Christ is the star of hope. He is the one to contest the claims of Satan; he is the seed of the woman that shall bruise the serpent's head. He overcame Satan in heaven, and cast him out because of his rebellion and apostasy.

It was when he was in conflict with man that Satan gained his first victory. Changing his appearance, assuming the disguise of a serpent, in the most subtle, artful-manner he assailed Eve, saying, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The woman erred when she entered into controversy with the serpent. The Lord had not said, "Ye shall not touch it." He had said, "Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman 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 began to be charmed with Satan's representations, and thought that God was unnecessarily restricting their liberty, and holding them back from that which would be for their advancement. "She took of the fruit thereof, and did eat." She told her husband what the serpent had said, "and gave also unto her husband with her; and he did eat." They forgot the great love that God had manifested toward them in giving them life, in providing them with a beautiful garden, in furnishing them with pleasant employment. They forgot his mercies, and thought him selfish and unkind. "And the eyes of them both were opened, and they knew that they were naked." The garments of light which had enveloped them disappeared when they sinned against God.

There was nothing poisonous in the fruit of the tree of knowledge itself, nothing that would cause death in partaking of it. The tree had been placed in the garden to test their loyalty to God. The Lord designs that we shall contemplate the lesson that Adam failed to learn in his first experience, and would have us realize that the claims of God in this age are no less than they were in the Garden of Eden. The Gospel, first given to Adam

in Eden, has lost none of its high claims since that time. We are required to obey all the commandments of God. The Sabbath commandment is placed in the midst of the Decalogue, and it was instituted in Eden at the same time that God instituted the marriage relation. God gave the Sabbath as a memorial of his creative power and works, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." He made its observance obligatory upon man, in order that he might contemplate the works of God, dwell upon his goodness, his mercy, and love, and through nature look up to nature's God. If man had always observed the Sabbath, there would never have been an unbeliever, and infidel, or an atheist in the world. If Adam and Eve had contemplated the works of God in creating the world, if they had considered the reason that God had in giving them the Sabbath, if they had looked upon the beautiful tokens he had given them in withholding nothing that would add to their happiness, they would have been safe, they would have adored him for his goodness and love toward them, and in place of listening to the sophistries of Satan in casting blame upon God, in ascribing to him motives of selfishness, they would have considered the works of his hands, and songs of melody and thanksgiving and praise would have burst forth from their lips in adoration of him who had bountifully supplied them with every good thing. If they had considered how he had made them the object of his overflowing love, they would not have fallen; but they forgot the presence of God. They forgot that angels surrounded them to guard them from every danger, and they looked away from their great Benefactor.

The Sabbath is a test to this generation. In obeying the fourth commandment in spirit and truth, men will obey all the precepts of the Decalogue. To fulfill this commandment one must love God supremely, and exercise love toward all the creatures that he has made. The Lord exhorts us to "remember the Sabbath day, to keep it holy;" and since this is his exhortation, will any one charge us with wearying them in bringing this commandment to their remembrance?

February 20, 1896

What is of Value with God

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Those who are one with Christ, will present their petitions to the Father in the name of Christ, and will ask nothing that it is not his good pleasure to grant. Jesus continues: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." This is Bible election; for if we keep his commandments, we abide in him, and are elected in him.

The Saviour is our substitute and surety. He stands at the head of the human family. He has been subject to all the temptations that annoy and oppress us. He was tempted in all points like as we are, and therefore he is able (knows just the method) to succor those that are tempted. He was afflicted in all our afflictions. Christ is our refuge, our source of strength. In him all power is provided for us if his word abide in us, and it is for us to choose whether we will serve God or Baal.

Christ says, "Lo, I am with you alway, even unto the end of the world." How few comprehend the fullness of this promise! The disciples did not take it in, they did not comprehend the meaning of these words, until the Holy Spirit was poured out upon them. Of him Jesus had said: "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." As we contemplate these words, our hearts should glow with love to our Saviour, because he has left nothing unsaid that concerns our salvation. Though we may be harassed and beset with trials and temptations that come to us through the devices of the synagog of Satan, yet we have one who is fully able, and always willing, to give us the very help that we require in the time of need. We have been invited to ask help, to come boldly to the throne of grace, to ask what we will, that it may be done unto us. And if the words of Christ abide in us, we are the elect of God, and will bring forth fruit in steady faith, cherishing the faith that works by love and purifies the soul from every moral defilement. "Much fruit" is the evidence that the words of Christ abide and work in the soul.

Those who live the life of the world, though they may be looked upon as educated and refined, manifest that they are selfish, that the words of Christ do not abide in them.

They separate themselves from the needy and distressed, and use the gifts which God has intrusted to them to bless their fellow-men in exalting and glorifying themselves. They are interested only in that which will bring them the most money. The value of the man is measured in the world by the amount of money he possesses, and so men cultivate the love of money, place the world first, and make it manifest that the words of Christ do not abide in their hearts. They do not follow in the footsteps of our Redeemer, who gave his life for the ransom of the world. They separate themselves from those who are in poverty, from those who have not been favored with advantages to obtain an education. They value men according to the amount of money they have, but Jesus places an altogether different estimate upon the human soul. He is weighing men in the golden scales of the sanctuary, and inquires, "What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Christ announced that his mission was "to preach good tidings unto the meek." He said, The Lord "hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." How perfectly these words harmonize with the words of Christ in the fifteenth chapter of John! If we may judge of men by their actions, we may think that the worldly-wise man looks upon himself as made of better material than the uneducated and uncultured, and esteems himself as altogether too high for association with this class. But his spirit, his attitude and actions, are delineated on the record above, and will determine whether or not he can be trusted with the eternal riches of heaven. Angels of God are marking the development of character, and weighing moral worth. No one will be trusted in heaven who has the spirit of the first great apostate, who lifted himself up, and became exalted in his own esteem, became envious of the Lord Jesus Christ, from whom he derived his glory, his wisdom, and beauty.

The Spirit of Christ

The character of the mission of Christ is delineated in the words of Isaiah which we have quoted. He did not come to minister simply to the highest grade of society. The Lord pitied those who felt their need of a Saviour, and those who are touched with the Spirit of Christ, if they have had better opportunities than others for cultivation, for refinement and nobility of character, will feel that they are debtors to those who have been less favorably situated, and they will minister as far as possible of their benefits to those who are wanting in these things. God has given this manner of work to his elect

people. They are to reveal to the world that they are disciples of the greatest Teacher the world ever knew, and that they are working along the same lines as he worked. They are to open their treasures to those who need them, and this will bring them in contact with the very ones who appreciated the labors of Christ; for we read that the common people heard him gladly. Their hearts were not engrossed with the things of the world, and they could discern the things of eternal value. Those who are in high positions, who are intrusted with rich capabilities, are likely to worship themselves, to make themselves a center, to indulge themselves in intemperate desires, to fear to give back to God his own, and to neglect the example of Christ, who took upon himself the garb of humanity, in order that he might reach and lift humanity by his divine influence.

Christ designs that men shall be agents through whom his words of truth, hope, and forgiveness may come to the people. The disciples of Christ are to be channels for his righteousness, his gentleness, and love. They are to be Christ's representatives. This means that they are to act in Christ's stead. He has ascended on high, but he has commissioned his disciples to work along the very lines along which he worked when he was in the world. Christ followed the very best methods for reaching the hearts of men. The scribes and Pharisees did not approve of the kind of work that Christ was doing. His example cast reflection upon them, and laid bare their selfishness. They regarded themselves as educated and refined, and they brought accusation against him, saying, "This man receiveth sinners, and eateth with them." They asked the people what they thought of a man who was guilty of this. They classed him with sinners because he associated with sinners; but Jesus did not seem at all abashed by the charge. He looked keenly at his accusers, and said, "I came not to call the [self] righteous, but sinners to repentance." They passed by the very ones who needed help, who would receive the light that they rejected, and who were nearer the kingdom of heaven than were those who looked upon them as sinners, whose society would contaminate their morals.

Christ came to lift up the fallen. He presented the parable of the Pharisee and the publican to represent to us the way in which Heaven regards the proud, pretentious boaster, and how God looks upon the soul who feels his true need, who knows himself a sinner, and longs for greater nearness to God. Such a one has more discernment of heavenly things than has the man who thinks himself an important personage, and esteems himself righteous. The further men separate from God, and the less they render obedience to his commandments, the more confidence they will place in themselves. Their thoughts will be selfish, and their actions after the same character. They will pride themselves upon their judgment in managing business, but will be very ignorant of the things which concern their future well-being. So infatuated will they be with the things of this world that the words which Paul addressed to the Galatians are applicable to them, when he says, "Who hath bewitched you, that ye should not obey the truth?" They

cast aside the things that are imperishable as matters of very little consequence. They think that riches mean greatness and honor, that they mean love of ease, selfish gratification, and display. They desire to command positions of power, to have the flattery and reverence of the world. They freely indulge in sin until their moral power is palsied. They make wealth an idol. At the shrine of wealth thousands upon thousands are laying idolatrous sacrifices. But it is not temporal wealth that makes men of value. Heaven does not estimate men in the same way as does the world. He who abides in Christ is found of value with God. The promise is fulfilled in him, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

February 27, 1896

The Time of Thy Visitation

"Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee; and people for thy life."

God brought his chosen people out of Egypt with mighty signs and wonders. He laid the land desolate by plagues, and slew the firstborn of the Egyptians in order to bring deliverance to his people. He opened to them a path through the Red Sea, and in the pillar of cloud and fire he stood as a wall of protection between his people and Pharaoh, who with his armies, chariots, and horsemen came in pursuit of Israel. At the word of command the Red Sea rolled upon the hosts of the Egyptians, while Israel sang songs of triumph and praise.

The Lord brought his chosen people out of Egypt in order that they might keep holy the Sabbath day, and fulfill the precepts of his law. He fed them with manna in the wilderness, and by a double miracle placed his seal upon the sacredness of the Sabbath institution. In awful grandeur the Lord came down on Mount Sinai and proclaimed his law to the people. The Israelites had so long lived in the midst of idolatry that they were shaping their religious life after the idolatrous customs of the land of their bondage. The Son of God gave to them his law of Ten Commandments, and proclaimed to them the rules and statutes of God in heaven and earth.

He represented his people as a wild vine that he had taken from Egypt, and planted in Canaan, where he nourished and cared for it; but when he looked for it to bring forth grapes, it brought forth wild grapes. His people forgot God, and went into rebellion, but he did not withdraw his love. He sent his prophets to warn them, he instituted the sacrificial system so that they might have before their minds the one great Sacrifice, the one efficient Offering that was prefigured in their typical system. But for all his love and care, Israel abused their privileges from age to age, and their religion became a hollow formalism. Christ saw Pharisaical pride, self-exaltation, cruel, Satanic attributes, developed and cherished by the people who bore his name. They would not accept his

invitation of mercy, and from national apostasy came a spirit of cruel persecution that ended in killing the very messengers that he sent to warn them of the result of their evil course. Christ saw his vineyard spoiled through cruel husbandmen until it became fruitless through ingratitude, through grace resisted, through their refusal to accept the opportunities and privileges which the God of compassion and love provided for them. For a thousand years they multiplied transgression upon transgression, and even rejected the Son of God, and were ready to put him to death. The cloud of God's retributive judgment was about to burst upon them in unrestrained fury.

Jesus had dealt with Israel as would a loving father with a son. His love to Israel was represented in the parable of the prodigal son; but they had beaten back the waves of mercy, and, knowing what would fall upon Jerusalem, as he stands upon the mount of Olivet, his form is shaken with sobs of anguish. His heart is breaking with yearning. Tears flow forth from his eyes as he says, "How can I give thee up?"

The careless and the impenitent go on in their reckless course of disobedience, and harden themselves in rebellion against God; but they do not consider the value of the human soul. The world's Redeemer was constantly seeking to lead men to a true appreciation of the value of the soul. He asked the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" A world sinks into insignificance in comparison with the soul. When Christ wept upon the mount of Olivet, he beheld with prophetic eye, not only the loss of one soul, but the destruction of a nation.

The world's Redeemer had come from his royal courts, stepped down from his royal throne, had clothed his divinity with humanity, and for our sake had become poor, that we through his poverty might be made rich. In accepting Christ the sinful nations who were about to be destroyed might have accepted the riches of heaven, obtained an eternal weight of glory. Must his offering be in vain? In his mission on earth among men he had displayed the same power as he had displayed in delivering the nation from Egyptian bondage, in opening a path through the Red Sea, and in discomfiting the army of Pharaoh. He had revealed enough of his divinity to show them that he was the Son of God, and that he was able to deliver them from the Roman yoke, if it so pleased him, and to give them temporal triumph; but it was the fact that he did not exercise his power in bringing to them temporal benefits in the way they desired, that led the scribes and the Pharisees to reject the world's Redeemer. He bore a message denouncing every abomination in the land. He exposed their hypocrisies, and revealed the fact that their sanctity was only a cloak to iniquity.

The untainted purity of his life, the faultless character of his words and works, was a

bitter reproof to the self-righteous but unclean pretenders to religion. He rebuked their course in weaving human traditions and the maxims of men into the laws of God, so that men were confused in regard to the laws of God's government, and were led to make void his law through following human inventions. He said to them: "This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, ... making the word of God of none effect through your tradition." He charged the religious teachers with being ignorant both of the Scriptures and of the power of God.

The Jews hated Christ because he bore a beautiful, spotless character. He could hate but one thing, and that was sin. This hatred of sin on his part provoked their bitterest hostility. If he had given license to their pride, had fostered their ambition, and passed over their evil passions, their injustice, their fraud, their robbery of the poor, they would have applauded Jesus. They would not have been displeased that he healed the sick, that he had compassion on the suffering, that he raised the dead; but they were displeased because he condemned their evil works, and put them to an open shame by exposing their evil motives. He rebuked their long prayers on the corners of the streets, and the wearing of their long robes for the purpose of making people think they were very pious, when at the same time they would devour with exactions widows' houses. They would not consent to reform and to be transformed in character; but they were determined by any possible means to get rid of Him who revealed their true character to the people, and paid no regard to their claims of superior sanctity. The fiercest and most inveterate enmity was put between Christ and these bigoted pretenders. The whole energy of the ranks of apostasy was called forth, and evil men conspired with evil angels for the destruction of the Champion of God and truth.

On the mount of Olivet Christ took a retrospective view of the ages and centuries that had passed, and realized what would be the crowning act in the nation's apostasy. In putting to death the Son of the Infinite God they would add the last figure to the sum of their guiltiness. Can we wonder that the heart of Christ was filled with grief, and that while he wept in agonizing sobs, his form swayed as a tree before the tempest? He saw the retribution that would fall upon Jerusalem, and exclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and

they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

The sheep gate was before Christ, and the path which led to the temple, and for centuries the victims had been conducted thither for sacrifice. The lambs that had been slain had been a representation of the great anti-typical sacrifice that in a few hours would be made for those who rejected his grace and compassion, the refusers of his offers of mercy. The only-begotten Son of the Infinite God would be led through the sheep gate as a lamb to the slaughter, while through the priests and rulers and through the common people would be manifested Satanic attributes. For a few moments the Son of God stands upon Mount Olivet, expressing the intense yearning of his soul that Jerusalem might repent in the last few moments before the westering sun shall sink behind the hill. That day the Jews as a nation would end their probation. Mercy, that had long been appointed as their guardian angel, had been insulted, despised, and rejected, and was already stepping down from the golden throne, ready to depart. But, O, that the rejecters of God's mercy, full of zeal to sustain themselves in their own way, might yet turn from their man-made inventions, repent, and seek reconciliation with God! The shadows of twilight are beginning to gather, and, O, that Jerusalem might know the things that belong unto her peace! But now the irrevocable sentence is spoken, because "she knew not the time of her visitation."

Jesus hears the tramp of the besieging army. He sees the temple in ruins. He sees famine and distress in the city. His prophetic eye sees Calvary, the hill upon which he shall be lifted up, planted with crosses as thick as the forest trees. He sees the very ones nailed thereon who clamored for his condemnation, and who cried out under their Satanic delusion, "His blood be on us and on our children." The retribution that has fallen upon them is most terrible; for they are left to the mercy of the leader they have chosen, and Satan and his confederacy of evil angels wreak their spite upon the human family.

All this Jesus sees as the result of their refusal to accept his offers of mercy. Thus they have worked their own present and eternal ruin, and as a nation divorced themselves from God. He could say to the whole nation as he had said to Philip, "Have I been so long time with you, and yet hast thou not known me?" They had refused the messages of warning, of reproof, and mercy, that had been sent to them through the prophets, God's delegated servants, tho these messengers had been sent to save them from taking such steps as would prove their ruin. At last God had sent his Son, and they had said, "This is the heir; come, let us kill him, and the inheritance shall be ours."

"Have I been so long time with you, and yet hast thou not known me?" These words are applicable to very many in our own day. Many do not know him, tho he has been lifted

up for us and crucified. They do not know him, tho a mighty angel from heaven parted the darkness from his track, and rolled back the stone from the door of the sepulcher, and Jesus, the Lord of light and glory, came forth from the rent sepulcher proclaiming himself the resurrection and the life.

March 5, 1896

Divinity in Humanity

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Christ dwells in him who receives him by faith. Tho trials may come upon the soul, yet the Lord's presence will be with us. The burning bush in which was the Lord's presence did not consume away. The fire did not extinguish a fiber of the branches. Thus will it be with the feeble human agent who puts his trust in Christ. The furnace fire of temptation may burn, persecution and trial may come, but only the dross will be consumed. The gold will shine brighter because of the process of purification. Greater is He that is in the heart of the faithful, than he that controls the hearts of unbelievers. Complain not bitterly of the trial which comes upon you, but let your eyes be directed to Christ, who has clothed his divinity with humanity, in order that we may understand how great his interest in us since he has identified himself with suffering humanity. He tasted the cup of human sorrow, he was afflicted in all our afflictions, he was made perfect through suffering, tempted in all points like as humanity is tempted, in order that he might succor those who are in temptation. He says, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." He will make a man precious by abiding with him, by giving unto him the Holy Spirit. He says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The Lord has instructed us to call God our Father, to regard him as the fountain of paternal affection, the source of the love that has been flowing from century to century through the channel of the human heart. All the pity, compassion, and love which have been manifested in the earth have emanated from the throne of God, and, compared to the love that dwells in his heart, are as a fountain to an ocean. His love is perpetually flowing forth to make the weak strong, to make the faint-hearted firm, and give moral courage to the wavering. God works through Christ, and man may come unto the Father in the name of the Son. Our science and our song is, "Hear what the Lord hath done for my soul."

Who can comprehend the gift of Infinite Love? "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." For centuries before

the manifestation of Christ to the world, God exercised forbearance toward a rebellious world. He saw his holy law trampled in the dust, and he let his judgments fall upon the world in a flood; but man did not learn the lesson from this experience, and turned to his rebellious ways.

Again men multiplied upon the earth, and again they took the attitude of rebellion against God. Loyalty to the law of God was not only condemned, but punished as a crime. Men made void the law, and naturalized the principles of sin. Those who did not disregard the law of God were subject to the strongest enmity; for every species of sin was legalized. Satan boasted before the angels of heaven that he held dominion over the creation of God. The unity of society was made by enmity to God. A corrupt harmony existed among men in their aversion to God, which bound them together in one vast army. The universe of heaven, and the angels of God, were watching for the exhibition of justice, but when the unfallen worlds expected retribution to be administered, mercy prevailed, and the counsel of God was with the Prince of heaven. He was to unfold the scheme of redemption, to make manifest the plan of salvation. He who was equal with God, who was great in counsel, mighty in working, was equal to the emergency that had arrived in the government of God. God sent his Son into the world, not to pass sentence of condemnation upon a rebellious race, but to make manifest his love, and to hold out the hope of eternal life to those who should believe in his Son.

Here was love, and amazing grace that triumphed over justice. Retribution fell upon no less a personage than the Son of the Infinite God, and the universe of heaven rejoiced in the glory of God's benevolence and self-denial in giving the Prince of heaven to our world. Such love was beyond the comprehension of heavenly angels. Christ came to the world to seek his lost pearl, and he had to go through the gates of death to recover his lost jewel. For "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." All who look to him in faith will be healed of their spiritual maladies. He is the Balm in Gilead, he is the great Physician. Christ was the one who consented to meet the conditions necessary for man's salvation. No angel, no man, was sufficient for the great work to be wrought. The Son of man alone must be lifted up; for only an infinite nature could undertake the redemptive process. Christ consented to connect himself with the disloyal and sinful, to partake of the nature of man, to give his own blood, and to make his soul an offering for sin. In the counsels of heaven, the guilt of man was measured, the wrath for sin was estimated, and yet Christ announced his decision that he would take upon himself the responsibility of meeting the conditions whereby hope should be extended to a fallen race. He understood the possibility of the human soul, and united humanity to himself, even as the vine knits the grafted branches and twigs into its being, until, vein by vein, and fiber by fiber, the branches are united to the living Vine.

The merchant man sold all to buy the pearl of lost humanity. The sinner also is to lay down his all in order to become a partaker of the divine nature, having escaped the corruption that is in the world through lust. He who unites with Christ has his life hid with Christ in God. Christ and the believing soul are joined by the bands of love, and the Lord calls this union "continuing in his love." He says: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "As the Father hath loved me, so have I loved you; continue ye in my love."

Jesus takes man into copartnership with himself, and the unity and love between Christ and his Father bear the credentials to the world of Christ's divinity. Transformed in character, the believer presents the fact that Christ alone can reshape, purify, and ennoble the soul. The love that God has manifested toward men has no parallel. Jesus says, "Therefore doth my Father love me, because I lay down my life" for the sheep. In this expression he would prove to man that the Father's love is so large, so unbounded towards man, that he even loves the Son for the sacrifice which he made for the recovering of humanity. God himself suffered in the suffering of his Son. While Jesus walked the earth in the habiliments of humanity, he could say, "I and my Father are one." Having undertaken the work of redemption, the Lord spares nothing, however costly, which is essential to the completion of his design. He withholds not heaven itself, but continues to surround men with its favors, heaping gift upon gift, until the world itself is flooded with its boundless mercy and love. Jesus says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

March 12, 1896

God's Law Immutable

The law of God is the expression of his character. God possesses absolute, invariable, and immutable independence, and his law is without variableness, unalterable, eternal, because it is the transcript of his character. No event can take place that will in any sense make it necessary to declare a law of a contrary nature. "The law of the Lord is perfect, converting the soul." Any change in the law would mar its perfection. The slightest variance in its precepts would give reason to the hosts of heaven and to unfallen worlds to think that God's counsels and declarations are not to be relied upon, but need to be remodeled, because they are of a faulty character. Should any change be made in the law of God, Satan would gain that for which he had instituted controversy.

Satan has sought to cast contempt upon the law of God, and to fasten reproach upon God before his created intelligences. He has sought to make men believe that the law must be modified, because it does not meet the needs and possibility of men. But God is truth itself, and in no instance can Satan find a flaw with his will or character. If his law could be changed in one jot or tittle, Satan would have an advantage in the controversy, and would carry the human family with him in fastening reproach upon God; for if one jot or tittle is in need of change, all may be faulty. But in the future the evil one himself will have to confess that his charges against God have been unjust, for with God is no variableness, neither shadow of turning. He will make this confession before the fallen world, before unfallen worlds, before the hosts of heaven. He will acknowledge that God has spoken immutable, eternal truths, and that he can not alter the thing that has gone out of his lips.

Satan and his confederacy of evil have tempted the world to believe a lie as they tempted Adam and Eve in Eden. It has been the purpose of the enemy to unsettle the whole fabric of truth, and to set the world adrift in the mazes of skepticism; but truth is immutable. A wily foe has perverted the senses of men so that they have chosen falsehood rather than truth. The Christian world has accepted the falsehoods of Satan, and has believed and advocated a change in the fourth commandment, which was given as a commemoration of God's creative power in making the world. This falsehood has been working out its baleful results in making of no effect the whole law, in placing upon the human mind the impression that God is not invariable, invincible truth. This is the cup of intoxication that the Christian world is drinking, with which the inhabitants of the earth are becoming drunken. Satan is seeking to destroy the force of the Ten Commandments, urging his agents to declare that Christ nailed them to his cross. The

cross is an immutable argument of the unchangeable character of the law of God. Christ died in order that a way might be provided for saving the sinner, in meeting the demands of the broken law. The law was written with the finger of God upon tables of stone, and John saw the temple of God open in heaven, and in the temple the ark of his covenant. "I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; ... and the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

In the book of Revelation the prophet describes the scenes of the Gospel age, and he sees in heaven the ark of the testimony. There the holy law of God shines in holy dignity, just as when God wrote it with his own finger on tables of stone. John describes the work that will be done in the last days, when the Protestant churches form a confederacy with the Catholic power, and work against the law of God and against those who keep his commandments. John says, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The Protestant world have cherished an institution of the Papacy,--they have observed Sunday in preference to the Sabbath of the Lord their God,--and in compelling men to keep Sunday, under penalty of law, they are exalting the first day of the week, a spurious sabbath, and casting dishonor upon the Sabbath of the fourth commandment. But the Lord says: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

Had the generations in the past given the religion of the Bible a welcome, had they received the message born by Christ and his apostles, we should see a different state in the world that we see today. The Gospel would long since have been preached to every family under heaven; but men have not followed on to know the Lord, that they might

know that his goings forth are prepared as the morning. It is men that have ceased to make progress. God has been willing to fulfill his word to his people. The promise is, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Everything was provided whereby men might have become laborers together with God in spreading the knowledge of the truth to those who are nigh, and to those that are afar off. The Gospel has been published to a large part of the human race; but the law of God, the foundation of his government, has been clouded by the superstitions and inventions of men. Even the priests, who should have published the law of God, have presumed to declare that it has no claims upon the human race. At the very time when it is most essential for us to understand the sacred claims of the law, and conform to its claims as the standard of righteousness, so that we might be justified in the judgment, false shepherds are educating the world to make void the law of God through their traditions.

The Lord would have his people take a different course. He says: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." The Lord speaks to his people, saying: "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.... My righteousness is near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."

March 26, 1896

Human Traditions Unprofitable

In his sermon on the mount, Jesus presented the manner of spirit and works that will be manifested by those who love God and who keep his commandments. His followers were to sustain to the world the relation brought to view in his words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But the Pharisees thought that this new Teacher was dwelling altogether too lightly on the law and its requirements. They had expounded the requirements of the law in altogether a different way from that of the world's Redeemer, and had made the law a body of rigorous exactions; for they were "teaching for doctrines the commandments of men." Our Lord came to strip from the truth the external observances which had been supplied to take the place of true religion. He preached his sermon on the mount in order to clearly define the true principles of the law of God, which had been misapplied and misinterpreted, and which had been strained to mean that which God had never designed. The Lord Jesus cleared away the rubbish of "they say," swept out the old traditions of former teachers, and brought to light the teachings of the prophets and of holy men of old who spake as they were moved by the Holy Ghost. Christ himself had communicated the truth to these representative men, and in his lessons which he gave to the people he was clearing away the rubbish of man's opinions by the truth which he himself had imparted to the writers of the Scriptures.

Jesus preached the truth of the Old Testament Scriptures with freshness and power, and elevated the word of God above the traditions and maxims of men. All that he said fell upon the ears of his hearers as a new revelation. He did not repeat the common-place traditional maxims after the manner of the rabbis, nor did he speak with hesitation and uncertainty as they did. He spoke with calm assurance and with marked independence. The religion that prevailed at the time of Christ's public ministry was lifeless. Tho it was taught by men of education and talent, yet their instruction in a large degree consisted in senseless repetitions; but the words of Christ, spoken so earnestly and in such power, stirred the hearts of the people, and created an intense interest. They listened in vain for the senseless repetitions of the unchangeable exactions, and they were astonished at his doctrine, for he taught as one having authority and not as the scribes.

But when the Pharisees saw what a vast difference there was between the teaching of Christ and their own teaching, when they began to realize that the majesty, beauty, and purity of the truth which he taught was exerting a gentle but powerful influence, and was taking hold of the minds of men and working a reformation in their characters, they

saw that their own instruction was made of no effect, and they reasoned that unless something was done to put a stop to the ministry of Christ, all the world would believe on him. They saw that his bearing of divine love and tenderness was drawing the hearts of all the unprejudiced to him. The frowning countenances of the priests and rulers, their sneers and vindictiveness, set off in favorable contrast Christ's patience and forbearance; for he was calm under the most unjust criticism and hostility. It was evident that their enmity arose from the fact that Christ did not exalt them as teachers of piety and godliness. The teachings of Christ continually rebuked their ungodly practices. He presented truths of the most vital importance, and they did not harmonize with the teachings of the scribes and Pharisees; for these instructors had taught that which misrepresented the character of God. They had misinterpreted his commandments, and because Christ did not teach the commandments as the rabbis did, they decided that he was destroying the law. Upon their astonished ears fell the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Then, stretching his hands toward his disciples, he said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

At another time he said to the people, "Did not Moses give you the law, and yet none of you keepeth the law?" Our heavenly Father requires that his people shall walk in the light that he gives them. His requirements are always reasonable and just, and he can not accept less than he claims, which is perfect obedience to his commandments. In the sermon on the mount the Lord revealed that it was failure to walk in the light that was separating the Jewish people from God, and as a sure result darkness was coming upon them in the same proportion as the light had been permitted to shine upon their pathway. Had the chosen people of God improved their God-given responsibility, and rendered obedience to the plainly revealed will of God as it had been made known to them through patriarch and prophet, they would have been prepared to have exhibited to the world character and works of an elevated order, in harmony with the light which had accumulated upon their pathway.

The traditions of men, to which they gave so much heed, were as chaff to the wheat. Christ cleared away the rubbish of men's opinions, the multiplied exactions with which men had surrounded the commandments of God, so that the true character of the law was revealed. Jesus had given the law, and he was the one who could expound its true principles. It was essential that this should be done in order that the character of God

might be vindicated before the inhabitants of a fallen world, and before the inhabitants of worlds unfallen. Jesus showed the contrast that there was between error and truth, between the words of finite men and the word of God. The word of God was plain, but men's words had made it mysterious and unintelligible. But the instruction which Christ gave was unmistakable. His disciples were to obey the precepts of the law, and to represent the character of God to the world. He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

April 2, 1896

Heart Piety Essential

"This is the love of God, that we keep his commandments; and his commandments are not grievous."

Wherever the holy precepts of God are observed, it is an evidence that the word and the Spirit of God have penetrated the human heart and transformed the natural character. The law of God is the true standard of character, and the commandments can not be disregarded and ignored without detriment to character. Wherever there is departure from the precepts of Jehovah, the moral attributes are deformed. "The law of the Lord is perfect, converting the soul."

As the law of God was in Eden, so it stands today. It requires of us what it required of our first parents,--"purity of heart." Through Jesus Christ moral power may be imparted to man, and when it is combined with human effort, we may reach the divine standard. The faith that works by love is an active agent, and purifies the soul, separating from the character everything that is out of harmony with the standard of righteousness. Outward conformity to the law is not sufficient. In his sermon on the mount, Jesus says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Pharisees, tho professing to keep the commandments of God, were exalting their own traditions above the law, and requiring needless exactions from the people. Many in our day are doing as did the Pharisees, and, while laying claims to high piety and sanctification, they are following their own ideas, and refusing to meet the condition upon which God has promised eternal life. Paul presented the true steps by which men may come to God. He says: "I have not shunned to declare unto you all the counsel of God." "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God [because of the transgression of God's law], and faith toward our Lord Jesus Christ," by which men may return to allegiance to the law of heaven.

Christ came to our world because the human race had departed from God, broken his law, and multiplied transgression upon transgression. Among the religious teachers at the time of Christ, deception and hypocrisy were practiced. Men built themselves up in their own self-righteousness, and misled the people by presenting before them a false

standard. That which they presented as true piety was a spurious article; it misinterpreted the precepts of God to the people, and broke the principles of the divine law. While claiming to be the people of God, they transgressed his word, and, instead of a Thus saith the Lord, they substituted their own requirements. They were zealous in carrying out a round of ceremonies, and satisfied themselves with forms, while their lives were corrupt before God. Jesus came to exalt the law and make it honorable. In his sermon on the mount he weeded out the traditions of men, and proclaimed the truth, placing it in sharp contrast with errors that were hoary with age. He made truth appear in its preciousness and value before the multitude.

The Pharisees substituted external ceremonies for true heart piety, and made occasions of religious observances serve for their own exaltation. They made a show of paying tithes, and of abstaining from food, and taught that these outward semblances of humility met the demands of the whole law of God. Self-flattery became woven with every phase of their religious life, and thus they lifted up their souls unto vanity. But Christ described the religion of the Pharisees as like salt that had lost its savor. Christ, the Author of truth, was fully able to separate truth from the companionship of error, and to place it where it would shine in its original brightness.

Christ was a teacher from his youth up. At twelve years of age he was found among the doctors, listening to them and asking them questions. He asked such questions as suggested the discovery of deep truths that had been lost from the doctrines that were taught, and yet which were vital to the salvation of souls. Wherever he went, he presented himself as one hungering and thirsting for a knowledge of God. His questions were of such an order as baffled the wisdom of the wise men, yet every question he asked put before them a divine lesson, and placed truth in a new aspect. They could see that their teachings were out of harmony with the real meaning of the Scriptures. But while presenting deep truths to their minds, his manner was modest and humble. He perplexed the scribes and learned doctors with his deep questions, yet he was gentle and unassuming.

Curious to test his knowledge, the doctors and the scribes turned upon him with questions, and they were amazed at his answers. He expounded the inspired word, giving a spiritual significance to the utterances of the prophets that the wise men had not seen nor conceived. While in the temple he had laid out lines of truth which, if followed, would have worked a great reformation in the religion of the day. But he looked in vain to see the leaders of the nation leading the people upward by presenting to them in simplicity the word of the Lord. The Old Testament Scriptures which he had expounded to them were vital with truth, and would have made both teachers and learners wise unto salvation.

If these truths had been presented and obeyed, a deep interest in spiritual things would have been the result. But the truth, which should have brightened and expanded through contemplation and practice, became the condemnation of the priests, scribes, and Pharisees. Instead of becoming elevated, ennobled, and sanctified through the truth which had been presented to them, they allowed its precious, vital influence to pass away from them, and let the truth slip. If they had opened their hearts to receive the truth which Christ presented in his sermon on the mount, their minds would have been illuminated, and they would have seen that their sacrificial system was but a shadow and example of the life and teachings of Christ. If they had not turned their hearts from God, they would not have become envious of Christ, nor would they have refused the precious truths which he came to unfold to them. They would not have exalted their human inventions and traditions as sacred; they would not have set aside the Scriptures, and made them a confused jumble of inconsistencies; but they refused Christ, and, tho they had been made the depositaries of sacred truth, yet they persisted in misinterpretation of the Bible, and thus closed the word of God to the people.

In our day there is similar danger of closing the Bible to the people through misinterpretation of the word of God. Many are casting contempt upon the Old Testament Scriptures, but these are not to lose their sacredness; throughout all time they are not to be dropped out of our instruction. Paul writes concerning the experiences of the people of God in ancient times, "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." The prophets spoke less for their own time than for the ages which have followed, and for our own day. Peter says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

In this age of the world we find the same influences at work to make of no effect the word of God. The traditions of men are again exalted above the commandments of God. But Christ declares, "In vain do they worship me, teaching for doctrines the commandments of men." Christ declared that he came to our world not to destroy the law or the prophets, but to fulfill every specification of the law by living out its precepts. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." The light that shines from the Old Testament Scriptures is the light that was imparted to the prophets

and wise men by Jesus Christ.

Let us see to it that we study the words of Christ in both the Old and the New Testaments, and take heed that we be not agents who shall work to make of no effect the word of God by exalting the traditions and opinions of men.

April 9, 1896

The Christian Mother a Coworker with God

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

The disciples thought that the work of the Master was altogether too important to be interrupted, or, as they thought, hindered, by the introduction of a company of children who were being conducted by their mothers into the presence of Christ. The disciples supposed that these children were too young to be benefited by an interview with Jesus, and concluded that he would be much displeased and annoyed by their presence. But it was the disciples with whom he was displeased. The Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. He knew their travail of soul; he had seen them engaged in earnest prayer in behalf of their little ones. He himself had drawn them into his presence. One weary mother had left her home with her little ones clinging to her. As she went on her way, she met a neighbor, and made known her errand, and created a desire in her neighbor's heart to have Christ also bless her children. Thus several mothers came together, leading their little ones along. Some of the children had passed beyond the age of babyhood to childhood and youth. When they made known their errand, Jesus heard with sympathy and compassion their timid, tearful requests. But he waited to see how the disciples would treat these mothers and their little ones. When he saw them sending them away, mistakenly supposing that they were doing the Master a great favor, he showed them their error, and tenderly received the mothers and their little ones. He took the children in his arms, and laid his hands upon their heads. He pillowed the weary heads of the little ones upon his breast of infinite love. He gave them the blessing for which they came.

On the occasion of receiving the children, Christ gave his disciples a lesson which they never forgot. They listened with amazement to the words, "Suffer the little children to

come unto me, and forbid them not; for of such is the kingdom of God." The mothers who had led their children to Jesus, were comforted by his compassion. But the mothers of today are also to understand and cherish these words. They are to lay hold of them with the same faith as did the women who brought their children to Jesus, who had sought Christ with trembling fear and yet with eager earnestness. These mothers were encouraged to take up with new cheerfulness their burden of care and love, and to work hopefully for their children. Every care-burdened mother should receive the words of Christ in the same spirit.

But he also stated truth that is of general application. He said, "Whosoever shall not receive the kingdom of God as a little child [ready to be taught and led of Christ, ready to believe in him as a personal Saviour], he shall not enter therein." Men and women are only grown-up children. They are under discipline to God even as children are under discipline to their earthly parents. The church is composed of men and women who have the same nature, the same dispositions, as did the little children who were brought to Christ. The members of our churches are composed of persons who have like impulses, who manifest the likes and dislikes, who display the same passions, as did the children who upon receiving Christ were to compose his heavenly kingdom.

How appropriate it was that these children should be brought to Christ for his intercession and blessing! They were types of what the members of his church should become. The children of God are to possess the humility, the loving trust, the teachable spirit, the innocence, uncorrupted by worldly deception, that were possessed by the little children.

Christian mothers should realize that they are coworkers with God when training and disciplining their children in such a manner as will enable them to reflect the character of Christ. In this work they will have the cooperation of heavenly angels; but it is a work that is sadly neglected, and for this reason Christ is robbed of his heritage,--the younger members of his family. But through the indwelling of the Holy Spirit, humanity may be a coworker with divinity. The lessons of Christ upon the occasion of receiving the children, should leave a deeper impression upon our minds. The words of Christ encourage parents to bring their little ones to Jesus. They may be wayward, and possess passions like those of humanity, but this should not deter us from bringing them to Christ. He blessed children that were possessed of passions like his own. We often err in training our children. Parents often indulge their children in that which is selfish and demoralizing, and instead of having travail of soul for their salvation, they let them drift along, and grow up with perverse tempers and unlovely characters. They do not accept their God-given responsibility to educate and train their children for the glory of God. They become dissatisfied with their children's manners, and disheartened as they realize

that their faults are the result of their own neglect, and then they become discouraged. But if parents would feel that they are never released from their burden of educating and training their children for God, if they would do their work in faith, cooperating with God by earnest prayer and work, they would be successful in bringing their children to the Saviour. Let fathers and mothers devote themselves, soul, body, and spirit, to God before the birth of their children. Let them heed the directions that God revealed to the wife of Manoah. The angel of the Lord appeared unto the woman, and said unto her, Behold now, ... thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." The burden of this message was a burden of instruction to the wife of Manoah. She was greatly troubled, and Manoah sought the Lord in earnest prayer, and said: "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field; but Manoah her husband was not with her. And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe."

In this instruction it is manifest, that before the birth of her child the mother is to be careful in her habits. She must not indulge a perverted appetite, or partake of wine or strong drink, or eat of any unclean thing. The habits of a mother have an influence upon the appetites and passions of her child. The Lord regarded instruction to the mother of such importance that he sent an angel, who veiled his glory, in order to give a direct message to the wife of Manoah, and prescribe the course of action which she should pursue. The instruction given to the wife of Manoah is the instruction that all mothers should follow in order that the prenatal influence may be of a right character.

She who expects to become a mother should keep her soul in the love of God. Her mind should be at peace; she should rest in the love of Jesus, practicing the words of Christ. She should remember that the mother is a laborer together with God. He is the great worker as well as the lawgiver. While we are to work out our own salvation with fear and trembling, God is to work in us to will and to do of his good-pleasure. "Ye are God's husbandry, ye are God's building." Mothers, let your hearts be open to receive the instruction of God, ever bearing in mind the fact that you must act your part in

conforming to the will of God. You must place yourself in the light, and seek from God wisdom, that you may know how to act, that you may acknowledge God as the chief worker, and realize that you are a laborer together with him. Let your heart be drawn out in contemplation of heavenly things. Exercise your God-given talents in doing the duties which God has enjoined upon you as a member, and work in partnership with divine agencies. Labor intelligently, and, "whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God."

April 16, 1896

Parents' Work in Their Children

"There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.... And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

An angel from heaven came to instruct Zacharias and Elizabeth as to how they should train and educate their child, so as to work in harmony with God in preparing a messenger to announce the coming of Christ. As parents they were to faithfully cooperate with God in forming such a character in John as would fit him to perform the part God had assigned him as a competent worker. John was the son of their old age, he was a child of miracle, and the parents might have reasoned that he had a special work to do for the Lord, and the Lord would take care of him. But the parents did not thus reason; they moved to a retired place in the country, where their son would not be exposed to the temptations of city life, or induced to depart from the counsel and instruction which they as parents would give him. They acted their part in developing a character in the child that would in every way meet the purpose for which God had designed his life. By no careless neglect on their part shall their son fail to become good and wise, "to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace." They sacredly fulfilled their obligation.

At the time of the birth of John the people generally were addicted to the use of unfermented wine. At the wedding feast in Cana, Christ turned the water into wine. By a miracle he transformed the water into the pure juice of the grape. Wine is good only when it is not fermented. It is then harmless; yet, notwithstanding this, the Lord God of heaven laid down the prohibition that John was to drink neither wine nor strong drink. Unfermented wine soon became sour in Palestine, and neither sweet wine nor sour wine was to pass the lips of John. Christ knew all things; he looked down the ages to our own time, and saw what would be the condition of society in the close of the world's history. He saw thousands upon thousands perishing in the use of wine and strong drink. The world would gradually come into the same state as it was in the days before the flood. But heaven has lifted a danger signal, that men may take warning, and cooperate with God for their own self-preservation. He has given us examples of absolute abstinence, and provided instruction that, if followed, will result in the creation and preservation of the vigor, skill, and excellency of our children.

Fathers and mothers should have clear, unclouded minds, unaffected by the indulgence of perverted appetite,--such minds as God can connect with himself for the salvation of souls who are ready to perish. Those who use wine and fermented liquors weaken their physical and mental powers. Their minds become so clouded that it is impossible for them to discern sacred things. But if the human agent shall cooperate with divine agency, his physical and mental development will become higher and better. His mind will enlarge, and he will grow in power to do good. The grandest, most effectual work can be done by parents who follow the instruction of the Lord, and who train their children physically, mentally, and morally according to the Lord's directions. If parents neglect to properly instruct their children, and the youth are left to have their own will and way from the days of their childhood, their characters will be greatly perverted; for the enemy will step in and rejoicingly take into his hands the work of training the children and youth.

Why is it that parents do not understand the greatness of the work that has been committed to them? The most patient, unremitting culture is required in order that children and youth may be preserved from the formation of habits that will deteriorate their character. Parents, with much prayer, should carefully guide the inexperienced feet of their children into safe paths. To let the child do as it pleases is to insure proficiency in evil. Satan will manage to make children wise in disobedience, in selfishness, and in all manner of waywardness. Look upon a field that is left unworked, and what an unsightly place it is! Weeds and tares overshadow the precious plants, until finally nothing of worth appears. Early childhood is generally a period when marked depravity is made manifest. The child manifests a strong inclination to evil, and it requires a firm, wise hand to control the little one, or it will grow up in sin, a disagreeable, evil element

of society. Parents who do not control their children will be controlled by them, and will indulge their children in vain desires, will gratify perverse appetite and inclination. Unless some one, in the providence of God, shall step in, and undertake the missionary work of training the child, will take it away from its parents, where they will have no opportunity to interfere in its discipline, or to indulge it in perverseness, there will be no hope that the terrible work done by its parents will be counteracted, or the peril of the child's soul be removed.

A child who is thus neglected, who is allowed to be willful and disobedient, will carry a malarious influence that will taint and pollute those who come into association with him. At a very early age children become susceptible to demoralizing influences; but parents who profess to be Christians do not seem to discern the evil of their own course of management. O, that they might realize that the bias which is given to a child in its earliest years gives a tendency to character, and shapes the destiny either for eternal life or eternal death! Children are susceptible to moral and spiritual impressions, and those who are wisely trained in childhood may be erring at times, but they will not go far astray. But a child left to form its own character is more likely to choose evil influences than good.

Association with evil-minded children is dangerous to the character of children who have been tenderly and carefully reared. Guard your children from every objectionable influence possible; for in childhood they are more ready to receive impressions, either of moral dignity, purity, and loveliness of character, or of selfishness, impurity, and disobedience. Once let them become influenced by the spirit of murmuring, pride, vanity, and impurity, and the taint may be as indelible as life itself. Parents are to look upon their children as intrusted to them of God to be educated for the family above. Train them in the fear and love of God; for "the fear of the Lord is the beginning of wisdom."

April 23, 1896

The Glory of God Revealed in Mercy

"And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in nowise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God." The compassionate heart of Christ was touched at the sight of this suffering woman, and we should suppose that every human being who looked upon her would have rejoiced that she was loosed from her bondage, and healed of an affliction that had bowed her down for eighteen years. But Jesus perceived by the lowering, angry countenances of the priests and rabbis that they felt no joy at her deliverance. They were not ready to utter thankful words because one who had been suffering and deformed by disease was restored to health and symmetry. They felt no gratitude that her deformed body was made comely, and that the Holy Spirit made glad her heart till it overflowed with thankfulness, and she glorified God. The psalmist says, "Whoso offereth praise glorifieth Me." But in the midst of the words of gratitude is heard a discordant note. "And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day." He was indignant that Christ had caused an unhappy woman to sound a note of joy upon the Sabbath. In a loud voice, harsh with passion, he said to the people, "There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day."

If this man had really had conscientious scruples in regard to the true observance of the Sabbath, he would have discerned the nature and character of the work that Christ had performed. If he had cultivated truth and righteousness in his heart, he would have given an entirely different interpretation of the work which was performed on the Sabbath day, and which he said belonged to the six working days. The work that Christ had done was in harmony with the sanctification of the Sabbath day. The people on this side and that side wondered and were glad at the work that had been wrought for the suffering woman; and there were those whose hearts were touched, whose minds were enlightened, who would have acknowledged themselves the disciples of Christ, had it not been for the lowering, angry countenances of the rabbis. The people knew that if they expressed their admiration of Christ, it would cost them something. Many believed on him, but dared not confess their faith, fearing that they would be turned out of the synagogue. They loved the praise of men more than the praise of God.

In the work of mercy which Christ had performed, his divine power shone forth, and

testified that his resources were found in the only true and living God. Many were obtaining a correct knowledge of God, and by faith in Christ were getting a better acquaintance with the Way, the Truth, and the Life. To the angry rebuke of the ruler of the synagogue Jesus replied with dignity and authority. In distinct utterances the voice of Christ was heard saying: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" They had condemned Christ for relieving a suffering woman, who had been under affliction for eighteen years, when they themselves would not scruple in relieving the thirst of a beast on the Sabbath day. They would not leave their ox or their ass tied up in the stall when it was in need of water, but would lead it out where water might be obtained. He pointed out their inconsistency, saying, You feed your cattle on the Sabbath, and yet you are angry with the people who are solely distressed and suffering, who are under the oppressive power of Satan, because they come on the Sabbath day to be healed. You do a work of mercy for your beast, but pass judgment because I have broken Satan's power and set free a daughter of Abraham on the Sabbath. "And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him."

The rabbis had taught the people that all who were of Jewish extraction were holy and peculiarly favored of heaven. Why did they not lift up their voice in gratitude to God because this suffering daughter of Abraham was freed from her long bondage? The woman had not been possessed in spirit, but the Lord had suffered Satan to exercise his will in bringing disease upon her; for God was demonstrating the character of his kingdom before the whole universe of heaven. This opportunity must be given him to reveal the character of apostasy. The inhabitants of worlds unfallen could view in this case the attributes of Satan and the character of God. The law of God is a transcript of his character. The rebel leader was in opposition to the law of God, and revealed the fact that his principles were those that actuated one who is lawless, disobedient, unholy, an accuser, a liar, and a murderer. The true character of the ruler of the synagogue was laid bare, and it was made manifest that he was on the side of the great rebel, tho sanctimoniously professing to be very punctilious concerning the law of God. He knew not the principle of love that underlies the commandments, and preferred that the woman should suffer rather than that Jesus should work a miracle to heal her, and thus counteract his work of misrepresentation. Tho the rebuke of Jesus brought reproach upon his adversary, and tho the people rejoiced because of all the glorious things that were done, yet the ruler never forgave Christ for departing from the maxims, customs, and commandments of men, with which the rabbis had burdened the law of God and obscured its spiritual significance.

April 30, 1896

Loyalty to the law is Loyalty to God

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." The standard which is to test every doctrine, every theory, every profession, is the law of God. "Whosoever is born of God doth not commit sin,"--break the law of Jehovah. If a man is born of God, he will respect the principles of the divine government, and will not wilfully transgress the law of God in thought, or word, or action. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." Jesus prayed that his disciples might be sanctified through the truth, and added, "Thy word is truth."

The new birth is accomplished by the reception of the word of God; but those who belittle the word of God, those who cast contempt upon the law of Jehovah, place themselves under the banner of the prince of darkness. Satan began the work of rebellion in heaven by opposition to the constitution and government of God; and this is the manner of work he has carried on ever since the fall of man. Through the agency of evil men he seeks to make void the law of the Most High. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Christ vindicated and honored the law of God, declaring that upon the principles of the Ten Commandments hang all the law and the prophets. Those who manifest disrespect for the law of Jehovah, make it evident that they have not been born again, and the truth does not abide in them.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." This statement must be so read as to harmonize with the statement that if we are born of God, we shall not commit sin; for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." John says, "I write no new commandment unto you, but an old commandment which ye had from the beginning."

"Whoso abideth in him sinneth not," that is, does not wilfully transgress the law of God;

for "sin is the transgression of the law." But what conclusion are we to draw from the profession of those who claim to be sanctified, to be living without sin, and yet who openly cast contempt upon the law of God? They claim to possess advanced piety, and at the same time, by thought, and word, and deed, they transgress the law, and teach others by precept and example that they may sin with impunity. John tests their pretentious claims, and says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." Those who claim to be sanctified, and who at the same time openly defame the law of God, are in terrible deception, and are blasphemers of the God of heaven. John says, "Let no man deceive you; he that doeth righteousness [keeps the commandments of God] is righteous, even as He is righteous. He that committeth sin [transgresses the law] is of the devil." God has placed the transgressor of the law in the ranks of the powers of darkness, in the company of the first great apostate.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Even those who are striving in sincerity to keep the law of God, are not always free from sin. Through some deceptive temptation, they are deceived, and fall into error. But when their sin comes home to their conscience, they see themselves condemned in the light of the holy precepts of God's law; but they do not war against the law which condemns them; they repent of their sin, and seek pardon through the merit of Christ, who died for their sins in order that they might be justified by faith in his blood. They do not avoid confession and repentance when the neglected law of God is brought to their attention, by exclaiming, as do the self-righteous pretenders to holiness, "I am sanctified, I am holy, and I can not sin." This is the class whom the apostle rebukes; for he says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It is evident that where a claim to sinlessness is made, there the law of God has not been written in the heart; for the commandments of God are exceeding broad, and are discerners of the thoughts and intents of the heart. The apostle speaks words of encouragement to those who realize that they are sinners, and says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we say we have no sin," when our thoughts, words, and actions, reflected from the law of God, the great moral mirror, reveal us as transgressors, we make God a liar, and prove that his word is not in us.

The apostle draws a sharp distinction between the condition of the avowed transgressor, who dares to live in defiance of God's law, and yet make claim to holiness, and the condition of him who, tho yielding his heart to the claims of the law of God, still sees defects in his character, and bows in humility before God to make confession of sin.

Paul says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." How dangerous is the position of men who, while claiming sanctification, still will not receive the light of the law by which sin is detected! Sanctification is conformity to the will of God, and the will of God is expressed in his holy law. Those only are truly sanctified who live by every word that proceedeth out of the mouth of God. How terrible is it to be a false light, and, while claiming salvation through the merit of the blood of Christ, to be sowing the seed of rebellion against the law of God in the hearts of men!

Paul continues, "I was alive without the law once [supposing himself to be righteous]; but when the commandment came [home to his conscience], sin revived, and [the law(?) died]." This is what many would be glad to have us believe; but it is a fatal falsehood, and we can not believe it in the light of God's word; for Paul declares: "Sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." The testimony of Paul was in harmony with the words of the Lord in the Old Testament; for he says: "Ye shall do my judgments, and keep mine ordinances, to walk therein; I am the Lord your God. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them." "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

Paul waged no war against the commandments of God because of the sharp work they had done in detecting his sin; but, altho he was condemned to death by the sentence of the law, he exclaims, "The law is holy, and the commandment holy, and just, and good." Those who wage war against the commandments of God make it manifest that their minds are carnal; for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." But even when we stand in defense of the law of God, and in opposition to the world, who are making void that law, and who are coming under the temptation of the enemy of God, yet we are not to say that we have no sin, but in meekness repent of sin, and make confession of our shortcoming before the Lord. The law points out our defects

of character, but when we see that we have come short, we shall not feel like berating the law which has condemned our sin, we shall not be disposed to call the commandments of God a yoke of bondage, but, like Paul, we shall acknowledge our sin, and self will die. For "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

May 7, 1896

Faith Unlocks the Storehouse

It is no sign that Jesus has ceased to love us because we experience doubts and discouragements. Affliction comes to us in the providence of God in order that we may see that Christ is our helper, that in him is love and consolation. We may receive grace whereby we may be overcomers, and inherit the life that measures with the life of God. We must have an experience so that when affliction comes upon us, we shall not depart from our faith, and choose fables.

There were men among the disciples of Christ who did not always manifest faith in the word of God. When Christ told them that he would go away and prepare mansions for them, and come again and receive them unto himself, and said, "Whither I go ye know, and the way ye know," Thomas said unto him, "Lord, we know not whither thou goest; and how can we know the way?" Jesus said unto him, "I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." Thomas did not believe in the word of God, and did not discern the divine character of Christ. But he was not alone in his unbelief. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

We should be in a position where we may believe that God is willing to do for us more than we can ask or think. With the key of faith we may unlock the storehouse of God. Then why should we not be believing Christians instead of doubters? Faith will enable us to show the compassion of Jesus in a much larger measure than we do when we remain in doubt. How foolish it would be to go into a cellar, and mourn because we were in the dark! If we want light, we must come up into a higher room. It is our privilege to come into the light, to come into the presence of God. We are to come to him confessing our sins, and believing in the promise that we shall be cleansed from all

unrighteousness. The apostle says: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.... My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked."

We should grow daily in faith in order that we may grow up to the full measure of the spiritual stature in Christ Jesus. We should believe that God will answer our prayers, and not trust to feeling. We should say, My gloomy feelings are no evidence that God has not heard me. I do not want to give up on account of these sad emotions; for "faith is the substance of things hoped for, the evidence of things not seen." The rainbow of promise encircles the throne of God. I come to the throne, pointing to the sign of God's faithfulness, and cherish the faith that works by love and purifies the soul. We are not to believe because we feel or see that God hears us. We are to trust to the promise of God. We are to go about our business believing that God will do just what he has said he would do, and that the blessings we have prayed for will come to us when we most need them. Every petition enters into the heart of God when we come believing. We have not faith enough. We should look upon our heavenly Father as more willing to help us than an earthly parent is to help his child. Why not trust him? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" I wish that the beams of light which shine from God's word could find ready entrance into our hearts; for then we should receive comfort. Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Christ is inviting us to open the door of our heart, to clear the rubbish away, and let the Saviour in. Shall we not remove the burden that is piled at the door, and make Christ first, last, and best in everything?

We desire to be Christians, then let us sit at the feet of Jesus and learn of him. He will give us strength to overcome every defect in our character, and to oppose to these hereditary or cultivated defects the virtues of Jesus Christ. We must push our way through the deceptive darkness to the divine light. Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Discouragement and gloom come upon us not because the truth is not sufficient for us,

but because we do not bring it into our hearts, and let it have a controlling influence over our lives and actions. Jesus has loved us with a love surpassing that of a mother for her child. The question has been asked, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" And the answer is given: "Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." By the hand of faith let us grasp the promises of God, and be upon vantage ground. Then we shall be where Satan can not come near and say, "God can not help you. You have sinned, and you can not claim the promises." The adversary would have us think that the way to life is so difficult that it will be impossible to reach the bliss of heaven. But God has placed us in circumstances where the very best of our natures may be developed, and where the highest faculties may be exercised. If we cultivate that which is good, the objectionable tendencies will not gain the supremacy, and at last we shall be accounted worthy to join the family above. But if we desire to be saints above, we must first be saints upon the earth.

May 14, 1896

When Thou Makest A Feast, Call the Poor

When the Lord was invited to the house of the chief Pharisee, he not only reproved those who chose out the highest places, but gave them instruction as to what kind of guests they should invite to their feasts. "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee."

This is a lesson of great importance to those to whom the Lord has intrusted riches, and many do not consider the interests of those who are in less favorable circumstances than they are themselves. "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just."

How few who claim to be Christians practice the lesson that Christ has given on this point! In principle this was not new teaching; for the Old Testament gave rules that should control the action of those who loved God. From the pillar of cloud, Christ had given instructions to his people, saying: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.... For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." These words had been given to Moses to speak to the children of Israel. They were among the last words that he spoke to the Hebrew nation. Their invisible Leader, who was enshrouded in the pillar of cloud, gave these words of instruction to the people who had been chosen of God to be the light of the world.

How closely does the instruction given at the lips of Moses harmonize with the instruction that fell from the lips of Christ at the Pharisee's house! He presented to the Pharisees the principles that were ever to be maintained by his representatives in the world. Christ saw abundant reason for repeating the principles that he had given in the Old Testament; for his professed people failed to carry them out in practical life. The poor were not to cease out of the land; they were always to remain in it, in order that there should be need for the continual exercise of beneficence. Through this means a counteracting influence was set into operation against the temptation to become selfish,

to appropriate the Lord's intrusted gifts, to use the opportunities and privileges which he had given them in gratifying themselves. Should they neglect the poor, and fail to diffuse light, then they would represent Satan, while flattering themselves that they were representing the principles of the character of God. The Lord reminds those assembled that God desires them to impart of his bounty to those who are less fortunate.

In his conversation at the table the Lord was not speaking new truth, advancing new doctrines, or expounding new principles. He was repeating an old commandment which he had previously given to Moses to be given to them. He wished them to understand that his teachings in nowise lessened the force of the commandments previously given. The feasts and the suppers that were given by the priests, the Pharisees, and rulers, were given merely for selfish enjoyment. They called in their favorites, their wealthy relatives and friends, who would in their turn invite them to feasts at their houses, and, if possible, spread before them more abundant supplies. Jesus sought to extend their vision, to show them that they had a duty, which was obligatory upon them for all time, and that was to minister to the poor, the lame, the halt, and the blind. He also would have them consider the fact that no duty done to the needy, the afflicted, and the sorrowing, would lose its reward.

No man should be content to settle down in the comfortable home that was provided for him through the benevolence of God, and close his eyes and hands, so that he shall not see the wants of the poor, nor administer to their necessities. Every man is called upon to cultivate the attributes that God will approve. We should cast aside selfish, earthly ambitions. Instead of exhausting our powers in strife for the first and highest place, seeking to be esteemed as honorable by men, we should seek to help others to enjoy the precious things that are given to us of God. We should not drop eternity out of our reckoning, but remember that in blessing others we shall bring a sure return to ourselves. Those who follow the example of Christ will receive nothing less than heaven, and the life that measures with the life of God.

The Lord Jesus entreats human agents not to cheat themselves out of heavenly treasures, and deprive themselves of an immortal inheritance by hoarding their earthly treasures, and by seeking to provide for themselves a portion in this life. He would have them understand that they are a part of the great web of humanity, and that they are to interweave their interests with the interests of others, and recognize that they are a part of the web of humanity, by supplying the needs of God's suffering poor. Christ gives cautions and warnings that are of the highest importance, urging men to establish their principal interest in heaven. "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just." In his sermon on the mount he

brought forth the same truth when he said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

May 21, 1896

And Shall Not God Avenge His Own Elect?

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Tho I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, tho he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

This judge was a man appointed by the law to give decisions upon cases that were brought before him. He had no love or reverence for God, and therefore no unselfish love for his neighbor. He had no regard for the rights of men. Judges were required to show a special attention to widows; but this man cared nothing for the rights of any. The Lord gave instruction through the prophet Jeremiah as to what judges should do for those who called upon them. "Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong; do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." The widow and the fatherless were objects of the Lord's special care, but those who feared not God, who had no regard for their fellow-men, took advantage of the cases of those who were helpless and destitute. A judge unfaithful to his trust suffered might to triumph over right.

The widow who came to plead with the unjust judge to avenge her of her adversary was determined that the judge should attend to her case. For a while he refrained from answering her request, but afterwards, because he was getting weary of the continual coming of the widow, he said that he would avenge her. In the position which he occupied, the judge could have immediately delivered this woman from her oppressors, but he had no disposition to do so. Instead of delivering her, he united with her adversaries to do that which would bring oppression upon her. For a long time justice was delayed, but at length because of sheer weariness on account of her persistent importunity, he decided to do the act that he should have done long before.

What revelations will be made in the day of final reckoning that will show how much suffering unjust judges have brought upon their fellow-men! It will be made manifest

that their injustice has not come upon men because of ignorance of what were their rights, but because they were unmindful of the privileges that God had given to their fellow-men. Tho they stood as judges, they themselves brought upon men terrible oppression, and assisted the robber, the thief, in robbing their fellow-men. The day is coming when these judges will be arrayed before the throne of eternal justice, and will have to give an account before Him who is the judge of both the quick and the dead. When the books are opened and men are judged according to the works written in the books, sentence will be pronounced against the evil judges who have brought so great oppression upon the innocent and the helpless. They will be called upon to behold every deed of injustice, and to see the sufferings that they have thereby caused their fellow-men. Those actions that had the appearance of external propriety, and even of goodness, will be unmasked, and the hypocrisy of men will be seen in its true character. Those who do a deed of justice simply to rid themselves of the trouble of listening to the pitiful tales of suffering that the afflicted pour into their ears, are placed in sharp contrast with the all-merciful, all-pitiful Father, who considers the appeals of his suffering children with infinite compassion and love. The Lord calls upon men and angels to hear what the unjust judge said. Heaven is cognizant of the actions of men. The Lord places in contrast the spirit and action of the unjust judge with his own Spirit and action, saying: "And shall not God avenge his own elect, which cry day and night unto him, tho he bear long with them? I tell you that he will avenge them speedily."

These words are to administer comfort to all those who are oppressed. God hears the cries of his children. Jesus gives them the assurance that God has not forsaken, that he will come forth to vindicate their cause. There is One who has suffered in their behalf, who has borne with them their sorrows and afflictions, and who will appear as their deliverer. The people of God who suffer persecutions for their faith, who are falsified, scorned, and derided, are often tempted to think themselves forsaken of God. To the eyes of men they are in the minority, and to all appearances their enemies triumph over them, yet let them not violate their conscience; for the Lord will give them a signal victory. God will hear the humble prayers of his contrite ones. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The question is asked, "And shall not God avenge his own elect?" The elect of God are the objects of his special care. Of his people Christ said, "Ye are the light of the world." The elect are those whom God has made the depository of sacred responsibilities. They are those whom God has called out of darkness into his marvelous light, to show forth his praises, and to shine as lights amid the moral darkness of the world. The unjust judge had no special interest in the widow who importuned him for deliverance, yet to

get rid of her pitiful appeal, he heard her plea, and delivered her from her adversary. But how different is the attitude of God toward his children! "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He loves his people with infinite love. God has from the beginning chosen us for salvation through sanctification of the Spirit and belief of the truth.

We are called to be laborers together with God. The Lord has a particular regard for those who are chosen and faithful, who cry day and night unto him. It may seem that the trials and sufferings continue, and that God does not regard them. Delay may seem long; but their prayers are not in vain; for he will avenge them speedily, that is, at last, and in a way not expected by them, when the most trying point is reached. There is no danger that the Lord will neglect to hear the prayers of his people. He will be true to his word. The danger is that his tried, tempted people will become discouraged and will not persevere in prayer, so that God will avenge them of all that wicked men have brought upon them. The Lord asks: "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." (Concluded next week.)

May 28, 1896

And Shall Not God Avenge His Own Elect?

The Saviour manifested divine compassion toward the Syro-Phenician woman. His heart was touched with pitying tenderness, as he saw her woe and grief. He longed to give her an immediate assurance that her prayer was heard, and her request fulfilled; but he desired to teach his disciples a lesson; and for a short period of time he seemed to act out the feelings that prompted them, and neglected the cry of her heart. He acted towards her in the same manner as the Pharisees taught the people to act toward all such so-called heathen. Christ even repulsed her. He knew the heart of the woman. He knew what sorrow pressed upon her soul, and understood her persistent determination not to be driven away until her request was granted. When she made known her request to Christ, he said, "It is not meet to take the children's bread, and to cast it unto dogs." But she had an answer ready, and said, "The dogs eat of the crumbs which fall from the master's table." This is all I ask. Give me the privilege of eating the crumbs that fall from the table. Did she go away empty and discouraged?--No, she received her request. The Lord commended her for her great faith, and sent her away with the precious boon she had asked. He then turned to his disciples and said, "I have not found so great faith, no, not in Israel." Did the disciples ever forget this lesson?--No. This case is placed on record to show what is the result of persevering in presenting our needs to the Hearer of prayer. Of Christ it was written. "The bruised reed shall he not break, the smoking flax shall he not quench." No soul will be left to perish who asks in faith for the help of Christ. The weakest, the most struggling soul, may live, and find hope and sufficiency in God. When Jesus comes into the storm and the darkness, midnight is as bright as noonday. The faith that recognizes Christ leads the soul to rest implicitly upon the promises, because God is behind them. There is hope for the most desponding. Those who take Christ at his word, who surrender their souls to his keeping, their lives to his ordering, will find peace, quietude, and rest. He will impart grace to the needy soul.

The Lord calls attention to the words of the judge, saying: "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him? He so presents the unjust judge and himself as to show that it is an impossibility that God shall fail his people in a time of necessity. Just before the Lord is near to come, the proving of God will be upon his people. The church will be tried until the time when the Lord shall appear in the clouds of heaven. Those who receive answers to their prayers are those who walk in the light of God's commandments. But let not that man who walks contrary to the expressed will of God, expect that he will receive anything of the Lord. The Lord says: "And whatsoever ye shall ask in my name, that will I do, that the Father may be

glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter; that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.... He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Again the Lord assures us: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me."

In order to receive the precious gifts of God, we must meet him upon the platform of his own devising, complying with the conditions that he has laid down in his word. There is much turning aside from the word of God. Because iniquity abounds, the love of many waxes cold. When a trial of faith comes upon those that profess to be the children of God, they do not perseveringly present their petitions before the throne of mercy, depending upon the Holy Spirit, waiting and watching, and continuing to present their requests, searching the Scriptures at the same time to know what is the mind of God. Place your feet in the path of God's commandments, and be assured that your prayers will be answered. There is a great lack of earnestness, a great lack of vital interest in prayer. Yet we are exhorted to be "instant in prayer," "to pray without ceasing." We are to keep a spirit of intercession, and present all our wants to God. We are to tell him about the smallest things of life,--our cares, our business, our desires and needs. You can never weary the Lord by your importuning. It is by beholding Jesus that you become changed into the divine similitude. We may behold him by continuing in prayer, until we are not aware that we are praying; for our souls turn to the Sun of Righteousness as a flower turns to the light.

We should study the prayer of Christ that has been given to us in the seventeenth chapter of John. In living out that prayer, we may be lifted day after day into a pure, holy atmosphere, and thus have faith to believe that we receive that thing we ask of God. The Saviour said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." What a statement is this! How can the finite man grasp it? Man may become elevated, ennobled through obedience to the commandments of God, and become loyal and true subjects of his kingdom. We may become one with Christ in spirit and

character, and testify to the world that God loves us as he loves his Son. What possibilities are there before the fallen human agent! Let perfect obedience be rendered to God through the imputed righteousness of Christ, and we shall reveal to the world the fact that God loves us as he loves Jesus. It will be made evident that "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Why is it that we are so disposed to distrust God? Why do we as a church doubt his love? Let faith increase by exercise. Let it be sustained by works of righteousness. It is sin that darkens the reason of man, and clouds the understanding. Let the affections be given to God in order that his law may be written in the heart, and the whole man will become a new creature, born again of the Spirit. Then it will be made manifest that the law of God "is perfect, converting the soul." The Lord Jesus has revealed to us the value of the human soul. He says: "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." Again the promise is made, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Shall we cooperate with God, and possess the faith that works by love and purifies the soul?

June 11, 1896

Salvation is Come to Thine House

"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully."

The reception of Christ by Zacchaeus was one of the bright spots in the Saviour's experience as he journeyed through Jericho. The members of his own family did not believe on him as the world's Redeemer, and their unbelief brought anguish to the Saviour's heart. He knew that they were losing precious opportunities to become acquainted with him, and to receive the precious lessons of truth which he was giving to his people. He had been rejected by the scribes and Pharisees, and by the chief priests and religious leaders of his own nation, because his teachings did not harmonize with the teaching of the professed people of God. They could not be reconciled to the fact that Jesus, who was unrecognized as a religious teacher by the rabbis and scribes, should teach as one having authority. Neither could they bear the manifestation of love and mercy that he gave to those who were considered outcasts and sinners.

Zacchaeus was a Jew, and yet a publican. He was even chief among the publicans, having oversight of those who gathered in the taxes in behalf of the Roman Government. A publican was one who was despised by the Jewish people, and the fact that Zacchaeus was a Jew, and still occupied this position, made him doubly offensive. They looked upon him with contempt, altho he was a man of considerable wealth and of some influence in the position which he held. Some looked upon Christ with hatred, and thought themselves much better than Zacchaeus; but they did not respond to his heavenly teaching or yield to the drawing influence of the Holy Spirit. They were surprised to see Zacchaeus accept Christ so readily. They were astonished to see him come down joyfully from the tree to give the hospitality of his house to one who was apparently poor in earthly possessions. They did not understand that Christ had become poor for humanity's sake, in order that through his poverty they might be made possessors of eternal riches.

Zacchaeus had heard of Christ's merciful works, had listened to the repetition of his

wonderful teaching, and had longed to see Christ for himself. The words of the Saviour that had been reported to him by those who had heard him, had taken deep hold of his heart, and had made him realize that he needed to reform his life. He felt deeply the need of repentance, of making restitution to those whom he had unjustly taxed, and of whom he had demanded exorbitant rates. He desired to know more of the principles and doctrines of this wonderful Teacher. The seed of truth had been sown in his heart, and he had nurtured it, and it was about to bring forth a harvest unto the glory of God.

The scribes and Pharisees murmured among themselves as they heard the words of gracious favor to Zacchaeus. They were eager to find something with which to accuse Christ, and to lead the people to reject him. Christ was the Prince of God, yet he was not honored even as are earthly princes. He did not come in splendid state, and pass through the cities of men in gorgeous equipage. He made one of the multitude among which he traveled. He spoke words of encouragement to the despondent, relieved those who were suffering, healed the sick and afflicted, and blessed those who came within the sphere of his influence. He came as the missionary of heaven to represent the Father, and he rejoiced whenever he met a soul who received him without prejudice, and responded to the gracious drawing of the Spirit of God. Tho the scribes and Pharisees murmured that favor had been shown to Zacchaeus, his heart rejoiced as Jesus said, "I must abide at thy house."

Zacchaeus could hardly think that he had heard aright. He was overwhelmed with the condescension of the great Teacher in choosing his home as the place of his abode. It had been in his power to oppress those from whom he was appointed to gather the taxes. He was convicted that his practice was out of harmony with the Old Testament Scriptures. He knew the Scriptures, and under the influence of the words that had been reported to him, that had come from the lips of the great Teacher, he had become aware that he was a sinner in the sight of God. He began at once to follow the conviction that had taken hold upon him, and to make restitution to those whom he had robbed. This was an evidence of genuine conversion. The scribes and Pharisees expressed their indignation, saying that Christ had gone to be the guest of a man that was a sinner; but the fact of the matter was the Holy Spirit was working upon this man's mind, and the multitude had a clear evidence of the fact. "And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

In thus doing Zacchaeus was following out the very instructions which the Lord had given in the Old Testament Scriptures, and showed himself to be a doer of the words of Christ. When the publicans had come to be baptized of John in the Jordan, they asked, "What shall we do? And he said unto them, Exact no more than that which is appointed

you." In restoring fourfold for what he had taken in extortion, he was following the word of the prophet when he said, "He shall restore the lamb fourfold because he did this thing, and because he had no pity." Jesus recognized his sincere repentance, and accepted his work toward reformation. "And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." Not only was Zacchaeus blessed, but all his household with him.

What a lesson is there for us in the history of Zacchaeus' conversion! If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even tho it be within the pale of the law, yet if we are Christians, we shall confess our wrong, and make restitution as far as in us lies. We should give evidence that there is a genuine work of grace within our hearts. If earthly courts award to us property that is not justly ours, we are not to accept the decision of unjust judges. Tho we may be clear on the records of men, yet in the books of heaven we will be written as oppressors, and the case will go against us when judgment shall take place in the courts of God.

Before Zacchaeus had looked upon the face of Christ, he had begun the work that makes him manifest as a true penitent. Before being accused by man, he had confessed his wrong. He had yielded to the convictions of the Holy Spirit. He had begun to carry out the spirit of the words written for ancient Israel, as well as for ourselves. He said to the Saviour, "The half of my goods I give to the poor." The Lord had said long before: "If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, tho he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God." "Ye shall not therefore oppress one another; but thou shalt fear thy God." These words had been spoken by Christ when he was enshrouded in the pillar of cloud. The same Teacher had spoken these words as had spoken the sermon on the mount. It was Christ who had said, "Ye shall do my statutes, and keep my judgments." Christ had presented the same principles on the mount of beatitudes as he had on Mount Sinai. He had said that on the principles of love to God and to our neighbor, hung all the law and the prophets.

When the human agent is awakened by the Holy Spirit, the least that he can do is to acknowledge his wrong, and to work earnestly to restore both principal and interest to those whom he has defrauded. Among the publicans existed a confederacy, so that these men could oppress the people, and sustain one another in the fraudulent practices. Zacchaeus by his repentance and reformation protested against this confederacy. He

restored fourfold to those whom he had oppressed. If we have wronged any one by taking away that which was justly his due, we should consider that it is right for us to restore not only that which we have taken, but all that it would have accumulated if it had been put to a wise and right use during the time it has been in our possession.

To Zacchaeus the Saviour said, "This day is salvation come to this house." Christ went to his home to abide with him, to give him lessons of truth, to instruct his household in the things of his kingdom. Salvation comes to the soul when Christ is received as a personal Saviour. The case of Zacchaeus was a most grateful token to Christ as he journeyed on his way. Tho the scribes and the Pharisees accused Zacchaeus of being a sinner, and murmured against Christ because he had condescended to be his guest, yet the Lord looked upon the matter in an altogether different light. Instead of denominating Zacchaeus a sinner, he recognized him as a "son of Abraham." He had made it manifest that he was worthy to be called a son of Abraham; for he resembled Abraham in character, and was full of faith, accepting Christ as his Saviour, as did also the "father of the faithful." Of himself Christ said, "The Son of man is come to seek and to save that which was lost." Those who had condemned others, who thought themselves beyond the need of repentance, were shown to be greater sinners than those they condemned. Those whom they accused would go into the kingdom of heaven, and those who thought themselves righteous, and who vindicated their own course, would be cast out. Jesus had come, as he said, not to call the righteous, but sinners to repentance, and those who receive him joyfully, will recognize the fact that salvation has come to their souls.

June 18, 1896

Christ the Medium of Blessing

When Christ came to the world, John says that "he came unto his own, and his own received him not." The Jewish nation had set up a standard of character that they deemed righteous, and they did not realize their need of the righteousness of Christ. They were self-deceived, as was the man who presented himself at the wedding feast not having on the wedding garment. The Jews did not appreciate the incomprehensible love of God in giving Christ to be our Mediator, and to be the representative of God to man. They did not appreciate the fact that Christ was our intercessor, invested with the fulness of divine love. They did not realize the necessity of an Advocate at the right hand of the Deity. Satisfied with their own self-righteousness, they would none of Jesus.

Shall any of us be as unappreciative as were the Jews, or shall we look upon Christ as a perfect specimen of our perfected humanity uniting in himself the attributes of Deity with our human nature? The only-begotten Son of God made manifest what humanity may become. In his sanctified human nature he revealed what man must be. Through him mercy was enabled to deal justly in punishing the transgressor of the law, and justice was enabled to forgive without losing its dignity or purity. At the cross mercy and truth embraced each other, righteousness and peace kissed each other. O, what a wonderful provision was made for man! How is it that we do not appreciate the heavenly gift? By the course that we individually pursue, we testify as to what value we place upon the golden privileges that are granted to us.

We should consider the fact that to Christ our nature was a robe of humiliation and suffering. He humbled himself to become a man, so that a body should be found, a Lamb without blemish should be provided as a sinless offering, that God might be just and the Justifier of him that believeth in Jesus. Humanity was in union with divinity. What was the exceeding sorrow he bore, when, tho sinless, he took upon himself the mass of the guilt of the world? As we stand and view his cross and contemplate the amazing sacrifice of the only begotten of the Father, as we look upon the holy Sufferer, we realize something of the offensive character of sin, and at the same time have a feeble comprehension of the love of God for a fallen, apostate race.

God does not love us because he provided this great propitiation, but he so loved the world that he made the propitiation from the foundation of the world. He has made every provision whereby his grace and favor may come to man. But was the great sacrifice made in order that Adam's sin might be perpetuated, and the flood-gates of

woe be ever left open upon our world?--No, it was to bring us back to our loyalty to God, to keep his commandments and live, and his law as the apple of our eye. Christ says, "Ye are my friends if ye do whatsoever I command you." Perfect obedience to the law of God is the test by which it is known that our love is perfect toward Christ. The Father reveals his love to Christ by receiving and welcoming the friends of Christ as his friends. The Father is fully satisfied with the atonement that Christ has made. He suffered the penalty of the law in order that man might have an opportunity to exercise repentance towards God and faith toward our Lord Jesus Christ. In behalf of sinners Christ has borne hardships, insults, calumny, abuse, and misrepresentation. He was refused by those he came to save, rejected by his own nation. The Lord of glory was put to a most shameful death, and God himself was in Christ, suffering with his only-begotten Son, in order to reconcile the world unto himself. All this was done in order that fallen man might have another chance by which to redeem himself. Christ imputes his righteousness to the repentant, believing soul, and he who receives Christ becomes the friend of God. Humanity is glorified by the incarnation of Christ. Through the plan of salvation the divine government stands unimpeached, while salvation of penitent souls is secured.

In his prayer for his disciples Christ said: "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." In his prayer Christ includes all those who shall hear the words of life and salvation through the messengers whom he sends. We are to look with respect upon God's workmen, remembering that they are laborers together with God. The people of God through their union with Christ become one with each other. This is the object of their sanctification, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Can the human mind comprehend this statement? Can we by faith comprehend the fact that we are beloved by the Father even as the Son is beloved? Could we indeed lay hold of this and act up to it, we would indeed have the grace of Christ, the golden oil of heaven, poured into our poor, thirsty, parched souls. Our light would no longer be fitful and flickering, but would shine brightly amid the moral darkness that like a funeral pall is enveloping the world. We should by faith hear the prevailing intercession that Christ continually presents in our behalf, as he says: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father,

the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

We have an advocate at the throne of God, which is encircled by the bow of promise, and we are invited to present our petitions in the name of Christ before the Father. Jesus says: Ask what ye will in my name, and it shall be done unto you. In presenting my name, you bear witness that you belong to me, that you are my sons and daughters, and the Father will treat you as his own, and love you as he loveth me. Your faith in me will lead you to exercise close, filial affection toward me and the Father. I am the golden chain by which your heart and soul are bound in love and obedience to my Father. Express to my Father the fact that my name is dear to you, that you respect and love me, and you may ask what you will. He will pardon your transgressions, and adopt you into his royal family,--make you a child of God, a joint heir with his only begotten Son. Through faith in my name he will impart to you the sanctification and holiness which will fit you for his work in a world of sin, and qualify you for an immortal inheritance in his kingdom. The Father has thrown open, not only all heaven, but all his heart, to those who manifest faith in the sacrifice of Christ, and who through faith in the love of God, return unto their loyalty. Those who believe in Christ as the sin-bearer, the propitiation for their sins, the intercessor in their behalf, may through the riches of the grace of God, lay claim to the treasures of heaven. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Jesus says, "Ask, and ye shall receive, that your joy may be full."

The summing up of the benefit of prayer is that devotion that leads to faith in God's promises. This faith is the key that opens the divine treasury, is the hand by which we appropriate to our use the richest gifts of God. The prayer of the contrite heart unlocks the treasure house of supplies, and lays hold of omnipotent power. This kind of prayer enables the suppliant to understand what it means to lay hold of the strength of God, and to make peace with him. This kind of prayer causes us to have an influence over those with whom we associate. The prayer of faith is not listless, dry, and uninteresting. It wells up from perfect trust and assurance, and by its fervor makes manifest to the world, to angels, and to men, that you do believe in God, and have made Christ your personal Saviour. The Lord Jehovah accepts the argument that is presented in the name of his Son, and places the resources of his merit at your command. It is our privilege and duty to bring the efficacy of the name of Christ into our petitions, and use the very arguments that Christ has used in our behalf. Our prayers will then be in complete harmony with the will of God. Then it is that Christ clothes the contrite suppliant with his own priestly vestments, and the human petitioner approaches the altar holding the holy censer, from which ascends the incense of the fragrance of the merit of Christ's righteousness.

Our Redeemer encourages us to present continual supplications. He makes to us most decided promises that we shall not plead in vain. He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." He then presents the picture of a child asking bread of its father, and shows how much more willing God is to grant our requests than a parent is to grant his child's petition. He says: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Our precious Saviour is ours today. In him our hopes of eternal life are centered. He is the One who presents our petitions to the Father, and communicates to us the blessing for which we asked. He is the medium of prayer through which man speaks to God, and the medium through which God imparts blessing to humanity. He is the Intercessor and the Bestower. Herein is the love of God made manifest, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." God has given assurance upon assurance, heaped gift upon gift, multiplied grace upon grace, and imparted his divine treasures to humanity, in order that we may believe the love that God hath for us. Beholding this love, John exclaims, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

June 25, 1896

To Save Men's Lives

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." The disciples were to precede Christ, and prepare the way before him, as John had preceded and prepared his way. They were to preach the kingdom of God. They were to go two and two, and in this way pass over a large territory. The Lord was taking his last journey from Galilee toward Jerusalem. The disciples were not only to preach the kingdom of God, but were to heal the sick, and prepare the field for the coming of the great Physician. They were to proclaim his divine character, and awaken an interest in the minds of the people, announcing him to be the Messiah, and giving publicity to his work and mission.

These disciples were enjoined to salute no man by the way. They were not to enter into formal salutations that would open a way for controversy. The life of Christ was drawing to a close. They were to prepare the way for the last work that he was to do in person for the inhabitants of the world. He sent them forth empty-handed, to depend upon the hospitality of those whom they should meet. They were in no way to disguise their humble origin. As they mingled with the people, they were to sit with them at their tables, to go with those who should invite them, to pay no attention to caste or position. Their one object was to proclaim the Gospel to every man, no matter what might be the nation or character of his hearers. "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off." This circumstance happened just on the outskirts of the village. The ten men were a most distressing spectacle. The law prohibited a leper from entering towns or villages, and lest any one should come unexpectedly upon them, they were to utter the mournful cry, "Unclean! unclean!" These lepers were made up of Jews and Samaritans, and the prejudice that existed between them was broken down by this terrible malady, and, doomed to death, they associated together. The lepers were not ignorant of Jesus. They had heard of his wonderful works of mercy, and how he had healed those who were in the same condition as they were themselves. Recognizing the great Teacher and Healer, they raised their voices in a pitiful wail of distress, and cried out, "Jesus, Master, have mercy on us." They were cut off from society, and presented themselves to Jesus as subjects of pity. His heart was stirred with divine compassion, and he said to them, "Go show yourselves unto the priests." When they heard this word, they believed that it meant their restoration, and they hastened to obey. They knew that Jesus understood the

law and how their disease had excluded them from society. It was necessary for a cleansed leper to have the testimony of a priest that he was clear of his plague, and to have his permission, in order again to associate freely with his fellow-men. They hastened to obey the word of Jesus; "and it came to pass, that, as they went, they were cleansed."

Jesus was a helper to the helpless, a friend to the needy. He had daily manifested compassion and love for the human race. While he received the lowly, the sick, the poor, and the afflicted, he presented principles to the Pharisees, scribes, and rabbis that condemned their pride, their selfishness, and self-glorying. These bigoted teachers were filled with envy because the masses turned away from their instruction to listen to Jesus. They spoke evil of Christ and of his doctrine. They had it in their hearts to destroy him, but they knew not what they could do, because the people were very attentive to hear him. The greater good he wrought for the people, and the more they were led to glorify God on account of his mighty works, the more desperate and determined his enemies became. They said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him."

Those who thought themselves righteous and in need of nothing, rejected the word of Christ, yet the poor and afflicted received his assurances. The ten lepers went on their way in obedience to his command, and they knew that a great change had taken place in themselves, and that they were healed. Their faith had been tested by Christ's direction; but they did not defer a moment to act upon his word. If there was any prospect that they might be healed, they would make the venture. The tones of his voice had thrilled their hearts, and inspired them with hope, with faith and confidence. They were not only cleansed, but made entirely whole. Divine power had wrought a new creation.

When they presented themselves to the priest, he declared that they were free from every taint of leprosy. One of the number was filled with joy and thankfulness, and determined to return and to find the wonderful Healer, in order to give him thanks for the restoration. He came rejoicing at every step, and with a loud voice he glorified God. When he came into the presence of Christ, he fell upon his face, and with an overflowing heart expressed the love and gratitude which he felt. This man who returned to give praise to Christ was a stranger, a Samaritan. His nation was despised and hated by the Jews. Christ had healed of the leprosy men who were Jews, but none of the nine returned to glorify God on behalf of his work for them. This Samaritan believed in Christ as the Redeemer of both soul and body. He made manifest the fact that he was more susceptible to the grace of God, and more appreciative of divine love, than were the other nine. Jesus called the attention of his disciples to the fact that he was a Samaritan, and said: "Were there not ten cleansed? but where are the nine? There are

not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole."

The disciples of Christ, as Jews, had been educated to hate the Samaritans, and this was a lesson that would be of great benefit to them in their future experience. Jesus would have them understand that there were many precious souls among the Samaritans who would not refuse to come to the Gospel feast. This Samaritan that had returned to give praise to God was no mean citizen, and he would prove an effective witness for Christ. After the resurrection and ascension of Christ, he would bear decided witness that Christ was the Son of God. He would repeat the story of his restoration, and with a heart full of intense love and interest, he would say to those with whom he came in contact, "Will you believe in Jesus?" It was testimonies of this kind that turned men from the established teachings and endless repetitions and worthless traditions of the scribes and Pharisees. Unlearned men testified to the power of Christ, and spoke boldly of the grace of God, and their glowing testimonies were placed in sharp contrast to the heartless, exacting ritual of the Pharisees. And the people were constrained to say that these men had been with Jesus, and had learned of him. (Concluded next week.)

July 2, 1896

To Save Men's Lives

The leper that returned to give glory to God was rewarded for his faith and gratitude. But how sad it is that only one of the ten appreciated the blessing that was bestowed upon them! In every age God has poured out his blessings upon men, and has healed and restored them as he healed the ten lepers. But how often the proportion of those who recognize and appreciate God's mercies is even less than one to ten! The nine did not report themselves, but went on their way, satisfied that they were restored. They did not give honor to God, and to Jesus Christ, whom he had sent to be their healer. The Lord works continually to benefit mankind. He is continually imparting his bounties. He raises up the sick from beds of languishing, he delivers men from peril which they do not see; he commissions heavenly angels to save men from calamity, to guard them from the pestilence that walketh in darkness, and from the destruction that wasteth at noonday, but their hearts are unimpressed. They do not consider God's blessings, they do not rejoice in his love. They center all their thoughts upon themselves. They do not appreciate Christ's pitying tenderness and matchless love. Only a few discern that their blessings are the result of the never-failing mercies of God through Jesus Christ; but those who do discern this fact, make melody in their hearts to God, and, as did the cleansed leper, they offer to him a tribute of praise and thanksgiving.

There are many who claim that Jesus has cleansed them from the leprosy of sin. But how few continue to offer a tribute of praise, ascribing glory to God! The great gift that God has bestowed upon the world in his only-begotten Son, calls for as hearty a response of love and gratitude as that which fell from the lips of the Samaritan, who returned to give God glory. When our human friends bestow upon us gifts and favors, we feel an inclination to manifest gratitude, and to return gifts and favors to them. But how indifferent and careless, how unappreciative, are the hearts of men of the love of God! How little men seem to think of the blessings that are showered upon them by our kind heavenly Father! The Lord asked, "Where is my glory and my praise for the boundless love I have shown to men?" It is impossible for God to give a greater manifestation of his tender compassion and benevolent love. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All heaven was comprised in that one gift. It is through the merits of the gift of Christ that we receive all our mercies. We may rejoice with heart and soul and voice as we partake of our daily food; for it is the gift of God through Jesus Christ.

In the councils of heaven the Lord planned to reshape the broken, perverted characters of man, and to restore to them the moral image of God. This work is termed the mystery of godliness. Christ, the only-begotten of the Father, assumed human nature, came in the likeness of sinful flesh to condemn sin in the flesh. He came to testify to the unchangeable character of the law of God that had been impeached by Satan. Not one jot or tittle of it could be changed to meet man in his fallen condition. Christ lived the law in humanity, in order that every mouth might be stopped, and that Satan might be proved an accuser and a liar. Christ revealed to the world the character of God as full of mercy, compassion and inexpressible love. He came to lift up man. It was provided that whosoever should believe in Christ as his personal Saviour should be saved. In all his works he taught men that it was his mission not to destroy men's lives, but to save them.

Through the plan of salvation, power was to operate in the re-creation of man. The remedy for the sinner was of a supernatural character. It was not essential that fallen man should understand the philosophy of the scheme of redemption, or comprehend how divinity and humanity were united in Christ. It was not essential that doctors of divinity, that men of learning, should be able through worldly wisdom to unfold all that pertained to the grand scheme of redemption. It was made plain that it was essential that fallen man should believe in the word of God, and obey to the letter his commandments. The word of God may be compared to a treasure-house, and the more we search it, the more we find its hidden riches. Here we may behold the Lamb of God, that taketh away the sin of the world. It is in the word of God that we find encouragement to turn our eyes to Christ, to lift up our voice in hope and expectation, saying, "Jesus, thou Son of David, have mercy on me." It is in the word of God that we find what is the effectual remedy for the leprosy of sin. Here it is that we see the ransom that has been provided, hear the gracious invitation, and look upon the mercy of God, that has no parallel, toward those who are rebels and enemies.

As messengers that are chosen of God, we are to herald the glad news of salvation, and earnestly co-operate with him in saving perishing souls. We should seek to lead those who are bound in the slavery of sin, to accept the costly sacrifice that heaven has made for man. The conditions upon which salvation is assured are plain and simple, so that the wayfaring man need not err therein. To neglect or reject these conditions is to lose all hope of salvation. God alone is able to say on what terms fallen, rebellious man may be saved. How foolish it is for men to spend their energies in seeking to climb up some other way than that way which is so simple and so easy to be understood that the most illiterate may take advantage of its provisions. Professed theologians seem to take pleasure in making that which is plain, mysterious. They clothe the simple teachings of God's word with their own dark reasonings, and thus confuse the minds of those who listen to their doctrines. Let the Lord explain what he would have the sinner do to

inherit eternal life. He has furnished ample provision for his salvation, for he gave himself in Christ. He provided a salvation as full and complete as was the offering full and complete. A lawyer came to Christ asking what he should do to inherit eternal life, and Jesus said unto him, "What is written in the law? how readest thou? And he answering said, 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."

The lawyer spoke just as he was convicted, and Christ confirmed him in his interpretation of the law. "And he said unto him, Thou hast answered right; this do, and thou shalt live." How beautiful was this truth in its simplicity! This is what God requires of us. Through faith in Jesus Christ as our substitute, surety, and righteousness, we may lay hold upon divine power, so that the righteousness of the law may be fulfilled in us who walk not after the flesh, but after the Spirit. The keeping of God's commandments is an evidence of our faith in Christ as our divine Saviour. John says, "This is the love of God, that we keep his commandments; and his commandments are not grievous." Again he writes, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

July 9, 1896

Greatness in Humility

"Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again."

He spoke these words to his disciples as he was taking his last journey toward Jerusalem. Luke speaks of this conversation, and gives it in more detail. He says: "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken."

The disciples of Christ could not believe that Christ should be treated with such contempt, that men should scourge him, and put him to death. They expected that he would set up a temporal kingdom, that he would sit upon David's throne, and reign as a temporal prince in Jerusalem, bringing all nations into subjection to his will. Altho Christ plainly told them what would be his fate, they were not prepared to change their ideas. They were unwilling to believe the disagreeable truths that he opened to them, were unwilling to give up the thought that Christ would be a conqueror. They would not harbor the idea that he would be rejected and treated as a slave by his enemies. Not believing the words of Christ, they did not comprehend the words of the prophets, and thought them out of harmony with the words of Christ. We marvel that they could not comprehend these things; for as we stand this side of the cross, we see clearly how the predictions of prophets were fulfilled to the letter. Because they did not believe the words that Christ spoke to them (and he always spoke truth and never deceived them), they were unprepared for the trying scenes through which they were called to pass.

Jesus plainly revealed to them the fact that he was to be rejected and crucified, and yet, clinging to their idea of a temporal kingdom, the mother of Zebedee's children, with her sons, came to him, "worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom." Had they

comprehended the statement which Christ had made to them concerning his death, their hearts would have been too deeply moved to make such a request. "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say unto him, We are able. Then he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

They were to be partakers with Christ in his sufferings. All who follow Christ will deny self, will share in his humiliation, will suffer affliction and persecution, and be hated of all men for his name's sake. James was killed with a sword by Herod, and John's life would have been extinguished if God had not kept his light burning to be a faithful witness of his personal knowledge of Jesus Christ. But if the words of Christ had been rightly comprehended, they would have understood what he meant when he said that to sit on his right hand and on his left was not his to give, but would be given to those for whom it is prepared by his Father. Those who would be thus distinguished in the kingdom of God, would be prepared for these places by manifesting the love of Christ, by giving to the world in their own character a representation of his character. "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away, even that which he hath." He that employs his God-given abilities in improving the opportunities sent to him, will have light proportionate to his faithfulness, and because he hath, he shall have more abundantly. But if the capabilities that God has intrusted to men are not used, their abilities will diminish, and because they are slothful servants, and do not make an application of their talents to the service of God, they will become less and less qualified to do his work. Their light will diminish, and they will cultivate the powers by which they scatter away from Christ. They will lose all that is good, and be unfitted to take a place in the courts of heaven. Because they have failed to improve their privileges, they will lose soul, body, and spirit. Their loss will be the natural result of their course of action; for he who works against God can have no place in his kingdom.

The request that was made for the exaltation of John and James in the kingdom of Christ, will be granted, if they so improved their talents in the service of God as to fit them for that place. But John and James were on test and trial, and if they proved true, if they held fast the faith once delivered to the saints, they would have the position that the Father had prepared for them, and the position would be according to their unselfish fidelity in using the talents God had intrusted to them in the service of Christ. Each one of us will be dealt with according to the same rule. Shall we not all take the lesson to heart? The way in which we use the Lord's intrusted talents will make a decided difference as to what shall be our future, eternal reward. Those who feel under

obligation to God to improve every talent he has lent them to his glory, will be rewarded in proportion to their faithful zeal in his service. Those who misapply the precious talents God has given, who, instead of using them for God's glory, make them serve selfish purposes, will be rewarded as was the man in the parable who went and hid his Lord's money in the earth. Those who are careless, indolent, selfish, who think more of their own exaltation than they do of the honor of God, will not be found keeping the first four and the last six commandments, and can not be rewarded as those will be rewarded who have manifested pure devotion in the service of God. The record of our lives is accurately kept by the recording angel, and we shall each be rewarded according as our works have been. There will be many who will be greatly surprised in the last day. Jesus says, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

July 16, 1896

Before Honor is Humility

God had signally blessed the Jews, and they had been unfaithful to their trust; tho professing to be the people of God, they would have no place in the kingdom of heaven. They had been made the depository of sacred truth; they had had light far in advance of any other nation on the face of the earth, and yet by misappropriating the great gifts lent to them in trust, by dishonoring and misrepresenting God, by becoming self-righteous and self-important, they had lost the precious graces of the Spirit of God, and were wholly unfit for the heavenly courts. They had not honored God, therefore God could not honor them. They had counted other people as unworthy to associate with them. They had despised them, and fully believed that they themselves would go into heaven before others. But those whom they despised, who made a more faithful use of their privileges, would be accepted to God, and would enter heaven, to sit down with distinguished men who did not reject the world's Redeemer, or cast contempt upon the law of Jehovah.

The words that Christ spoke to John and James, recorded in Matthew 20:21, 22, contain a deep, unchangeable truth. Tho they did not understand its full significance when it was spoken to them, they afterward appreciated its meaning; for the Holy Spirit enlightened their minds. These words are written for our instruction as well as theirs. We are in the same danger as were those who supposed that they were the very favorites of heaven, who supposed that Christ had come to exalt the Jews as a nation, and to break the yoke of bondage under which they groaned with such a sense of humiliation. They excluded the gentiles from any participation in the kingdom of God; but Jesus distinctly told them that many who were called heathen would be saved, while those who had neglected to improve their rich opportunities, and who did not appreciate the treasures of truth, would be cast into outer darkness.

If we would be children of God in deed and in truth, we must seek first the kingdom of God and his righteousness, and decide that we will be doers of the words of Christ, that we will obey God rather than men. We are to honor human agencies in whom we see the loveliness of Christ's character, but we are not to dishonor God, and him who was the Sent of God, by giving to men flattering titles. The greatest Teacher the world ever knew left no example of this character for us to follow. He did not call any fallible, sinful man by a title that belongs alone to God. No human being heard the title of reverend or right reverend from his lips as applied to man. Our highest honor is our humility. Christ, who was the most exalted among men and angels, bids us to learn of

Him who is meek and lowly of heart. Those who took high titles to themselves, were rebuked by Christ as hypocrites. He said that they would not enter into the kingdom of heaven themselves nor permit others to do so. They made great pretensions, and presented themselves before the people as those who had superior knowledge of the Scriptures, but Christ said of them that they were ignorant both of the Scriptures and of the power of God. He said, "In vain do they worship me, teaching for doctrines the commandments of men."

The Pharisees sought in every way to destroy the force of the truth, and to eclipse the light of God from the view of the people. Professing to be representatives of God, under the garb of religion, they committed the grossest transgressions. Christ came to represent the Father, and therefore they were stirred with enmity against him, and were determined to put him out of the way. Christ placed the principles of the Gospel before the minds of his disciples and the people in order that they might see how great was the contrast between the spirit of true religion and that of the religion professed by the Pharisees.

John and James, who made the request that they might sit, one on the right hand and the other on the left hand of Christ in his kingdom, did not make this request in the spirit that many have thought they did. They both loved Christ, and desired to be as close as possible to his person. It was customary for John to take his position next to the Saviour at every possible opportunity. James also longed to be honored with as close a connection with Christ as John desired. But when the ten heard of the request that had been made, "they were moved with indignation against the two brethren." Jesus called his disciples to him, and said: "Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." This means that those who would be great in the church of God must act as true shepherds in his church. They are to follow the example that Christ has given. "And whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Mind of Christ

Jesus did not come to earth with outward pomp and display. His works of divine love and mercy were to testify to his divine origin and character. Those who would not receive him because of his outward humility, would be of no value to the Saviour, no blessing to humanity. He clothed his divinity with humanity, and yet he did not require that any one should minister unto him. He came to labor for others. He ever strove to do

men good; he provided for their necessities. Among his disciples he was in every sense a care-taker, a burden-bearer. He shared their poverty. He practiced self-denial on their account. He went before them to smooth the more difficult places, and now he was nearing the time when he would consummate his work for men on earth by laying down his life. He paid his life as the price for our redemption.

The lessons given to the disciples of Christ, are full of significance, and present most profitable instruction for us who believe. We are not to act after the manner, precept, or example of men who are in authority in earthly positions, but to minister to others, to be servants to all, "even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The kingdom of God is established on different principles than are the kingdoms of this world. There is to be no rank among the servants of Christ. Christ says, "All ye are brethren." The rich, the poor, the learned, the unlearned, the bond, and the free are equally God's heritage, and he who is most exalted in the sight of God is he who has most genuine humility, the deepest sense of his unworthiness, the greatest realization of his dependence upon God. Those who truly love God, truly love their fellow-men. They constantly seek to do good to all those who are connected with them. They are laborers together with God.

Christ did not reprove John and James and their mother for offering this request to sit upon his right hand and upon his left hand in the kingdom. In presenting the principles of love that should actuate them in their dealings one with another, he presents to the indignant disciples the instruction that he would have them practice in their daily lives. They were to take his life as an example, and follow in his steps. The apostle presents this matter before us also in its true light, and says: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."

Christ lived the law. He copied no human model, he drew no lessons from the maxims that guided the world. He was the brightness of his Father's glory, the express image of his person. He thought it not a thing to be grasped to be equal with God, and yet there was not one act of oppression in his whole life. He bore patiently with Judas. Judas condemned himself in betraying his Lord, gave himself up to the enemy, passed sentence upon himself, and put himself to death. How tenderly Jesus dealt with Peter;

tho he denied him three times, yet he looked upon Peter with sorrowful regret, with pardoning love! It was that look that broke the heart of the disciple. Let us look upon the spotless life of Christ, appreciate his unstained purity of character, and pray earnestly, "Be thou my pattern."

Christ was ever touched with human woe. He healed the sick. He worked miracles. He condescended to go to those who could not come to him. He raised the dead. And yet he bore with meekness and patience the charge that he cast out devils through the prince of devils. He denounced every abomination in the land. His own spotless, untainted purity put to shame every evil practice. It was this character that showed up in contrast the character of those who were deceiving the people and lording it over God's heritage. His lips were free from all guile; zeal for God's honor was unceasingly apparent in his life, and yet the most inveterate hatred was aroused against the only-begotten Son of God, who hated sin alone, yet loved the sinner. Satan could find nothing in Christ by which to lead him from the path of rectitude. Judas declared, "I have betrayed innocent blood." Pilate, who condemned him, said, "I find no fault in him." But, tho spotless, tho blameless, he was delivered to be crucified. Shall we who have been purchased by the blood of Christ complain of hardships? shall we for whom Christ has died oppress one another? Shall we who are mortal, erring men, heap reproach upon those who are mortal, erring men like ourselves? Shall we think it too great a disgrace to suffer reproach for the name of Christ?--God forbid. Let us go without the camp, and, if required, bear reproach cheerfully, gladly, for Christ's sake. If we have found Christ precious to our souls, then we owe it to Jesus to tell others of his preciousness, to lead them to understand what they shall do to inherit eternal life. We have received much of heaven; we are to impart much of heaven. We are to make known the ways of Christ upon earth.

July 23, 1896

"Come Unto Me, and Drink"

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." The solemn and joyous ceremonies were carrying the people to the highest state of enthusiasm, when the clear, melodious voice of Jesus was heard among that immense throng of all classes and grades of society. Some, the priests and rulers, the scribes and Pharisees, were full of prejudice and bitterness. Some were scoffing, and some planning how they could compass the death of Christ; yet this great and wonderful ceremonial had been instituted by himself, and was a representation of his mission.

As Jesus looked upon that vast congregation, he read the heart sorrow beneath the outward display of joyous exultation. He saw many whose souls were parched as the desert, many overwheeled by participation in the great ceremonial pointing to himself. How he longed to pour into their heart the current of his love! Many were almost fainting from weariness, but that voice, unlike any other, fell upon the ear in soothing accents, "If any man thirst," for assurance of truth, for restful hope, for deliverance from sinful propensities, "let him come unto me, and drink." He need not go to the priests or rabbis, but let him come unto me. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" When he should ascend to the Father, then the Comforter which the Saviour promised to send would come. Jesus promised to manifest himself through the Holy Spirit to every individual who shall seek him and believe on him.

The attention of the people was arrested. That clear, penetrating voice conveyed his words to the farthest bounds of the congregation. What effect did they have?—"Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?" Unbelief arose in many minds, because they were reasoning upon false pretenses. In their ignorance they had received hearsay, and supposed that Jesus had been born in Galilee. But he was born in Bethlehem. Some of the priests and rulers would have taken him, but they dared not lay hands on him in so public a manner. The people were not of the same mind as the priests and rulers. The latter sent officers to take Jesus, and stop that voice which was awakening so great an interest in that immense gathering. The officers came into the Saviour's presence; they heard his words, they looked upon his

face, and it was as if glorified. His words spoke directly to their hearts, and they forgot their errand, and returned without Jesus. The priests and rulers asked, "Why have ye not brought him?" The answer came promptly, "Never man spake like this man."

It seemed to them that a halo of light was round about him, as tho he was surrounded by the glory of God. They stood in his presence filled with awe and reverence. Take him?-- No; impressions were made on the minds of these hardened officers that were never effaced.

The Pharisees on first coming into the presence of Christ had felt all this reverence, all these convictions; their minds and hearts were deeply moved. With almost irresistible power the conviction was forced upon them that "never man spake like this man." Had they yielded to the Spirit's influence, they would have received Jesus, and would have advanced from light to a greater light; but they wrapped their robes of self-righteousness about them, and trampled down the convictions of conscience. The Pharisees answered the officers with scorn and contempt: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." Here was one who was the very foundation of the Jewish ceremonies, one who made the law, one who on Mount Sinai proclaimed the law, one who knew every phase and principle of the law. But he was unrecognized and unacknowledged by the leaders in Israel.

Nicodemus, who went to Christ by night, had received light. The lessons of Christ were as seed dropped into the heart, to spring up and bear fruit. A light had been kindled that would increase and shine brighter and brighter to the perfect day. The words of Nicodemus carried weight with the rulers and Pharisees; for he was chief ruler among the people, and stood high in the Sanhedrin. He said, "Doth our law judge any man, before it hear him, and know what he doeth?" They answered him with bitter derision, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet." Had he not been searching the prophecies? had he not heard Christ himself? He could have testified, with the officers sent to arrest Jesus, "Never man spake like this man." The lesson given that night to Nicodemus was for him as a light shining in a dark place until the day dawn, and the day star arise in the heart. Who were the deceived ones?--The men who stifled conviction, who turned away their ears from hearing the truth, and were turned unto fables.

History is being repeated. In our day we meet the same false reasoning among the rulers and the ministers as the people met when Christ was upon the earth. We need to consider the words of Christ. "Take heed that no man deceive you." The Jews were deceiving themselves. It was not because of a lack of light and evidence that Christ was

not received, and believed, and honored as the Messiah; it was the malignity and jealousy and prejudice that bound so large a number with its cruel power. Minds clouded with prejudice, warped with envy and unholy passion, will not come to the word of God for their decision. Those who sat in Moses' seat instilled into the minds of the people their false interpretations of Scripture. The truth was buried beneath their own doctrines and maxims and traditions. They taught the people that Christ was to appear as a great conqueror to break the Roman yoke from off the nation. They could not bring their proud hearts to believe the prophecies.

It was too humbling to their proud hearts to accept one who was a man of sorrows and acquainted with grief. They received that part of the prophecy which foretold one who was to shine before his ancients gloriously, who was to reign from sea to sea, and from the river to the ends of the earth. As there was no outward show of a conqueror in Jesus, they turned their faces from him, they resisted his words, and worked by every conceivable means to counteract his influence. Thus they fulfilled the very prophecy that pointed to him as a man of sorrows and acquainted with grief.

Jesus did the works of God, healing the sick, feeding thousands by a miracle, treading the white-capped billows to reach his disciples in the tempest-tossed boat. When Peter, looking away from Jesus to the waves, was sinking, the cry of distress was heard "Lord save, or I perish." That imploring cry reached the ears of him who is infinite in compassion. Jesus would save to the uttermost the poor, trembling, imperiled soul. In the night storm on the Sea of Galilee, Jesus was awakened by the cry of his disciples, "Master, carest thou not that we perish?" O, if at the beginning of the storm they had only awakened to the fact that Jesus was on board, they need not have worked so long with terror-stricken hearts! But when they cried to him for help, how quickly his word of power, "Peace, be still," quieted the storm. Prophecy was fulfilling in all the events of the life of Christ, from the manger to the cross. The conviction is forced upon the unprejudiced student of the Bible that Jesus in human flesh is the only-begotten Son of the Father. He is that rock which was smitten in the desert by the rod of Moses, and from which streams of pure water gushed forth.

And on the last great day of the feast he addressed the weary, the homesick, sin-sick souls, many longing to understand the Lord and his ways, many disappointed and perplexed--to them comes the musical voice of invitation, clear, decided, positive, and with convincing power of love, "If any man thirst, let him come unto me, and drink."

As Moses lifted up the serpent in the wilderness, so has the Son of man been lifted up, that whosoever looks unto him in faith, may not perish, but have everlasting life. Look to Jesus, uplifted on the cross. When the serpent was lifted upon the pole in the camp of

Israel, the proclamation went forth that all who were bitten by the fiery serpents were to look to that brazen symbol; and whoever looked was immediately healed. The people were not to reason how this was possible, not to question wherein was the virtue to make them whole. They were to do exactly as they were bidden. Those who stopped to reason, died. Just so we are to look to Jesus; sinful, erring, weak, unworthy, we are to take the word of God, the invitation of Christ: "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."

July 30, 1896

Child Life of Jesus

Jesus was the Commander of heaven, one equal with God, and yet he condescended to lay aside his kingly crown, his royal robe, and clothed his divinity with humanity. The incarnation of Christ in human flesh is a mystery. He could have come to earth as one with a remarkable appearance, unlike the sons of men. His countenance could have shone with glory, and his form could have been of remarkable grace. He could have presented such an appearance as to charm the beholder; but this was not according to the plan devised in the courts of God. He was to bear the characteristics of the human family, and the Jewish race. In all respects the Son of God was to wear the same features as did other human beings. He was not to have such beauty of person as would make him singular among men. He was to manifest no wonderful charms by which to attract attention to himself. He came as a representative of the human family before heaven and earth. He was to stand as man's substitute and surety. He was to live the life of humanity in such a way as to contradict the assertion that Satan had made that humanity was his everlasting possession, and that God himself could not take man out of his adversary's hands.

Christ appeared upon the scene as a babe, as a child, having no extra advantages in the world. He came of poor parentage, he had no privileges that the poor have not known. He experienced the difficulties that the poor and lowly experience from babyhood to childhood, from youth to manhood. There is a mystery surrounding the birth of Christ that can not and need not be explained. Nearly two thousand years ago a voice strange and mysterious was heard in heaven, proceeding from the throne of God, and saying: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." God manifest in the flesh came to our world, being justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory.

In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind can not comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, he in whom was the fulness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory,

and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in him the brightness of his glory, the express image of his person.

Christ lived the life of a toiler from his earliest years. In his youth he worked with his father at the carpenter's trade, and thus honored all labor. Tho he was the King of glory, yet by his practice of following a humble employment, he rebuked idleness in every member of the human family, and dignified all labor as noble and Christlike. Those who indulge in idleness depart from the lesson that Christ has given in his example for all humanity. From childhood he was a pattern of obedience and industry. He was as a pleasant sunbeam in the home circle. Faithfully and cheerfully he acted his part in doing the humble duties that his lowly calling required. As the world's Redeemer, he had chosen a most humble position. He had clothed his divinity with humanity in order that he might be able to reach humanity. He could sympathize with the poor; for he understood the inconveniences of poverty. He himself had shared the burdens of the lowly. The world's Redeemer did not live a life of selfish ease and pleasure. He did not choose a position that would bring to him the praise and flattery of men. He knew by experience the hardships of those who toil for their living, and could comfort and encourage all humble workers. The record of the history of the humble labor of his life of burden bearing, is written for our admonition and comfort. Those who have a true conception of the life of Christ, can never feel that they must make a distinction between classes, and set up the wealthy as superior to the lowly poor. The King of glory lived a life of toil.

It is written of Jesus in childhood that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." When only twelve years of age, he made manifest the fact that his mind was developing along spiritual lines. His parents went to Jerusalem every year to the feast of the Passover, and in his twelfth year Jesus accompanied them to the city. "And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance; and when they found him not, they turned back again to Jerusalem, seeking him." For three days they sought him anxiously; for they were awakened to a sense of the responsibility of the charge that God had placed upon them. "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers."

His parents listened in amazement as they heard his searching inquires. Jesus was taking

advantage of the providential occasion that had opened to him to diffuse light. He had led the rabbis and teachers to speak of the prophecies concerning the appearing of Messiah. They had presented their view of the matter, speaking of the wonderful elevation that this blessing would bring to the Jewish nation; but Jesus presented the prophecy of Isaiah, asking them the meaning of those scriptures that brought to view the humiliation, suffering, and death of the Son of God. Tho taking the attitude of a learner, Christ imparted light in every word he uttered. He interpreted the Scripture to the darkened mind of the rabbis, and gave them clear light in regard to the Lamb of God, that taketh away the sins of the world. The sharp, clear questions of the child learner brought a flood of light to their darkened understanding. The truth shone out as the clear shining of a light in a darkened place, as he received and imparted the knowledge of the plan of salvation.

It is plainly stated that Christ grew in knowledge. What a lesson is found in this incident in the life of Christ for all youth! If they shall diligently search the word of God, and through the Holy Spirit receive divine guidance, they will be able to impart light to others. By communicating the grace given them, new grace will be imparted from Heaven. The more the human agent communicates to others the riches of the grace of Christ, the more clear and vigorous will become his understanding, and the more richly will the grace of God abide in his own heart. If the youth will remain as humble as did the child Jesus, they will become channels of light.

The doctors and the wise men were amazed at the question of the child Jesus, and, desiring to encourage such a student of the prophecies, they sought to draw out the knowledge he had obtained. Joseph and Mary were as much astonished, as they heard the wise answers of their Son, as were the learned men themselves. When there was a pause in the conversation, Mary, the mother of Jesus, approached her Son, and asked, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Divine light shone through humanity as Jesus lifted his right hand, and asked, "How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." They did not comprehend the true meaning of his words. But, tho he was the Son of God, he went down with his parents and came unto Nazareth, and was subject unto them. And, tho his mother did not understand at that time the meaning of his words, yet "she kept all these sayings in her heart."

At the age of twelve the Holy Spirit was abiding upon Jesus, and he felt something of the burden of the mission for which he had come to our world. His soul was stirred into action. As one who would learn, he asked questions of no ordinary character, by which he flashed light into the minds of his hearers, and brought them to an understanding of

the prophecies and the true mission and work of the Messiah they were expecting. The Jewish people were cherishing erroneous ideas. They were anticipating grand and wonderful things, hoping for their own personal exaltation above the nations of the earth at the Messiah's appearing. They were looking for the glory that will attend the second coming of Christ, and overlooking the humiliation that would attend his first advent. But Jesus, in his questions about the prophecies of Isaiah that pointed to his first appearing, flashed light into the minds of those who were willing to receive the truth. He himself had given these prophecies before his incarnation in humanity, and as the Holy Spirit brought these things to his mind, and impressed him with regard to the great work that he was to accomplish, he imparted light and knowledge to those around him.

Tho he increased in knowledge, and the grace of God was upon him, yet he did not become lifted up in pride, or feel that he was above doing the most humble toil. He took his share of the burden, together with his father, mother, and brethren. He toiled to sustain the family, and shared in the work that would meet the expenses of the household. Tho his wisdom had astonished the doctors, yet he meekly subjected himself to his human guardians, bore his part in the family burdens, and worked with his own hands as any toiler would work. It is stated of Jesus that (as he advanced in years) he "increased in wisdom and stature, and in favor with God and man."

The knowledge he was daily obtaining of his wonderful mission did not disqualify him for performing the most humble duties. He cheerfully took up the work that devolves upon youth who dwell in humble households pressed by poverty. He understood the temptations of children; for he bore their sorrows and trials. Firm and steadfast was his purpose to do the right. Tho enticed to evil, he refused to depart in a single instance from the strictest truth and rectitude. He maintained perfect filial obedience; but his spotless life aroused the envy and jealousy of his brethren. His childhood and youth were anything but smooth and joyous. His brethren did not believe on him, and were annoyed because he did not in all things act as they did, and become one of them in the practice of evil. In his home life he was cheerful, but never boisterous. He ever maintained the attitude of a learner. He took great delight in nature, and God was his teacher.

August 6, 1896

Child Life of Jesus--No. 2

In the child life of Jesus the condition of society began to open to his mind, as he saw the great contrast between the practices of men and the teachings of the Old Testament Scriptures. When reprov'd for his simple habits and practices, he presented the word of God as a justification of his actions; but his brethren charged him with supposing himself superior to them, and reprov'd him for setting himself up above their teachers, and the priests and rulers of the people. He knew that if he obeyed the word of God, it would be impossible to find rest and peace in the home circle among his brethren. He had a deep and growing knowledge concerning the erroneous ideas, customs, and traditions which were increasing among men, and bringing about a decrease of piety, simplicity, and truth. Men were departing from the Scriptures and giving heed to the doctrines of men. He saw the people following superstitious rites which possessed no virtue. He looked upon men engaging in a service that was a mere round of ceremony, in which, by human tradition, the sacred truth was hidden from the worshiper. He knew that in their faithless services they could find neither peace, rest, nor satisfaction. They could not know the freedom of spirit that would come to them by serving God in truth.

Jesus was a nonconformist, and did not always remain a silent spectator to men's erroneous practices. His clear penetration in distinguishing between the false and the true, greatly annoyed his brethren, who held to the traditions of men. They insisted that the traditions of the rabbis must be heeded, as tho they were the requirements of God. He taught by precept and example that religious service should be divested of all human inventions; but his non-performance of the things which the rabbis prescribed, and which were not according to divine directions, was a source of annoyance to his brethren, to the Pharisees, and the priests.

When they sought to bring Jesus to accept the minute human inventions, maxims, and traditions, that they claimed came from the ancient rabbis, he asked them for their authority in Holy Writ. He told them that he would heed every word that proceeded from the mouth of God; but that he would not proceed to obey the inventions of men. He pointed out to them the fact that it was evident that through their traditions and inventions, they were exalting the word of men above the word of God. The rabbis knew that they had no authority in Holy Scripture for demanding his obedience to their traditions; they realized that in spiritual understanding and practice he was far in advance of them; and yet they were angry because he would not implicitly obey their dictates. Failing to convince him that human tradition was to be considered sacred, they

sought Joseph and Mary, and set before them his course of non-compliance to their traditions and customs.

Jesus knew what it was to have his family divided against him on account of his religious faith. He loved peace, he craved the love and confidence of the members of the family, but he knew what it was to have their affections alienated from him. Because he pursued a straightforward course, and would not conform to the practices of men, but was true to the requirements of Jehovah, he suffered rebuke and censure. His brethren reproved him for standing aloof from the ceremonies that were taught by the rabbis; for they regarded the traditions of men more highly than the word of God. Jesus made the Scriptures, which were read in the synagogues, his constant study, and when the scribes and Pharisees sought to enforce upon him their rigid exactions, they found him thoroughly furnished with the word of God. They could prevail nothing against him. He seemed to know the Scriptures from beginning to end, and presented them in their true import. They were ashamed to be worsted by a child, who they claimed ought to obey every injunction, and not show disrespect to their traditions and maxims. They claimed that it was their business to explain the Scriptures, and that it was his place to accept their interpretation. They were indignant that this child should stand in opposition to their word when it was their calling to study and explain the Scriptures.

The scribes, rabbis, and Pharisees could not force Jesus to neglect the word of God, and follow the traditions of men; but they influenced his brethren to make his life a bitter one. His brethren threatened him, and sought to intimidate him, and to compel him to take a wrong course; but he passed on, making the Scriptures his guide. From the time his parents found him in the temple asking and answering the questions among the doctors, his course of action was a mystery to them. He would not enter into controversy, yet his example was a constant lesson. He seemed as one who was set apart. Whenever it was possible he went out alone to contemplate the scenes of nature, and to commune with the God of nature. Whenever it was his privilege, he turned aside from the scene of his labor and responsibility to go into the field, to wander by the lakeside, to meditate in the green valleys, to hold communion with God on the mountain side or amid the trees of the forest. He would return to his home to take up again the humble duties, and to give an example of patient labor.

Jesus loved the society of children, and he exerted a great influence over them. The poor and the needy were objects of his special attention. In every gentle, tender, and submissive way, he sought to please those with whom he came in contact. But tho so gentle and submissive, nothing could induce him to practice ceremonies, to follow maxims and customs, that led away from the word of God. Some admired his perfection of character and often sought his company. But those who accepted the sayings of men

as the word of God, when they saw his non-conformity to the traditions of men, turned away from him, and avoided his presence.

Throughout his childhood and youth, he manifested the perfection of character that marked his after life. He grew in wisdom and knowledge. As he witnessed the sacrificial offerings, the Holy Spirit taught him that his life was to be sacrificed for the life of the world. He grew up as a tender plant, not in the large and noisy city, that is full of confusion and strife, but in the retired valleys among the hills. He was guarded from his earliest years by heavenly angels, yet his life was one long struggle against the powers of darkness. Satanic agencies combined with human instrumentalities to make his life one of temptation and trial. Through supernatural agencies, his words, which were life and salvation to all who received and practiced them, were perverted and misinterpreted.

Because his life was free from all taint of sin, and condemned all impurity, he was opposed both at home and abroad. His hours of happiness were found when communing with nature and with nature's God. Because he conformed to a "Thus saith the Lord" with such fidelity, he presented a marked contrast to those who were around him, and many felt rebuked by his stainless life, and avoided his presence. But there were some who sought his society, feeling at peace in his presence, because he never contended for his rights. Tho he loved his brethren, yet they hated him, and manifested the most decided unbelief and contempt. In his home life, where all should have been at peace, he was constantly confronted by envy and jealousy. His labors were made unnecessarily severe because he was willing and uncomplaining. He did not fail nor become discouraged. He lived above these difficulties, as if in the light of God's countenance. He did not retaliate when he was roughly used, but bore insult patiently, and in his human nature became an example for all children and youth. He endured the heat and the cold, the sun and the rain, of his native hills and valleys.

The life of Christ was marked with respect, devotion, and love for his mother. She often remonstrated with him, and sought to have him concede to the wishes of his brethren. His brethren could not persuade him to change his habits of life in contemplating the works of God, in manifesting sympathy and tenderness toward the poor, the suffering, and the unfortunate, and in seeking to alleviate the sufferings of both men and dumb animals. When the priests and rulers came to Mary to persuade her to force Jesus to give allegiance to their ceremonies and traditions, she felt much troubled. But peace and confidence came to her troubled heart as her Son presented the clear statements of the Scriptures in upholding his practices. At times she wavered between Jesus and his brethren, who did not believe that he was the Sent of God. But evidence was powerful and abundant that his was a divine character. She saw him sacrificing himself for the

good of others. She saw him meeting the people where they were. She saw him constantly growing in grace and knowledge, and in favor with God and man. His life was as leaven working amid the elements of society. Harmless and undefiled, he walked amid the careless, the thoughtless, the rude, the uncourteous; amid the unjust publicans, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitudes. All were objects of his compassion. He addressed himself to them, not to upbraid and discourage, not to utter words unwisely, but to present lessons from his childhood to youth, and from youth to manhood, that would be a savor of life unto life to those who should believe.

He treated every human being as possessed of value. He taught men to look upon themselves as endowed with precious talents, that, if rightly employed, would elevate and ennoble them, and secure for them eternal riches. By his example and character, he taught that every moment of life was fraught with eternal results. From childhood to youth, from youth to manhood, his life was the outworking of the standard of righteousness. He weeded life from all vanities, and taught that it was to be cherished as a treasure, and to be employed for holy purposes. He taught that the character was precious, and that every moment of life was to be passed in the service of God, was to be as saving salt, to preserve society from moral corruption. Christ passed by no human being as worthless and hopeless, but sought to apply the saving remedy to every soul who needed help. In whatever company he found himself, he presented lessons by precept and example that were appropriate to the time and circumstances. He sought to inspire with hope the most rough and unpromising, setting before them the idea that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God among a crooked and perverse generation, among whom they would shine as lights in the world. This was the reason that, after his public ministry began, so many heard him gladly.

From his very childhood he had worked for the people in an unobtrusive manner, letting his light shine amid the moral darkness of a crooked and perverse nation. He made manifest the character of God to our world in bearing the burdens of private life, and in the larger field of activity. He encouraged everything that pertained to the real interests of life, but labored to break up romantic and dreamy contemplations. He taught by precept and example the fact that future position would be decided by human beings themselves, that destiny is marked by our own course of action. Those who cherish right principles, who work out God's plan in a narrow sphere of action, doing right because it is right, will find wider fields of usefulness. Those who are true to God's holy commandments in a humble place, are qualifying themselves to do God's service in ministering to their fellow-men in a higher position. The Lord will give such clear insight and discernment, and bless them with such views of eternity as will elevate and

purify their characters. It is possible for us to be conscious of the favor of God, as was Christ.

The Jews had built up walls of separation between themselves and other nations, and the brethren of Christ were angry because he did not heed the prescribed boundaries, but mingled with all classes of people. Through childhood, youth, and manhood Christ walked alone. In his purity, in his faithfulness, he trod the winepress alone; and of the people there was none with him. But now it is our privilege to act a part in the work and mission of Christ. We may wear the yoke with him, and be laborers together with God. To whatever work we are called, Christ will work with us and in our behalf. He is doing all that is possible to set us free, and to make our cramped and narrow lives broad and efficient. He would have us recognize our responsibility, and realize that in shunning our work we are incurring great loss. In his day he saw many that were falling far below their privilege of usefulness. To the indolent he said, "Why stand ye here all the day idle?"

We are enjoined to work while it is today, for the night cometh, in which no man can work. Jesus recognized and carried the awful weight of responsibility for the salvation of the human family. He knew that unless there was a decided change in the principles and purposes of the human race, all would be irretrievably lost. This was the burden of his soul, and he was alone in carrying this load. No one could appreciate the weight that rested upon his heart. Filled with intense purpose, he designed that his life should be a lamp in the world, that he himself should be "the Light of the world."

August 13, 1896

How Parents Should Discipline Their Children

It is the duty of parents to educate and discipline their children from their earliest years. They should seek to kindly and tenderly lead them to Jesus, and impress upon the children the fact that they are anxious to secure the blessing of God upon their little ones. Parents should feel the necessity of this as much as did the mothers who brought their children to Jesus to receive his blessing. The disciples of Christ could not see why these mothers should be so anxious to bring their children into the presence of Christ. They sought to convince the mothers that this was a very improper thing to do; but Jesus reproved his overzealous disciples, and encouraged the mothers to bring their children into his presence. He said to his disciples, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." These precious words are to be cherished, not only by every mother, but by every father as well. These words are an encouragement to parents to press their children into his notice, to ask in the name of Christ that the Father may let his blessing rest upon their entire family. Not only are the best beloved to receive particular attention, but also the restless, wayward children, who need careful training and tender guidance.

Parents need not feel that it is necessary to repress the activity of their children, but they are to understand that it is essential to guide and train them in right and proper directions. These active impulses are like the vines, that, if untrained, will run over every stump and brush, and fasten their tendrils upon low supports. If the vines are not trained about some proper support, they waste their energies to no purpose. So it is with children. Their activities must be trained in the right direction. Give their hands and minds something to do that will advance them in physical and mental attainments.

The Lord has promised blessing to the children. He loves to purify and impress their minds, and to lead them in the way of righteousness. Children and youth may be trained in such a way as to become workers in the Master's vineyard. The Lord desires them in his service, and looks to parents to train them in such a way as to make them missionaries at home and abroad. They should be so educated that it will be their pleasure to relieve the cares of their toil-worn fathers and mothers. If parents had not neglected the fulfilling of their responsibilities in doing their parental duties to their children, there would not be so few children and youth enlisted as young soldiers in Christ's army. With proper instruction children will be gained to Christ, and may become channels of blessing to other children and youth. Their influence may be widespread, and methods should be devised so that their active temperaments may find

plenty to do in blessing others. When parents thoroughly act their part, giving them line upon line, and precept upon precept, making their lessons short and interesting, and teaching them not only by precept but by example, the Lord will work with their efforts, and make them efficient teachers.

O, that the youth and children would give their hearts to Christ! What an army might then be raised up, to win others to righteousness! But parents should not leave this work for the church to do alone. If parents would search the Scriptures so that they might learn what their duty is from the word of God, they would be awakened to their duty. They would find that the world is converting the church, and that they themselves are offering the same trivial excuses for non-performance of duty as the world offers for not heeding the word of God. Let parents comply with the conditions stated in the word of God, repent of their sins, and be converted. Children have heard the Scriptures misinterpreted, and have thought the misinterpretation must be the truth. When the light of truth is presented, many of these very children are convinced that God has spoken to them. How responsible is the position of parents when their children discern truth, and they use the arguments they have heard in the pulpits to prevent their children from following in the path of righteousness, and teach for doctrines the commandments of men! Parents must educate their children tenderly and kindly, and be representatives themselves of the faith that works by love and purifies the soul. There is greater need of this kind of education now than ever before; for the world is in the church, moulding and fashioning it after a worldly standard.

Education means more than the mere studying of books. It is necessary that both the physical and mental powers be exercised in order to have a proper education. When in counsel with the Father before the world was, it was designed that the Lord God should plant a garden for Adam and Eve in Eden, and give them the task of caring for the fruit trees, and cultivating and training the vegetation. Useful labor was to be their safeguard, and it was to be perpetuated through all generations to the close of earth's history. To have a whole-sided education, it is necessary to combine science with practical labor. From infancy children should be trained to do those things that are appropriate for their age and ability. Parents should now encourage their children to become more independent. Serious troubles are soon to be seen upon the earth, and children should be trained in such a way as to be able to meet them. Many parents give a great deal of time and attention to amusing their children, encouraging them to bring all their troubles to them; but children should be trained to amuse themselves, to exercise their minds in devising plans for their own satisfaction, doing the simple things that are natural for them to do.

Children of two to four years of age should not be encouraged to think that they must

have everything that they ask for. Parents should teach them lessons of self-denial, and never treat them in such a way as to make them think they are the center, and that everything revolves about them. Many children have inherited selfishness from their parents, but parents should seek to uproot every fiber of this evil tendency from their natures. Christ gave many reproofs to those who were covetous and selfish. Parents should seek, on the first exhibition of selfish traits of character, whether in their presence, or when in association with other children, to restrain and uproot these traits from the character of their children. Do not let the child receive the impression that, because he is your child, he must therefore be deferred to, and permitted to choose and direct his own way. He should not be permitted to choose articles of food that are not good for him, simply because he likes them. The experience of parents should have a controlling power in the life of the child.

How carefully should parents manage their children in order to counteract every inclination to selfishness! They should continually suggest ways by which their children may become thoughtful for others, and learn to do things for their fathers and mothers, who are doing everything for them. But if parents are not careful, they will treat their children in such a way as will lead the children to demand attention and privileges that will call for the parents to deprive themselves in order to indulge their little ones. The children will call upon the parents to do things for them, to gratify their wishes, and the parents will concede to their wishes, regardless of the fact that it is inculcating selfishness in their children. But in doing this work parents are wronging their children, and will find out afterwards how difficult a thing it is to counteract the influence of the education of the first few years in a child's life. Children need to learn early that they can not be gratified when selfishness prompts their wishes.

Fathers should train their sons to engage with them in their trades and employments. Farmers should not think that agriculture is a business that is not elevated enough for their sons. Agriculture should be advanced by scientific knowledge. Farming has been pronounced unprofitable. People say that the soil does not pay for the labor expended upon it, and they bemoan the hard fate of those who till the soil. In this country (Australia) many have given up the idea that the land will pay for working it, and thousands of acres lie unimproved. But should persons of proper ability take hold of this line of employment, and make a study of the soil, and learn how to plant, to cultivate, and to gather in the harvest, more encouraging results might be seen. Many say, "We have tried agriculture, and know what its results are," and yet these very ones need to know how to cultivate the soil, and to bring science into their work. Their plowshares should cut deeper, broader furrows, and they need to learn that in tilling the soil they need not become common and coarse in their natures. Let them learn to bring religion into their work. Let them learn to put in the seed in its season, to give attention to

vegetation, and to follow the plan that God has devised.

The farmer and his sons have the open book of nature before them, and they should learn that farming is a noble occupation, when the work is done in a proper manner. The opinion that prevails that farming degrades the man, is erroneous. The earth is God's own creation, and he calls it very good. The hands may become hard and rough, but this hardness need not extend to the soul. The heart need not become careless, nor the soul defiled. The effeminate paleness may be tanned from the countenance, but the testimony of health is seen in the red and brown of the complexion. Christlikeness may be preserved in the farmer's life. Men may learn, in cultivating the soil, precious lessons about the cultivation of the Spirit.

August 20, 1896

Trial Brings Us to God

The Lord permits trials to come to his loved ones in order that through trial they may have increased knowledge concerning the God of their salvation. The Lord says, "Beloved, think it not strange concerning the fiery trial which is to try you, as tho some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Again he says to those who are kept by the power of God through faith unto salvation, that for a season they are "in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, tho it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons.... Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

We may say with Job: "He knoweth the way that I take; when he hath tried me, I shall come forth as gold." "For thou, O God, hast proved us; thou hast tried us, as silver is tried." Our heavenly Father gave his only-begotten Son to cope with the powers of darkness, and to restrain Satanic agencies, so that they might not prevail against his tried and chosen ones, and overcome and destroy them. Jesus, our great High Priest, is touched with the feeling of our infirmities, and he works to bind up those who are wounded and bruised by the enemy. He does not leave the tempted soul to the mercy of

the destroyer. The children of God are to work in Christ's lines. They are to seek the wandering, straying sheep of his pasture. Those who claim to love God are to form a guard around perishing souls to save them from ruin. Instead of saying, "Let the erring go, we will not try to help them," we are to strengthen the hands which hang down, and confirm the feeble knees. We shall never form characters after the divine similitude if we cherish the meager, stunted piety that looks out only for our individual selves, and does not lead us to do earnest, positive work for the salvation of others. We are to let our light shine in such a way as to guide souls into the haven of safety, that they may find refuge in Christ. Those who have not a positive religion, have no influence to entice others into the fold of safety. Their religion brings dishonor on the truth, and gives those who are not of our faith an excuse for their own defective lives. Those who are indolent, who center everything upon self, bring contempt upon the cause they profess to love.

The Lord permits trials to come upon us in order that we may make earnest, heart-felt intercession. Trial brings us to God, and leads us to form a closer connection with Christ our Saviour. Trial forces us to do as the word of God directs. We put into practice the command, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Do we believe these words, that are full of divine efficiency? The Lord says, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Our sufficiency in every time of need is found in the promise of God. We are to rejoice, to educate our hearts and lips to praise God. We are to speak cheerful words, to travel the path heavenward in such a manner as to make manifest to others that we consider it the greatest privilege that we could possibly have. Rejoice, press closer to Jesus, talk of his love, and tell of his power. Let the youth have excellent examples before them, that they may see what is Christian fortitude, courage, and stability. Let every word and action be of such a character as will be found unto praise and honor and glory at the appearing of Jesus Christ. Let the youth see in older Christians the way in which they may use their talents for the purpose of honoring their Creator and Redeemer. Experienced Christians should seek the society of the youth in order that they may help them to understand the way of salvation. Let them present the beauty of holiness, and as they teach others, they themselves will learn how to win the feet of the youth to walk in safe paths.

Satan is continually presenting his alluring charms, in order that he may draw the feet of the youth to take their stand under his black banner. He presents evil in false colors. Under the semblance of an angel of light, he hides the deformity of his character, and thus deceives thousands. Let not those who are striving for a glorious inheritance with

the saints in light, present a forbidding, cold, unsympathetic aspect. Let them not act in such a way as will lead the youth to avoid their society. When this is the case, they are not shining as lights in the world. They are interposing their defective selves between the light of the world and the soul of the sinner. At every step shed light upon the pathway of those with whom you come in contact. Satan has cast his hellish shadow athwart the pathway of every soul, in order that he may eclipse every ray of light that shines from Christ to the human agent. Both young and old will have to encounter trials, but let faith be encouraged. Let it penetrate through the darkness, so that the soul may enter into that which is within the veil, and walk in the light of the beams of the Sun of Righteousness. He that believes in Jesus as his personal Saviour, defeats the powers of darkness, and causes the hosts of heaven to sing a song of triumph.

August 27, 1896

Christ's Example in Contrast with Formalism

Of the Lord Jesus Christ in his youth the divine testimony is given, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." After the visit to Jerusalem in his boyhood, he returned with his parents, "and came to Nazareth, and was subject unto them.... And Jesus increased in wisdom and stature, and in favor with God and man."

In the days of Christ the educators of the youth were formalists. During his ministry, Jesus declared to the rabbis, "Ye do err, not knowing the Scriptures, nor the power of God." And he charged them with "teaching for doctrines the commandments of men." Tradition was dwelt upon, amplified, and revered far above the Scriptures. The sayings of men, and an endless round of ceremonies, occupied so large a share of the student's life, that the education which imparts a knowledge of God was neglected. The great teachers were continually enlarging upon little things, specifying every detail to be observed in the ceremonies of religion, and making its observance a matter of highest obligation. They paid "tithe of mint and anise and cummin," while they "omitted the weightier matters of the law, judgment, mercy, and faith." Thus there was brought in a mass of rubbish that hid from the view of the youth, the great essentials of the service of God.

In the educational system there was no place for that personal experience in which the soul learns for itself the power of a "Thus saith the Lord," and gains that reliance upon the divine word which alone can bring peace and power with God. Busied with the round of forms, the students in these schools found no quiet hours in which to commune with God and hear his voice speaking to their hearts. That which the rabbis regarded as superior education was in reality the greatest hindrance to true education. It was opposed to all real development. Under their training, the powers of the youth were repressed, and their minds were cramped and narrowed.

The brothers and sisters of Jesus were taught the multitudinous traditions and ceremonies of the rabbis, but Christ could not be induced to interest himself in these matters. While hearing on every hand the reiterated "Thou shalt," and "Thou shalt not," he moved independently of these restrictions. The requirements of society and the requirements of God were ever in collision, and while in his youth he made no direct attack upon the customs or precepts of the learned teachers, he did not become a student in their schools.

Jesus would not follow any custom that would require him to depart from the will of God, nor would he place himself under the instruction of those who exalted the words of men above the word of God. He shut out of his mind all the sentiments and formalities that had not God for their foundation. He would give no place for these things to influence him. Thus he taught that it is better to prevent evil than to attempt to correct it after it has gained a foothold in the mind. And Jesus would not by his example lead others to place themselves where they would be corrupted. Nor would he needlessly place himself in a position where he would be brought into conflict with the rabbis that might in after years result in weakening his influence with the people. For the same reasons he could not be induced to observe the meaningless forms or rehearse the maxims that afterward in his ministry he so decidedly condemned.

Tho Jesus was subject to his parents, he began at a very early age to act for himself in the formation of his character. While his mother was his first human teacher, he was constantly receiving an education from his Father in heaven. Instead of poring over the learned lore handed down by the rabbis from century to century, Jesus, under the divine Teacher, studied the words of God, pure and uncorrupted, and studied also the great lesson book of nature. The words, "Thus saith the Lord," were ever upon his lips, and, "It is written," was his reason for every act that varied from the family customs. He brought a purer atmosphere into the home life. Tho he did not place himself under the instruction of the rabbis by becoming a student in their schools, yet he was often brought in contact with them, and the questions he asked, as if he were a learner, puzzled the wise men; for their practices did not harmonize with the Scriptures, and they had not the wisdom that comes from God. Even to those who were displeased at his non-compliance with popular customs, his education seemed of a higher type than their own.

The life of Jesus gave evidence that he expected much, and therefore he attempted much. From his very childhood he was the true light, shining amid the moral darkness of the world. He revealed himself as the truth, and the guide of men. His conceptions of truth and his power to resist temptation were proportionate to his conformity to that word which he himself had inspired holy men to write. Communion with God, a complete surrender of the soul to him in fulfilling his word irrespective of false education or the customs or traditions of his time, marked the life of Jesus.

To be ever in a bustle of activity, seeking by some outward performance to show their superior piety, was, in the estimation of the rabbis, the sum of religion, while at the same time, by their constant disobedience to God's word, they were perverting the way of the Lord. But the education that has God back of it, will lead men to seek after God,

"if haply they might feel after him and find him." The Infinite is not, and never will be, restricted by human organizations or human plans. Every soul must have a personal experience in obtaining a knowledge of the will and ways of God. In all who are under the training of God is to be revealed a life that is not in harmony with the world, its customs, its practice, or its experiences. Through study of the Scriptures, through earnest prayer, they may hear his message to them, "Be still, and know that I am God." When every other voice is hushed, when every earthly interest is turned aside, the silence of the soul makes more distinct the voice of God. Here rest is found in him. The peace, the joy, the life of the soul is God.

When the child seeks to get nearest to his father, above every other person, he shows his love, his faith, his perfect trust. And in the father's wisdom and strength the child rests in safety. So with the children of God. The Lord bids us, "Look unto me, and be ye saved." "Come unto me, ... and I will give you rest." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places of the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

September 3, 1896

That Christ May Abide in Your Hearts by Faith

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ 5/dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

This scripture sets forth the comforting fact that Christ 5/dwell in our hearts by faith. For Christ to abide in our hearts means that we shall contemplate Christ, behold Christ, and ever cherish the dear Saviour as our best and most honored friend, one that we would not on any account grieve or offend. Thus cherishing Jesus, we shall have grace divine; "for by grace are ye saved, through faith; and that not of yourselves; it is the gift of God."

The time will never come when the hellish shadow of Satan will not be cast athwart our pathway, to obstruct our faith, and eclipse the light emanating from the presence of Jesus, the Sun of Righteousness. But our faith must not stagger; it must cleave through the shadow. Our faith is not in feeling, but in truth. The inspired apostle speaks of our being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. The church of Christ is represented as being builded for "an habitation of God through the Spirit." If we are rooted and grounded in love, we shall be "able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." O precious possibilities and encouragement! In the human heart cleansed from all moral impurity, dwells the precious Saviour, ennobling, sanctifying the whole nature, and making the man a temple for the Holy Spirit.

Christ therefore is a personal Saviour. We bear about in our body the dying of the Lord Jesus, which is life and salvation and righteousness to us. Wherever we go, we bear the abiding presence of One so dear to us; for we abide in Christ by a living faith. He is abiding in our hearts by our individual, appropriating faith. We have the companionship of the divine Jesus, and as we realize his presence, our thoughts are brought into captivity to him. Our experience in divine things will be in proportion to the vividness of our sense of his companionship. Enoch walked with God in this way; and Christ

dwells in our hearts by faith when we appreciate what he is to us, and what a work he has wrought out for us in the plan of redemption. Then we shall be most happy in cultivating a sense of this great Gift of God to our world, and to us personally.

Thoughts of this order have a controlling power on our character. O, that every Christian might realize that he has a divine Companion with him always! "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." As the mind dwells upon Christ, the character is moulded after the divine similitude. The thoughts are pervaded with a sense of his goodness, his love. We contemplate his character, and thus he is in all our thoughts. His love incloses us. If we gaze even for a moment upon the sun in its meridian glory, when we turn away our eyes, the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects his image, the Sun of Righteousness. We can not see anything else, or talk of anything else. His image is imprinted upon the eye of the soul, and affects every portion of our daily life, softening and subduing our whole nature. By beholding, we are conformed to the divine similitude, even to the likeness of Christ. To all with whom we associate, we reflect the bright and cheerful beams of his righteousness. We have become transformed in character; for heart, soul, mind, are irradiated by the light of Him who loved us, and gave Himself for us. Here again there is a realization of a personal, living influence dwelling in our hearts by faith.

When his words of instruction have been received, and have taken possession of us, Jesus is to us an abiding presence, controlling our thoughts and actions. We are imbued with the instruction of the greatest Teacher the world ever knew. A sense of human accountability and the value of human influence gives character to our views of life and of daily duties. Jesus Christ is everything to us,--the first, the last, the best in everything. Jesus Christ, his Spirit and character, colors everything; it is the warp and the woof, the very texture of our entire being. The words of Christ are spirit and life. We can not then center our thoughts upon self; it is no more we that live, but Christ that liveth in us, and he is the hope of glory. Self is dead, but Christ is a living Saviour. Continuing to look unto Jesus, we reflect his image to all around us. We can not stop to consider our disappointments, or even to talk of them; for a more pleasant picture attracts our sight,--the precious love of Jesus. He dwells in us by the word of truth.

What said Christ to the Samaritan woman at Jacob's well? "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never

thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The water to which Christ referred was the revelation of his grace in his word. His Spirit, his teaching, his love is as a satisfying fountain to every soul. Every other source to which men resort proves unsatisfying; but the word of truth is as cool streams, represented as the waters of Lebanon, which are always satisfying. In Christ is fulness of joy forevermore. The pleasures and amusements of the world are never satisfying, or healing to the soul. But Jesus says, "Whosoever eateth my flesh and drinketh my blood hath eternal life."

Christ's gracious presence in his word ever speaks to the soul, representing him as the well of living water to refresh the thirsting. It is our privilege to have a living, abiding Saviour. He is the source of spiritual power in us, and his influence will flow forth in words and actions that will refresh all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, for that joy which brings no sorrow with it. Such an experience will be the result of having Christ as an indwelling Saviour.

Jesus says, "Lo, I am with you alway, even unto the end of the world." He walked once a man on earth, his divinity clothed with humanity, a suffering, tempted man, beset with Satan's devices. He was tempted in all points like as we are, and he knows how to succor those that are tempted. Now he is at the right hand of God, he is in heaven as our Advocate, making intercession for us. We must always take comfort and hope as we think of this. He is thinking of those who are subject to temptations in this world. He thinks of us individually, and knows our every necessity. When tempted, just say, He cares for me, he makes intercession for me, he loves me, he has died for me. I will give myself unreservedly to him. We grieve the heart of Christ when we go mourning over ourselves as tho we were our own saviour. No; we must commit the keeping of our souls to God as unto a faithful Creator. He ever lives to make intercession for the tried, tempted ones. Open your heart to the bright beams of the Sun of Righteousness, and let not one breath of doubt, one word of unbelief, escape your lips, lest you sow the seeds of doubt. There are rich blessings for us; let us grasp them by faith. I entreat you to have courage in the Lord. Divine strength is ours, and let us talk courage and strength and faith. Read the third chapter of Ephesians. Practice the instruction given. Bear a living testimony for God under all circumstances.

September 10, 1896

The Test at Rephidim

"All the congregation of the children of Israel journeyed from the wilderness of sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?"

By the command of God, the children of Israel were brought to Rephidim, a place destitute of water. He who was enshrouded in the pillar of cloud was leading them, and it was by His express command that they were encamped at this place. God knew of the lack of water at Rephidim, and he brought his people hither to test their faith; but how poorly they proved themselves to be a people whom he could trust! Again and again he had manifested himself to them. He had slain the first-born of all the families in Egypt to accomplish their deliverance, and had brought them out of the land of their captivity with a high hand; he had fed them with angels' food, and had covenanted to bring them into the promised land. But now, when difficulty rose before them, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness. By their lack of faith they dishonored God, and placed themselves where they could not appreciate his mercies.

Many today think that when they begin their Christian life they will find freedom from all want and difficulty. But every one who takes up his cross to follow Christ comes to a Rephidim in his experience. Life is not all made up of green pastures and cooling streams. Disappointment overtakes us; privations come; circumstances occur which bring us into difficult places. As we follow in the narrow way, doing our best, as we

think, we find that grievous trials come to us. We think that we must have walked by our own wisdom far away from God. Conscience-stricken, we reason, if we had walked with God, we would never have suffered so.

Perhaps doubt and despondency crowd into our souls, and we say, The Lord has failed us, and we are ill-used. He knows about the strait places through which we are passing. Why does he permit us to suffer thus? He can not love us; if he did he would remove the difficulties from our path. "Is the Lord with us, or not?"

But of old the Lord led his people to Rephidim, and he may choose to bring us there also, in order to test our faithfulness and loyalty to him. In mercy to us, he does not always place us in the easiest places; for if he did, in our self-sufficiency we would forget that the Lord is our helper in time of necessity. But he longs to manifest himself to us in our emergencies, and reveal the abundant supplies that are at our disposal, independent of our surroundings; and disappointment and trial are permitted to come upon us that we may realize our own helplessness, and learn to call upon the Lord for aid, as a child, when hungry and thirsty, calls upon its earthly father.

Our heavenly Father has the power of turning the flinty rock into life-giving and refreshing streams. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens he has borne for us, and how many burdens he would have been glad to bear if, with childlike faith, we had brought them to him.

In the hour of need we can gain no power by looking to ourselves. Our eyes need to be anointed with the heavenly eye-salve, that we may discern our spiritual poverty and lack of faith. God is declared in all his dealings with his people; and with clear, unclouded eye, in adversity, in sickness, in disappointment and trial, as well as in prosperity, we are to behold the light of the glory of God in the face of Jesus, and trust to his guiding hand. Remember the power and love God has shown us in time past. He "so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then will he not find a way for us out of our difficulties?

By their doubt and unbelief God's people do much to grieve the heart of God, and tempt a withdrawal of his mercy. But through all, his love is unchangeable. The waves of mercy may be beaten back, but again and again they flow to the hearts of undeserving human beings. God loves his purchased possession, and he longs to see them overcome the discouragement with which Satan would overpower them. Let no thought of unbelief afflict your souls; for unbelief acts as a paralysis upon the spiritual energies.

Do not magnify your difficulties, but keep the Lord in your remembrance, watching unto prayer.

And to us the Scripture comes: "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart, and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

September 17, 1896

The Lord Our Strength

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Let every one who names the name of Christ read this scripture again and again, and then inquire, Am I clothed with the whole armor of God, that I may be a successful co-laborer with Christ? The more we know of ourselves, the more we probe our motives and desires, the more heartfelt will be our consciousness of our utter inability to fight the battle of the Lord in our own strength, and the more deeply we shall feel the need of having our loins "girt about with truth," in order that we may have purity of purpose, and know that we are not serving ourselves, but the Lord Jesus Christ.

"Above all," declares the inspired word, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Stablish your hearts in the belief that God knows of all the trials and difficulties you will encounter in the warfare against evil; for God is dishonored when any soul belittles his power by talking unbelief.

This world is God's great field of labor; he has purchased those that dwell on it with the blood of his only-begotten Son, and he means that his message of mercy shall go to every one. Those who are commissioned to do this work will be tested and tried, but they are always to remember that God is near to strengthen and uphold them. He does not ask us to depend upon any broken reed. We are not to look for human aid. God forbid that we should place man where God should be. He has promised to help us, and in the Lord Jehovah is "everlasting strength."

A lesson of faith is given us in the experience of Christ with the disciples of John the Baptist. Imprisoned in the lonely dungeon, John had fallen into discouragement, and he sent his disciples to Jesus, asking, "Art thou he that should come, or do we look for another?" Christ knew on what errand these messengers had come, and by a mighty

demonstration of his power he gave them unmistakable evidence of his divinity. Turning to the multitude, he spoke, and the deaf heard his voice. He spoke again, and the eyes of the blind were opened to behold the beauties of nature, and to look upon the face of their compassionate Restorer. He put forth his hand, and at his touch the fever left the afflicted ones. At his command demoniacs were healed, and falling at his feet, worshiped' him. Then turning to the disciples of John, he said, "Go and show John again the things which ye do see and hear."

That same Jesus who wrought those mighty works, is our Saviour today, and is as willing to manifest his power on our behalf as he was in the behalf of John the Baptist. When we are hedged about by adverse circumstances, surrounded by difficulties which it seems impossible for us to surmount, we are not to murmur, but to remember the past loving-kindness of the Lord. Looking unto Jesus, the Author and Finisher of our faith, we may endure as seeing him who is invisible, and this will keep our minds from being clouded by the shadow of unbelief.

Shortly before Christ's ascension, Philip said to him, "Lord, show us the Father, and it sufficeth us." Grieved at his unbelief, Christ turned to him, saying, "Have I been so long time with you, and yet hast thou not known me, Philip?" Is it possible that I have walked with you, and talked with you, and fed you by miracles, and yet you have not comprehended that I was the Sent of God, "the Way, the Truth, and the Life," that I came from heaven to represent the Father? "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works." "He that hath seen me hath seen the Father;" for I am the brightness of his glory, and the express image of his person. "How sayest thou then, show me the Father." "Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake."

Too often we grieve the heart of Jesus by our unbelief. Our faith is short-sighted, and we allow trials to bring out our inherited and cultivated tendencies to wrong. When brought into strait circumstances, we dishonor God by murmuring and complaining. Instead of this we should show that we have learned in the school of Christ, by helping those that are worse off than ourselves, those who are seeking for light, but are unable to find it. Such have a special claim upon our sympathy, but instead of trying to uplift them, we pass by on the other side, intent on our own interests or trials. If we do not show decided unbelief, we manifest a murmuring, complaining spirit.

"O thou of little faith, wherefore didst thou doubt?" Christ has already proved himself to be our ever-present Saviour. He knows all about our circumstances, and in the hour of trial can we not pray that God will give us his Holy Spirit to bring to our minds his

many manifestations of power in our behalf? Can we not believe that he is as willing to help us as on former occasions? His past dealings with his servants are not to fade from our minds, but the remembrance of them is ever to strengthen and uphold us.

No amount of tribulation can separate us from Christ. If he leads us to Rephidim, it is because he sees that it is for our good and for his name's glory. If we will look to him in trusting faith, he will, in his own time, turn the bitterness of Marah into sweetness. He can open the flinty rock, and cause cooling streams to flow forth. Then shall we not lift our voices in praise and thanksgiving for past mercies, and go forward with full assurance that he is an ever-present help in time of trouble? He has been with us in our past experiences, and his word to us is, "Lo, I am with you alway, even unto the end of the world."

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

September 24, 1896

Hearing and Doing

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

In this parable two classes are brought to view,--those who hear the words of Christ, and do them; and those who hear, and do not. Christ tells us that those who hear and do, build upon the rock, and that those who hear, and fail to perform, choose the shifting sand for their foundation.

God has a standard of righteousness by which he measures character. This standard is his holy law, which is given to us as a rule of life. We are called upon to comply with its requirements, and when we do this, we honor both God and Jesus Christ; for God gave the law, and Christ died to magnify it, and make it honorable. He declares: "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And the Holy Spirit, speaking through the apostle John, declares: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

There are many hearers, but few doers, of the words of Christ. His words may be theoretically accepted, but if they are not stamped upon the soul, and woven into the life, they will have no sanctifying effect upon the character. It is one thing to accept the truth, and another thing to practice it in the daily life. From those who hear only, God's word calls forth no grateful response. The commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength," is acknowledged to be just, but its claims are not recognized; its principles are not carried out.

We are all sinful, and of ourselves are unable to do the words of Christ. But God has

made provision whereby the condemned sinner may be freed from spot and stain. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But while Christ saves the sinner, he does not do away with the law which condemns the sinner. It is the work of redemption to exalt that law, and Christ's great sacrifice was made in order that man might be a doer of that law. The law shows us our sins, as a mirror shows us that our face is not clean. The mirror has no power to cleanse the face; that is not its office. So it is with the law. It points out our defects, and condemns us, but it has no power to save us. We must come to Christ for pardon. He will take our guilt upon his own soul, and will justify us before God. And not only will he free us from sin, but he will give us power to render obedience to God's will.

Those who are represented in the parable as building upon the sand, are not conscious of their danger. When Christ comes to reward every one according to his works, they say to him, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But Christ turns from them, saying, "I never knew you; depart from me, ye that work iniquity." Only those who are doers of the word of God are fitted to have a place in my kingdom; but you have walked contrary to his commandments, and your course has led others astray.

Today many erect a standard of their own, thinking to gain heaven, even tho they neglect to do God's will. But all such are building upon the sand. They are hearers only. They may make high professions, but they are destitute of all true godliness. Pretention is no evidence of true Christian character. If their profession does not harmonize with God's word, their holiness is not genuine; for true holiness is bestowed only upon those who "are doers of the word," and "not hearers only." When they stand before the judgment seat of God, those who now disregard his word may expect to be awarded a place among the redeemed; but in sadness Christ will say to them, "Depart from me; I never knew you."

On what foundation are you building? This question comes home to us all. We are living amid the perils of the last days. The law of God is almost universally disregarded. Satan is not idle; he walks about as a roaring lion, seeking whom he may turn from the right way. And he does not always appear as a lion; he has the power to come as a lamb, and then his voice is soft and low. But shall we allow him to control our hearts? Under his direction, shall we build upon a foundation that will not stand the storm? We can not afford to do this. Shall we not rather strive to be among that number of whom John writes, "Here are they that keep the commandments of God, and the faith of Jesus"?

Our salvation cost the life of the Son of God, and God demands of us that we build our

characters upon a foundation that will stand the test of the judgment. Do you know that your foundation is deep and sure, so that the floods of trouble which are to come upon the earth shall not overthrow you? Do you know that you are not leading others astray by your example? If you waste the hours of your probation by building upon the sand, your life will be a failure. If you choose to ignore God's word, you must be lost when the tempest sweeps down upon you; for only the doers of God's word can build upon the rock.

Just before his crucifixion Christ prayed for his followers, "Sanctify them through thy truth; thy word is truth." The word of God has a sanctifying power upon all who truly believe and do it. Shall we not take this word into our lives, and thus build upon the true foundation a character that will gain for us an eternal weight of glory? John saw a company standing round the throne of God. "And one of the elders answered," he writes, "saying, ... What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." To be among that number is the happy privilege of all who will render willing obedience to the words of Christ.

"Blessed are they," Christ said, "that hear the word of God, and keep it." Look well to the foundation of your hope. Let your life testify that you are doers of the word of God. Then when Christ shall appear in the clouds of heaven, you can exclaim, "Lo, this is our God; we have waited for him, and he will save us." The crown of life will be placed upon your brow, and you will hear the voice of the Saviour, saying, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord."

October 1, 1896

The Mother and Brethren of Christ

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The life of Christ was one of earnest activity. Tho opposed at every step, he was continually engaged in teaching the people and in healing the sick. To all appearance, the work he took upon himself was a great tax upon him, and this was a source of anxiety to his relatives. They heard that he devoted entire nights to prayer, that through the day he was thronged by great companies of people, and did not give himself time so much as to eat. The sons of Joseph, his brethren, enlisted Mary to go with them; for they knew that his love for her would add to their influence in seeking to prevail upon him to be more prudent. They felt that their own honor was compromised in the criticisms that came upon Jesus. They were not at all pleased with his startling denunciations against the religious leaders of the Jews, and felt the reproach that came upon them in consequence of their relation to him. They knew what a great tumult his words and works created, and were not only alarmed at his bold statements, but indignant at his denunciation of the scribes and Pharisees. His words previous to their coming to seek to compel him to cease this manner of doing had thoroughly aroused them. The record says that he began "to upbraid the cities wherein most of his mighty works were done, because they repented not." He had said: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." And with the sternness of a judge he said: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

To the charge of the Pharisees that he and his disciples had broken the Sabbath, he had plainly shown them that their charge was false, and that he had done nothing contrary to

the law. In the very face of their rebukes he had healed the man with the withered hand on the Sabbath day, and had declared himself Lord even of the Sabbath. The Pharisees were filled with madness against him, and they had made their threats to the brethren of Christ as to what they would do. They held a council against him, and planned how they might destroy him. "But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all; and charged them that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the gentiles trust. Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

The people were convicted that Christ was the son of David. They were amazed at his mighty works and words. But the more Christ healed the infirmities of the people, the more vehement were the accusations of the Pharisees. They acknowledged that there was a manifestation of supernatural power; but they would not agree that it was the power of God. They charged him with casting out devils through Beelzebub, the prince of the devils. Every charge they brought against Christ was proved false. To this charge he stood forth, presenting arguments against their position, and showing that all their theories were as ropes of sand. He said to them: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Those who made this charge against Christ were on perilous ground. They were quenching the last ray of light emanating from the throne of God to their prejudiced, benighted souls. Jesus warned them of their danger, saying: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Tho Christ had given them evidence upon evidence of his divine power in healing the

sick, in casting out devils, in opening the eyes of the blind, and in doing many mighty works, yet certain of the scribes and of the Pharisees came to him, and said: "Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Then he goes on to illustrate the manner of their unbelief, and the consequences that would come upon them. He said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here."

Jesus spoke with supreme, personal authority, and yet he always made the impression upon the people that he spoke by the authority of his Father. He placed himself on a level with the eternal throne. The glory of God fell directly upon him, and was shed upon those who would receive the light, and who would become light-bearers to others.

While many of the people believed on him, his own brethren, connected with him by ties of relationship, were unbelieving, and thought he was beside himself in thus claiming divine authority, and in placing himself before the Pharisees as a reprover of their sins. His brethren knew that they were seeking to find occasion against him, and they felt that in the words he had spoken, he had given occasion enough. They must make some determined effort to prevent him from uttering words that would not only involve him in difficulty, but bring down upon his family the denunciations of the Pharisees. While he was speaking these decided words against those who were unbelieving, his disciples brought in the message that his mother and his brethren were without, and desired to speak with him. He knew what was in their hearts. He knew that they did not understand his character or mission, or realize that he came forth from the bosom of the Father. They did not realize that he was born to bear witness unto the truth, and did not understand his words of calm authority, that came forth from his lips with an earnestness proportionate to their reality and importance.

After hearing the message that his mother and his brethren were without, and desired to see him, he asked: "Who is my mother? and who are my brethren? And he stretched forth his hands toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

He had come to earth as man's substitute and surety, and those who would receive him

by faith, believing that he was the Sent of God, were more closely related to him than were those who were united to him by the ties of human relationship. Such would not perish, but have everlasting life. They would become one with him, as he was one with the Father. His mother, as a believer and doer of his words, was more nearly and savingly related to him because of this fact than because of her natural relationship in the flesh. Those who were his brethren in a natural way, would not be the least benefited by their relationship to him, unless they accepted him as their personal Saviour. But how precious are the words of Christ to those who believe! What cause of rejoicing should they be to every soul who is linked to Christ by saving faith! What a support Christ would have found in his earthly relatives if they had believed in him as in one from heaven, and had co-operated with him in doing the work of God. But the inspired word declares, "Neither did his brethren believe on him." Christ had stated a sad fact in his experience when in Nazareth he said, "No prophet is accepted in his own country."

Christ uttered no sentiments, notions, or opinions that were simply such. That which he spoke was the truth. He had come forth from the bosom of the Father, and was the revealer of the infinite mind. He spoke with the authority of the divine oracle. He uttered the words of eternal life, unfolded truths of the highest order. Then what comfort should come to the believer as he reads these words: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

October 8, 1896

Witnessing for God

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

All who advocate truth in distinction from error, have a special work to do in vindicating the law of God. Men inspired by a power from beneath, have regarded it their duty to uphold, as the sabbath of the Lord, the first day of the week. By disregarding the claims of God, ministers, who claim to preach the Gospel, are echoing the words told to Adam and Eve in Eden, that if they transgressed the law, they would not die, but would be as gods, knowing good and evil. The influence and example of these men have caused a lie to be received as truth. With persevering energy they have labored to establish a spurious sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God has given us as a common working day. Though this error is hoary with age, though the world is bowing in reverence to it, it still remains an error and a delusion; for God says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Well-nigh universal contempt is shown to the law of God, and all who are loyal to him have a sacred and solemn work to do in magnifying the law, and making it honorable. God placed his sanctity upon the seventh day, and gave it to man to keep holy; and he says, "My covenant will I not break, nor alter the thing that is gone out of my lips." By rendering obedience to his commandments, we uphold the honor of God in the earth.

Satan works against the law with untiring energy, and God calls upon his people to be witnesses for him by pressing the battle to the gates. This work must advance, or it will go backward. In this war there is no release. Those who take part in it must put on the whole armor of God, that they may fight manfully in the warfare against evil.

Often God's soldiers will find themselves brought into difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they can not see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They can not perish, neither can they lose their way, if they will follow his guidance, and strive to uphold his law.

The experience of the children of Israel in the wilderness should guide us in our work. The word of the Lord declares, "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." In their journeyings the Lord brought the children of Israel into hard places, to test their faith and their fidelity to him. He had pledged himself to bring them into the promised land, and if they had waited patiently for the Lord, reviving their faith in him by recounting his great goodness and his wonderful works in their behalf, he would have shortened their test. But they forgot their heavenly Leader. Murmuring and complaining, they vented their wrath and bitterness upon Moses, forgetting that their emergency was God's opportunity.

Today God says to his people, Do not imitate the children of Israel by showing unbelief when brought into difficulties. For "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

"Dearly beloved," says the apostle Peter, speaking by the Holy Spirit, "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." God has led us out to stand in defense of his law, and he calls upon us to let our light so shine that others, seeing our good works, may be led to glorify our heavenly Father. We have no time to waste in thinking of our individual difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God can make us fully able to go up and possess the promised land. He says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

If our path is not always made plain and easy, if we are not always so well favored as we think we should be, let us look to God, and say in faith, By the mighty cleaver of truth God has separated us from the world, from its customs and maxims, and has chosen us as his peculiar people, and he is able to work for us. Let us go forward in the strength of the Lord God Almighty, striving to uplift his law in the earth. So shall we testify to his truth. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be any after me." "I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord." "That they may know from the rising of the sun, and

from the west, that there is none besides me."

October 15, 1896

A Lesson From God's Chosen People

God chose Israel as his people, and gave them gracious promises on condition of obedience. He faithfully performed his promises. He demonstrated his power in their deliverance from Egypt; he opened them a path in the Red Sea, and caused them to pass safely over, while their enemies, in pursuit, perished beneath its waters. He subdued the nations before them; he guided them with his counsel; he enriched them with his bounties.

The mixed multitude who came up from Egypt with Israel were continually departing from God, and making themselves a snare to his people. God saw that Israel would, in their future intercourse with other nations, be in danger of following their example; and he provided for this. His law was to be read and explained to them as a nation; his dealings toward them were to be repeated; the warnings, the reproofs and counsels which the Lord gave them, were to be presented before them. His law was proclaimed from Mount Sinai, that all might hear. Point by point, it was explained to meet the minds of both the learned and the ignorant. It was necessary that all should become intelligent in regard to its binding claims, especially in reference to the Sabbath and intermarriage with other nations.

The Sabbath and marriage were instituted in Eden, when man was upright and innocent before God. They were established when the foundations of the earth were laid, when the morning stars sang together and all the sons of God shouted for joy. But men broke the rules which God gave respecting these institutions, and brought upon themselves condemnation and woe.

When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of his Son, enshrouded in the fire and the smoke on the mount. It was not here that the law was first given; but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah.

What condescension was this, that the infinite God should stand side by side with his Son, while the law, which is the foundation of his government, was given. He would give his people an intelligent knowledge of his will. He does not command men to obey him when they do not understand what he requires. Here was displayed his wisdom, power, and love. Man was so dear to the Creator of the world that he spoke to him

through Jesus Christ, with an audible voice, giving unmistakable evidence of his presence and majesty.

But we have on this occasion an illustration of the power of temptation upon men. Satan with his host stood in the midst of the armies of Israel to exercise his influence over the people of God's choice. He tempted them, and many yielded to his suggestions; for while the holy law of God was still sounding in their ears; while the glory of God was displayed before their eyes, and God himself was guiding, guarding and sustaining them by his miraculous power, the children of Israel rebelled against him, and imitated the practices they had witnessed in Egypt. They turned their faces again toward Egypt; they turned from God to idols.

The Lord in his dealings with Israel always magnified his law before them, and promised them rich blessings if they would keep his precepts. And when he permitted their enemies to triumph over them, it was because he wanted them to draw nigh unto him, and find in him their friend and refuge. Their ingratitude and rebellion; their contempt of God's restrictions and reproofs; their persecution of those whom God sent to save them from utter degradation and ruin; their relapse into idolatry; their hardness and impenitence of heart in following a course Satan chose for them, rather than the way of obedience in the path of truth and true holiness, brought misery upon themselves. When in the grief and bitterness of bondage, suffering under the cruel tyranny of the heathen, they called upon God, he heard and pitied them. He did not cast them off. He did not permit them to become extinct. He wrought for them again and again, as only God could, that he might bring them into a closer relationship with himself.

This has been the history of God's people since the fall of Adam. The church has turned from his law, and followed fables of human devising. Frequently his requirements have been made a matter of convenience, and men have obeyed or disobeyed, as business or inclination dictated. But the Lord means what he says, and men can not set aside his law with impunity. He will not pass over any transgression more lightly now than he did in the day when he pronounced judgment against Adam.

Our Saviour, too, raised his voice in protest against those who regard the divine commandment with carelessness or indifference. He declared: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

And yet God, instead of destroying a sinful race, has given his Son to die for them. His

own people have been changeable and rebellious, and he has been obliged to withhold great blessings which he longed to bestow, because they chose their own way instead of his. But he is ever ready to hear their prayers, pardon their transgressions, and do them good, when, with contrition of soul, they return to him. The Saviour also is full of compassion and love. He never spurns the truly penitent, however great their guilt. But he requires strict obedience. "Sin is the transgression of the law;" and Jesus died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved, and yet man be restored to the favor of heaven. By repentance, faith, and obedience, he may perfect a righteous character, and, through the merits of Christ, become a son of God. Mrs. E. G. White

October 22, 1896

The Source of Strength

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising."

There is work for every one to do if he will co-operate with God. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Holy intelligences are waiting to work through us. If we will consecrate heart and mind to the service of God, doing the work he has for us to do, and walking in the footsteps of Jesus, our hearts will become sacred harps, every chord of which will send forth praise and thanksgiving to the Lamb sent by God to take away the sins of the world.

The life of Christ and his labors of love shame and condemn the unbelief shown by many. He has promised: "Ask, and it shall be given you," "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things unto them that ask him?" Those who do not know Jesus as their personal Saviour, do not avail themselves of the promised blessings; but to all who believe, he is as the Tree of Life in the Paradise of God. His branches reach to this world, that the blessings which he has purchased for us may be brought within our reach. Why, then, do we spend our precious time bemoaning our weakness, when Christ has made every provision for us to be strong? He has given us a Comforter, the Holy Spirit, which will present to us the precious fruit from the Tree of Life. From this tree we may pluck and eat, and we may then guide others to it, that they also may eat. Why should we mourn our inefficiency, when the heavenly angels are waiting to co-operate with us, to make us living agencies, blessing the world with the messages God will give us to bear.

If you have neglected to place your hand in the hand of Christ, you are in constant danger of being deceived. Many are spiritually weak because instead of cultivating faith, they look at the discouraging features of their work. In the time of trial they turn to humanity for aid, but in doing this, they lean upon a broken reed; for in humanity they will often be sorely disappointed. The distrust and suspicion thus awakened bear their own fruit.

Christ would have our thoughts center upon him. After he has given us many tokens of his willingness to help in any emergency, he is grieved if we withdraw our eyes from his sufficiency to look at our own weakness or the weaknesses of others. Look away from self to Jesus Christ, the Life of every blessing, every grace, the Life of all that is precious and valuable to the children of God. We have no cause to bemoan our own inefficiency, because Christ has shown himself to be an ever present help in time of need.

The Lord Jesus is our strength and happiness, the great storehouse from which, on every occasion, men may draw strength. As we study him, talk of him, become more and more able to behold him,--as we avail ourselves of his grace, and receive the blessings he proffers us, we have something with which to help others. Filled with gratitude, we communicate to others the blessings that have been freely given us. Thus receiving and imparting, we grow in grace; and a rich current of praise and gratitude constantly flows from our lips; the sweet spirit of Jesus kindles thanksgiving in our hearts, and our souls are uplifted with a sense of security. The unfailing, inexhaustible righteousness of Christ becomes our righteousness by faith.

When temptations assail you, as they surely will, when care, perplexity, and darkness seem to surround your soul, look to the place where you last saw the light, rest in Christ's love and under his protecting shade; for in his shadow we may find rest and peace. When sin struggles for the mastery in the human heart, when guilt oppresses the soul and burdens the conscience, when unbelief clouds the mind, remember that Christ's grace is sufficient to subdue sin and expel the darkness. Jesus, the sin-pardoning Saviour, is our Advocate in the courts of heaven, and he calls upon us to "arise and shine," because his glory has risen upon us.

One reason of the spiritual feebleness of today is the low estimate that believers in Christ are constantly inclined to form of themselves. Christ paid an infinite price for us, and he desires his chosen heritage to value themselves according to the price he placed upon them. Do not disappoint Jesus by placing a low estimate upon yourselves. Embrace the opportunities and privileges which will increase your value with God; for by accepting the treasures of his grace you will become precious and lovely in his sight. Practical godliness will run through your lives like threads of gold, and as God beholds your consecration to him, he will say, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." All heaven rejoices over the weak, faulty human soul that gives itself to Jesus, and in his strength lives a life of purity.

Our path to the Paradise of God will be often intercepted by the tempter, who is intent

on weakening our faith by hiding the rays of the Sun of Righteousness. Our Saviour has warned us that through much tribulation we must enter into the kingdom of God. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." For every service we render, every self-denial, every sacrifice we make, the Lord has guaranteed to requite us, not because it is a debt he owes, but because his heart is full of infinite love, full of mercy and tenderness. In this life he will repay us a hundredfold, and in the world to come he will give us everlasting life.

Every moment is exceedingly precious. Those who overcome much, love Jesus the most, and in that day, when every one is rewarded according to his works, they will be put next to Christ, within the inner circle; honored, yes, greatly honored. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

In the name of Jesus Christ of Nazareth, be strong in the Lord and in the power of his might. Know that he loves you, and will be your constant efficiency. "Arise and shine; for thy light is come." "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion."

October 29, 1896

The Law Exalted by Obedience

In speaking of the true doctrines of his kingdom, Jesus said: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved."

The priests, rabbis, Sadducees, scribes, and Pharisees, who had hitherto held undisputed authority in matters of religion, and who were unwilling to give place to Christ, and to receive the truths of his kingdom, were represented as old bottles. They were found unfit to contain the new wine of his doctrines, and it was necessary to find depositories for the truth outside of those who were satisfied with their own spiritual attainments. In the teaching of Christ provision was made for a change of heart, for a new development of character. His system was designed for the whole human family. It was founded on faith that works by love, and purifies the soul. The truth received into the heart would make decided changes in the character. Brought into the soul temple, it would cleanse from all moral defilement. Those who profess to receive the truth, and yet who are unchanged in character, make it manifest that they have received but a theory of the truth, and do not know what is the vital influence of its operations. Practical godliness leads its possessor to keep the commandments of God. It lifts the soul out of its moral depravity, and the believing, repenting one realizes not only that his sins are forgiven, but that he is cleansed from all unrighteousness. By faith he beholds the Lamb of God, who taketh away the sins of the world.

These developments were not seen in the life and character of those who followed the religion of the scribes and Pharisees. Their dry forms and set ceremonies were destitute of vital power, and they were represented as salt that had lost its savor. They did not bless the ones with whom they came in contact. There was no preserving quality in their religion to keep the world from going into complete corruption. Their religion was of no more value than savorless salt, that was only fit to be cast out and trodden under foot of man. It is only those who preserve the saving power of Christianity who cooperate with God in saving the world. Such are represented as the salt of the earth. But if men lose their spirituality, if their piety becomes sickly, if, because iniquity abounds, their love grows cold, then their religion has lost its savor. Their energy and efficiency has gone.

But Christ represents his people who have not lost their vital connection with God, as

the light of the world. He says: "Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The Jews had erected a partition wall between themselves and every other people, but this was not after the direction of the Lord. When the Lord gives light and knowledge, it is not that men may exclude themselves from others, that they may hide the light in selfishness, so the divine rays shall not come to the people through the human channel that God has appointed; but he gives light, that it may be diffused, that men may see the good works of his followers, and be led to glorify God.

What is Necessary

The scribes and the Pharisees listened to the words of Christ, and decided that he was making light of the law. Instead of this he was showing them distinctly that the law must be enshrined in the heart, and revealed in the character. Outward conformity to the letter of the law was not sufficient. The very principles of the law must be planted in the heart, and love to God and love to man must be revealed in the character, words, and actions. Those who believe in Christ as their personal Saviour would have the faith that works by love, would manifest his Spirit and grace, and cooperate with him in educating and disciplining souls for his heavenly kingdom. In his own life he gave the world an example of what he meant by his sermon on the mount, for he kept his Father's commandments. He stripped from the holy precepts the human inventions and exactions with which men had covered up the true principles of the standard of righteousness. He showed the law of God to be holy, just, and good. He showed that it had power to convert the soul, and that it required from the human race a whole-hearted service to God and to man. Instead of depreciating the law, he showed that the commandments of God are the foundation of his kingdom, a reflection of the divine character. Those who were to be subjects of his kingdom were to reach a higher standard than that of the scribes and Pharisees. He presented the spirituality of the law, and said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." His own life was a constant expression of the law of God, and he gave to his followers an example that they should walk in his steps.

Christ was the foundation of the whole Jewish system, and he swept aside the maxims, injunctions, traditions, and precepts with which men had encumbered the plan of salvation. When he swept away the rubbish with which men had buried up the truth, they thought he was sweeping away the truth itself. But he met their unspoken thoughts, saying: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one

title shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The maxims, traditions, and doctrines of men had served the purpose for which Satan had instigated them, and had eclipsed the dignity and honor of the holy law. Forms and ceremonies had taken the place of vital godliness; but Christ came to exalt the law, to rid it of the rubbish that men had placed upon it, and thus to let it shine forth in its exalted character, and reveal to the world the divine glory of its Author.

The religious teachers of the Jewish age were very jealous of their authority and doctrines, and to condemn the sternness of their exactions, to seek to lighten the intolerable burden which they urged upon the people and failed to lift themselves, was regarded as treasonable and blasphemous. The words of Christ stirred up their hatred. They termed him a meddler, an intruder, one who was seeking to overturn the established customs of the nation. Satan had almost undisputed sway upon the earth, and this was the secret of the enmity manifested against Christ, who, as the Light of the world, was shining amid the moral darkness. Darkness had covered the earth, and gross darkness the people, and the god of this world stirred up the hearts of his subjects to war against him who had come to condemn evil and to exalt righteousness. The time had come when a work must be done upon the earth. When the earth was in such a condition as this, the Lord had promised: "The Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising." The prophet said Christ was to come when "judgment was turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. He saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."

As in the days of the Jews, so it is in our day. We see the same enmity manifested against the word of God in our own day as was manifested in the time when Christ was upon the earth. Men still cling to their traditions, and revere their customs, and feel hatred against those who show them that they are in error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, and point out the fact that it is vain to think we are worshiping God in teaching for

commandments the traditions of men, we see the same enmity manifested. Of the remnant people of God it is written: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

November 5, 1896

Be Ye Therefore Perfect

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him."

There is opened before all Christians a path of continual advancement. They have an object to reach, a standard to gain, which includes everything good, and pure, and noble, and elevating; and they should make constant progress toward perfection of character. The ideal of Christian character is Christlikeness. The religion of Jesus Christ never degrades the receiver, never makes him coarse or rough, discourteous or self-important, passionate or hard-hearted. On the contrary, it refines the taste, sanctifies the judgment, and softens the heart. It purifies and elevates the thoughts, bringing them into captivity to Christ.

The living God has given us in his law a transcript of his character, and this law he calls upon us to obey, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." As God is perfect in his high sphere of action, so man may be perfect in his human sphere.

The case of Daniel may be studied with profit by all who desire perfection of character. He and his companions were sincere, faithful Christians. To them the will of God was the supreme law of life. They knew that in order to glorify God all their faculties must be developed, and they sought to gain knowledge, that they might perfect a Christian character, and stand in that heathen nation as fitting representatives of the true religion. In order to preserve health, they resolved to avoid the luxuries of the king's table, they refused to partake of any stimulating drink, but practiced strict temperance in all things, that they might not enfeeble brain or muscle. They exerted all their powers to work out their own salvation, and God worked in them to will and to do of his good pleasure. Under his training, their faculties were able to do the highest service for him; and of them it is written: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

When Nebuchadnezzar's golden image was set up on the plains of Dura, Daniel's three companions were commanded to fall down and worship it; but their principles forbade them to pay homage to the idol, for it was a rival to the God of heaven. They knew that

they owed every faculty they possessed to God, and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves entirely loyal to their God.

These faithful witnesses were cast into the fire for refusing to obey the command of the king, but God manifested his power for the deliverance of his servants. One like unto the Son of man walked with them in the midst of the flame, and when they were brought forth, not even the smell of fire had passed upon them. "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him." "Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon."

Thus these three Hebrew youth, imbued with the Holy Spirit, declared to the whole nation their faith that he whom they worshiped was the only true and living God. This demonstration of their faith was the most eloquent presentation of their principles. In order to impress others with the power and greatness of the living God, his servants must reveal their own reverence for him, making it manifest that he is the only object of their honor and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry.

The fear of the Lord is the beginning of wisdom, and all who live in communion with their Creator, will have an understanding of his design in their creation, and a sense of their own obligation to employ their faculties to the very best purpose. They will seek neither to glorify nor to depreciate themselves, but they will glorify God; for the man who consents to be molded and fashioned after the divine similitude, is the noblest specimen of the work of God.

The Divine Agent

But without the divine working, man can do nothing toward the perfection of his character. God calls every man to repentance; yet man can not even repent unless the Holy Spirit works upon his heart. A principle of divine origin must pervade his conduct, and bind him to God. But the Lord wants no man to wait until he thinks he has repented, before he turns his steps toward Jesus. The Saviour is continually drawing men to repentance; they need only to submit to be drawn, and their hearts will be melted and subdued, fit temples for the indwelling of Christ.

The Holy Spirit comes to convince of sin, and to soften hearts hardened by estrangement from God. It comes to reveal the love wherewith God loves us, and the possibilities that open before every believing child of God. But are not some afraid of

this heavenly guest? At times it comes with an all-pervading influence, but is it received? Do those to whom it comes bow before God with contrite hearts, pleading that they may be prepared to receive the blessings he is presenting to them? I entreat of all to receive this heavenly visitant as an abiding guest; for it will guide you into all truth, and give you joy and peace in the Lord.

God calls upon all men to avail themselves of the blessings he has set before them, that they may co-operate with him in carrying forward the great work of redemption. He has given his Holy Spirit as a power sufficient to overcome all man's hereditary and cultivated tendencies to wrong. By yielding his capabilities to the control of this Spirit, man will be impressed with God's perfect character, and will become an instrument through which he can reveal his mercy, his goodness, and his love.

The Culture of the Mind

In the attainment of a perfect Christian character, the culture of the intellect is necessary, in order that we may understand the revelation of the will of God to us. This can not be neglected by those who are obedient to God's commandments. In our intellectual faculties, we possess God's endowment. These faculties were not given us for the service of self, but for the service of God; and they are to be treated as a higher power, to rule the things of the body. They are derived from God, not self-created, and should be consecrated to his work.

The knowledge which will give the highest culture, is obtained from God's word. The words of revelation, carefully studied, strengthen the intellect as well as the heart. The experimental knowledge of true godliness, found in daily consecration and service for God, gives true culture of the mind, soul, and body. This consecration of our powers prevents self-exaltation; and the impartation of divine power honors our sincere striving after wisdom in order that we may know how to use our faculties to honor God and to bless our fellow men.

This is the will of God concerning every human being, even your sanctification. In urging our way heavenward, every faculty must be kept in the most perfect condition, in order that it may do the most faithful service. The powers with which God has endowed man are to be put to the test. That which God requires of those whom he has created and redeemed, is summed up in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." "Work out your own salvation with fear and trembling; for it is God which worketh in you, to will, and to do of his good pleasure."

Co-operating with God

Man is allotted a part in the great struggle for everlasting life. He must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, but the Spirit that works in him can and will accomplish this. Man is no passive instrument, to be saved in indolence. He is called upon to strain every muscle in the struggle for immortality, yet it is God that supplies the efficiency. No human being can be saved in indolence.

Christ assumed human nature, to demonstrate to the fallen world, to Satan and his synagogue, to the universe of heaven, and to the worlds unfallen, that human nature, united to his divine nature, could become entirely obedient to the law of God, that his followers by their love and unity would give evidence that the power of redemption is sufficient to enable man to overcome. And he rejoices to think that his prayer that his followers might be sanctified through the truth, will be answered; they will be molded by the transforming influence of his grace into a character after the divine similitude. All who would possess a perfect Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of him while on this earth. Christ says to all such: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

November 12, 1896

Christ Our Pattern

The example of Christ is authoritative for every son and daughter of Adam. His life was the law of God lived and exemplified, a perfect pattern for all humanity, showing what man may become by partaking of the divine nature. Representing as he did the character of God, he was a perfect standard of moral excellence in humanity.

How did the world's Redeemer walk? Not to please himself, but to glorify God, and work the works of him that sent him, in uplifting man, who was formed in the divine image, and by precept and example teaching righteousness.

He did not have a smooth path for his feet to travel. Those who ought to have been co-laborers with him in all his works, were so far separated from God by selfishness that they counteracted the work of Christ. His convenience, his comfort and pleasure, were not studied. He was the Commander of all heaven; yet he was here on earth as one that serves. Uncomplainingly he endured privations, lived the life of a poor man. The luxuries indulged in by many who claim to be sons and daughters of God, he did not bring into his life. He was a Man of sorrows, and acquainted with grief. His whole life was one of self-denial, expressing, "Not my will, but thine be done."

Christ never flattered any man; he never deceived, never defrauded, never changed his course of straightforward righteousness to obtain favor or applause. He ever expressed the truth. The law of kindness was upon his lips; there was no guile in his mouth.

The Son of God so conducted his life that even his unbelieving countrymen were compelled to say, "He hath done all things well." His character was without a flaw. He did not leave the example of a life of idleness and self-indulgence, altho he was heir of all things in heaven and earth, the only-begotten Son of the Father.

Here is where human intelligences have lost sight of the Pattern. Men, because entrusted with talents of means; follow, not the standard of the character of Christ, but the standard of the world. Because they have abundance of money, houses, and lands, they train their children to a life of idleness and selfish indulgence, making them useless so far as doing good in the world is concerned. By their unwise training, the youth are unfitted in character for the future eternal life. Christ, in his life, gave us altogether a different example; he worked at the carpenter's trade with his father.

Youth are now educated in the belief that it is the possession of plenty of money that gives men value. The sure result is pride and vanity, pleasure-loving, and abundance of idleness. Thus the way is open for Satan to corrupt life and character with his temptations to vice. Sinful practices become common. Whether rich or poor, high or low, Satan finds employment for the youth who are not trained to useful industry, and guarded and barricaded with principle.

Time is not considered as a precious treasure, a trust from God, for which every human being must give an account. Money, too, is entrusted of God to be used, not in needless extravagance by parents to the ruin of their children, but as a means of doing good to their fellow men. Even from their earliest years, as reason develops, the principles of the character of God, as given in his law, should become the rule of life and character.

Christ is our pattern, and those who follow Christ will not walk in darkness; they will not seek their own pleasure. The glory of God will be the standard at which they will unceasingly aim. The two grand precepts of the moral law are to regulate the conduct of all human intelligences: "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." The Lord of heaven demands of us supreme love and worship.

The Lord will work through the human agent if he will unite himself with Christ, and the record for him in the books of heaven will be, as in the case of Enoch, that he walks with God. Like Enoch, he will have a sense of God's abiding presence. The reason that so large a number of those who profess to be children of God always feel in uncertainty, is because they feel that they are orphans. They do not cultivate the precious assurance that Jesus is the sin-bearer; that altho they have transgressed the law, and are sinners in his sight, yet the object of the incarnation of Christ was to bring to the repenting, believing sinner everlasting peace and assurance. The great Advocate assumed human nature, and became like unto his brethren, to impress upon the human mind that no one who through faith accepts him as a personal Saviour is an orphan, or is left to bear the curse of his own sins. Christians may daily cultivate faith by contemplating the One who has undertaken their cause, their "merciful and faithful High Priest." Having suffered, being tempted, not merely in a few things, but in all things like as we are tempted, he is able to succor all that are tempted. Even now in heaven he is afflicted in all our afflictions, and as a living Saviour he is asking intercession for us.

The human agent is to compare his life with the character of Jesus Christ, and through the grace which he imparts to all true believers, seek to reach the perfection of his example who lived the law of Jehovah.

Christ's testimony of himself was, "I have kept my Father's commandments." Those who follow Christ will be constantly looking into the perfect law of liberty, and through the grace given them by Christ, will fashion their character to meet the divine requirements. The heart must be opened to receive Christ, and abide in him. As the branch is connected with the living vine, a vital union is formed between the parent stalk and the branch, and the same fruit appears on the branch as is seen on the vine. Every faculty of mind and body is to be enlisted in the service of Christ, following his example, and catching his spirit, thus building the character after the divine similitude. Our faith is daily to be exercised, and to increase by exercise in him who has redeemed us, not only because he loved us, but because, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

November 19, 1896

The Love of God

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ 5/dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The love of God is a golden chain which binds finite man to the infinite God. It is a love which "passeth knowledge." No science can explain it, no wisdom fathom it. The more we feel the influence of this love, the greater will be our amazement at it. Job exclaims: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" "The measure thereof is longer than the earth, and broader than the sea." "O the depth of the riches, both of the wisdom and love of God!" exclaims Paul, "how unsearchable are his judgments, and his ways past finding out." "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

God's creatures are never absent from his mind. Even the birds which fly in the heavens, and the flowers of the field, are objects of his tender care. "Behold the fowls of the air," said Christ, "they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If the great Master Artist has bestowed such care upon these things, how much greater will be his regard for man, who is the "image and glory of God!" His care and love for his children are unceasing, and he longs to see them reveal a character after his similitude. "I will make a man more precious than fine gold," he declares, "even a man than the golden wedge of Ophir."

And tho sin has existed for ages, seeking to counteract the tide of love flowing from God to the human race, tho man has lost the image of God through yielding to this sin, yet the love and care which God bestows upon the beings he has created, has not ceased

to increase in richness and abundance. He "so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who was in the form of God, who thought it not robbery to be equal with God, descended from his throne, clothing his divinity with humanity that he might reach humanity. He was in the beginning with God; yet he came to announce to the human race, fallen and degraded, that he had brought them the gift of everlasting life.

God's gift to this earth was beyond all computation; nothing was withheld. The love demonstrated in the life of Christ, from the manger to the cross, the mystery of his divinity veiled in humanity, the bright beams of righteousness manifested to the world in his words and works,--these are themes which the angels desire to look into. How would men receive this gift? Could they fail to appreciate the sacrifice? Could the world resist this boundless love? At the time of Christ's advent the hearts of men were corrupted by sin. Hatred against God was cherished by the entire race. A wakeful impiety was exercised by the enemies of God; the principles of injustice were widespread; and a master-power was at work, seeking to eclipse the love of God, and gain control of the minds of men. And so Christ, the Bread of life, came to his own, "and his own received him not." The light of God shone on the darkness of this world, but the darkness comprehended it not. The inestimable gift of heaven was not appreciated; the healing flood of life and heavenly grace was disregarded.

God has given men intellect in order that he may lead their minds higher and still higher, opening to them the mysteries of divine love. The contemplation of the theme of redemption enlarges the mind and sanctifies the will. By beholding Christ, the Lamb of God, who "taketh away the sin of the world," our conception of his love is deepened and broadened. Why, then, are our ideas so narrow? Why do we not comprehend that love which is so deep and broad?

As in the days of Christ, the enemy of God works constantly to lead men to place the will in his control, that God may be forgotten. He knows that if this is done, he can control the whole man. He tempts men in many ways to forget their Creator. To some he offers tobacco and alcoholic drinks. Others he tempts by pointing them to their own degradation and helplessness. Those who yield to his temptations can have no conception of the love of God. The will becomes enslaved, bound to pursue a course which the word of God does not justify. Reason is enfeebled; the power to distinguish between right and wrong is lost; sacred and eternal realities are estimated as of less value than gold, silver, houses, lands, and bank stock. The love of God fades from the mind; and the captives in the tempter's power live on, "having no hope, and without God in the world," because they do not behold the Lamb of God.

Sin can triumph only by enslaving the mind. Christ came to our world to break the power of Satan, and emancipate the will of man. He came "to proclaim liberty to the captives," to "undo the heavy burdens," and to "let the oppressed go free;" and he calls upon us to cooperate with him by entering his service, wearing his yoke, and lifting his burdens. And, if we consent, he can and will so identify himself with our thoughts and aims, so blend our hearts and minds into conformity with his will, that when obeying him, we shall but carry out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service.

Man is not his own; he has been bought with a price, even "the precious blood of Christ." By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, and the strength of every one. And man is safe only when he places himself under the control of God. When this is done, the will becomes firm and strong to do right; the heart is cleansed from all selfishness, and filled with a Christlike love and tenderness. The mind yields to the authority of the law of love, and "every thought is brought into captivity to the obedience of Christ." The powers, hitherto "members of unrighteousness," and "servants of sin," are consecrated to the service of a God of love.

"Thus saith the Lord God, he that created the heavens, and stretched them out, ... I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the gentiles, to open the blind eyes, to bring the prisoners from the prison, and them that sit in darkness out of the prison house." This precious assurance of God to his Son, the Anointed, embraces all who receive Jesus Christ; for the word of God declares, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Satan is determined to shut out all light and communication from above. As if in defiance to the mercy of Omnipotence, he caused the Son of God to be crucified. But Christ rose from the grave, and today he is our Advocate in the courts of heaven, reconciling us "unto God ... by the cross, having slain the enmity thereby." He has a claim to our wills and affections, and in a voice full of love and mercy he calls, "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."

The Lord directs every mind that yields to the power of his love, and reveals to it the mystery of godliness. Yield yourself entirely into his keeping; for his love is everlasting and unchangeable. Consecrate your powers to him. The divine influence of his love will diffuse itself through the chambers of your mind; your soul-temple will be cleansed

from all selfishness; your heart, filled with all that is pure and lovely, will reveal the mysteries of redeeming love. Then you shall be indeed God's workmanship, "created in Christ Jesus unto good works," "sanctified, and meet for the Master's use."

November 26, 1896

A Lesson from Israel's Wisest King

"Be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

This was David's dying charge to Solomon. The aged monarch had already invested his son with kingly authority, and now he bids him perform faithfully the duties devolving upon him. He counsels him not to show himself merely a warrior, a statesman, or a sovereign, but to reign as a strong, good man. He entreats him to display a noble, manly nature, to show mercy and loving-kindness to his subjects; and he adds, "Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses concerning Israel. Be strong, and of good courage; dread not, nor be dismayed."

In his early youth Solomon was a noble character. He was named "Jedidiah," which means "Beloved of the Lord." He was the pride and hope of his father, and "tender and only beloved in the sight of his mother." And during the first years of his reign Solomon fulfilled the promise of his youth. He loved God, and was beloved of God. The Lord appeared to him in a dream, saying, "Ask what I shall give thee." And Solomon answered the Lord in these words, "Give thy servant an understanding heart, ... that I may discern between good and evil." The Lord granted this request, "and Solomon's wisdom excelled all the wisdom of the children of the east; for he was wiser than all men."

Had Solomon relied continually on the Lord, had he kept the precepts and commandments enjoined upon him, what a history would have been his! But the unerring pen of inspiration, while it records his virtues, also bears faithful witness to his sad downfall. After a morning of promise and a manhood of integrity, Solomon took a course displeasing to the Lord. He did not continue to walk before God in truth. Raised to the pinnacle of human greatness, and surrounded with the gifts of fortune, he became dizzy. He was extolled by kingly powers for his unsurpassed wisdom, and he could not stand the flattery. Thus the very gift of heaven,--the wisdom which was entrusted to him

by God, and which should have reflected honor upon the Giver,--filled Solomon with pride. He built the temple, and it was a marvel of richness and glory, unequalled by any work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood revealed there; but the honor was diverted from God and given to Solomon.

God singled out the children of Israel as his people. He separated them from other people, making them the repository of his law; and it was his design that they should preserve his honor in the earth. They were forbidden to mingle with idolatrous nations, and in no case were they to intermarry with them. A wise barrier was thus erected between them and the rest of the world, and their safety consisted in observing these landmarks. But he who by his loyalty and integrity, could have done much to preserve God's people from backsliding, he who at the dedication of the temple had urged them--"Let your hearts therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments,"--he set the example of apostasy. In his thirst for political power, he cultivated and encouraged alliances with pagan kingdoms, and violated the express command of Jehovah by taking wives from among them.

Solomon thought himself strong enough and wise enough to maintain the purity of his religion and yet deviate from the commands of God. He thought he could convert his wives to the true religion, and that by thus binding himself with idolatrous nations, he could win them all to the service of the true God. But we can not incorporate light with darkness. Christ has no fellowship with Belial. By a union with idolaters, the king's own faith was perverted. The power and purity of true religion lost their influence over him. His conscience became marred and blunted; his finite judgment, in which he placed so much confidence, led him far astray, and wild license was regarded by him as independence and toleration. He lost his connection with God, and no longer realized that God was his wisdom and his strength.

Solomon thought to gain more power by thus allying himself with the heathen nations around him; and he was enriched with the gold and silver which was transported from Ophir and Tarshish, but it was at the cost of sacrificing noble principles and betraying sacred trusts.

One false step leads to another. Solomon's alliance with heathen nations was followed by evils which led the children of Israel to violate the law of God. The people became contaminated with the principles and practices of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered; and the licentious rites practiced by the inhabitants of the Noatic world, were countenanced.

And "it came to pass, when Solomon was old, that his wives turned his heart after other gods; and his heart was not perfect with the Lord his God." From being one of the greatest kings that ever wielded a scepter, whose exalted wisdom made him renowned throughout the world, Solomon became profligate and intemperate, the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was shaken and supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life; gloomy and soul-harassing thoughts troubled him night and day. The justice and magnanimity of his early reign were changed into despotism and tyranny; and his extravagance was sustained by grinding taxes, which were imposed upon the people. Poor, frail human nature! God can do but little for men, because they so soon lose their sense of dependence upon him.

The Lord would have all learn a lesson from the record of the life of Solomon. He desires his servants to preserve their holy and peculiar character. "Be ye not unequally yoked together with unbelievers" is his command; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

While we are to be kind and courteous to all, we are not to connect with those who we know are acting in opposition to God. Solomon was estranged from God by the influence of his heathen wives; and God has forbidden his people to unite with unbelievers; for in so doing, they bring untold sorrow upon themselves, and reproach upon the cause of God. They may think, like Solomon, that their influence over those who are in the wrong will be beneficial; but too often they themselves, entrapped and overcome, yield their sacred faith, sacrifice principle, and separate themselves from God. By one false step they place themselves where they can not hope to break the chains that bind them.

I would warn all, both young and old, Be careful what friendships you form and what companions you choose. Take heed lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to throw obstructions in the way of your service to God; and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net.

Beware of following any voice but that of God. Those who call themselves sons and daughters of God, and yet walk contrary to his wise arrangements in order that they may

follow the promptings of their own unsanctified hearts, which are ruled by passion and impulse, will have a bitter harvest to reap in this life, and their course may result in the loss of their souls.

Keep your religion pure and untainted. Worldly interests may tempt you to yield your principles, but "what shall it profit a man if he gain the whole world, and lose his own soul?" Worldly greatness is no equivalent for integrity, honesty, a pure heart, and a noble, unwavering purpose to do right. Even Solomon, in all his glory, was not arrayed like him who possesses the ornament of a meek and quiet spirit, untouched by the tinsel and show of the world.

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form in this life decide whether or not we are fitted to live through the eternal ages. No man can with safety attempt to serve both God and the world. God is fully able to keep us in the world, but not of the world. His love is not uncertain and fluctuating. Ever he watches over his children with a care that is measureless and everlasting. But he requires us to give him our undivided allegiance. "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon."

Solomon was endowed with wonderful wisdom, but the world drew him away from God. We need to guard our souls with all diligence, lest the cares and attractions of the world absorb the time that should be given to eternal things. God warned Solomon of his danger, and today he warns us not to imperil our souls by affinity with the world, saying, "Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

December 3, 1896

The Prayer that God Approves

Jesus taught his disciples that a humble and contrite spirit is an inward principle; that the austere, gloomy countenance is not an index to a humble, submissive spirit. While the heart should have the grace of humility, the countenance should be cheerful, not gloomy and repulsive. His words of instruction to them were: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

Like other observances of a religious character, fasting, when practiced from right motives, will prove a blessing. But this, like almsgiving, had been perverted. The Pharisees put on an outward appearance of great sanctity, of humiliation and contrition, while in their hearts they cherished sins of a revolting character. They made their religion unattractive by their stern, forbidding appearance. But the true Christian will never chill the atmosphere with severe exactions and painful stiffness. He is to have a sweet, subduing, cheerful and saving influence upon those with whom he comes in contact.

The object of the Pharisees in giving publicity to their prayers,--to be exalted in the opinions of men,--was that which Christ condemned. And the same self-righteous prayers he rejects today wherever they are offered among the professed people of God. In our day, as in Christ's, unworthy motives often prompt the prayers and almsgivings. These things are done to obtain the approval of men; but they bear the disapproval of the world's Redeemer. God's name is profaned every day in the meaningless prayers of many who profess to be Christians.

This sin is not found alone with the illiterate, but frequently even with men who have ability and influence. They will professedly pray to God, while in truth they are preaching a sermon to him. As though he lacked information, they give him a definite account of everything. Their prayers are to the people; God scarcely enters their minds. All such prayers are as sounding brass and a tinkling cymbal, with no heart, no purpose, no point. Such prayers will be only a curse to the ones who thus profane this sacred privilege. Nothing is so repulsive to Christ as insincere devotion, voluntary humility, and hypocritical almsgiving. He said, "When thou fastest, anoint thine head, and wash

thy face;" appear comfortable and cleanly. It is a great mistake to suppose that the unwashed face and tangled locks proclaim your sanctity.

This lesson to the disciples is applicable to every Christian to the end of time. Devotion to God does not consist in groans and sighs and a sad countenance. Many give to the world wrong impressions in regard to the religion of the Bible by complaining of trials and crosses and hardships. The true servants of the heavenly King are the most happy people in the world. While their service is earnest and sincere, they carry with them the rays of the Sun of Righteousness, to lighten the path heavenward for all those who will walk in it. The religious life is one of conflict and trial; yet of spiritual happiness and joy.

Some professed followers of God utter loud prayers, and exercise the body in a violent manner. The prophets of Baal worked themselves up into a frenzy when praying to their idol gods. These heathen cried, and cut themselves with lancets and knives until they presented a frightful appearance. But they were more sincere than are many who today offer prayers in a storm of excitement. Their conduct was in keeping with their ideas of devotion to their gods. But Christians have a living and all-powerful God, whose ear is quick to detect the real needs of the suppliant, and by their excited and unnatural manner they dishonor their prayer-hearing and prayer-answering God.

Our hearts have been pained when we have listened to prayers which have been made to men and not to God. Self-righteous, self-confident prayers never rise higher than the lips that utter them. Prayer offered in spasmodic fervor, merely a storm of words, will not be heard and answered by God.

Some think it a mark of humility to pray to God in a common manner, as though talking with human beings. They profane his name by needlessly and irreverently interlarding their prayers with "God Almighty,"--awful and sacred words, that should never pass the human lips except with bated breath and solemn and subdued tones.

The humble, intelligent prayer of faith, that comes from unfeigned lips, is wholly acceptable to God. It is the heart-felt prayer that is heard in heaven and rewarded by an answer on earth. "But to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word." "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and a humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

Jesus taught his disciples that only that prayer which arises from unfeigned lips, prompted by the actual wants of the soul, is genuine, and will bring heaven's blessing to the petitioner. He gave a brief, comprehensive prayer to his disciples. This prayer, for its beautiful simplicity, is without a parallel. It is a perfect prayer for public and private life; it is dignified and elevated, yet so simple that the child at its mother's knee can understand it. The children of God have repeated this prayer for centuries, and yet its luster has not dimmed. Like a gem of value it continues to be loved and cherished. This prayer is a wonderful production. None will pray in vain if in their prayers are incorporated the principles contained therein. Our prayers in public should be short, and express only the real wants of the soul, asking in simplicity and simple trusting faith for the very things we need. Prayer from the humble, contrite heart is the vital breath of the soul hungering for righteousness.

God understands the needs of humanity. He knows what we desire before we ask him. He sees the soul's conflict with doubt and temptation. He marks the sincerity of the suppliant. If the heart is afflicted, if the spirit is humble before God, he marks it. He will accept the humiliation and affliction of soul, and will reward according to the purity of the motives that prompted the action.

As a faithful physician, the world's Redeemer has his finger upon the pulse of the soul. He marks every beat; he takes note of every throb. Not an emotion thrills it; not a sorrow shades it; not a sin stains it; not a thought or purpose passes through it, with which he is not acquainted. Man was purchased at an infinite cost, and is loved with a devotion exceeding that which a father feels for his child. The prayer that comes from a sincere heart will ever find a response in heaven.

December 10, 1896

Union with Christ

"I am the True Vine, and my Father is the Husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Every true believer must have a living connection with Him in whom we live, and move, and have our being. Just as the body needs the vitalizing air at all times, so the soul needs divine grace. Apart from Christ, we are helpless, without hope, and without God in the world; but truly united to him, we are a power for good.

In the parable of the vine and the branches, Christ presents the necessity and advantage of a vital union with him. And what symbol so simple, and yet so striking, could he have used to show the need of entire dependence upon him? Separated from the vine, the branch is dead and worthless. United to the vine, it receives the nourishment drawn from the roots, and thus is enabled to bear fruit. Such is the relation of the believer to Christ. On our part, we must have implicit faith in Christ as our personal Saviour. The result of this faith is seen in the fruit we bear. Christ constantly supplies us with grace, and in our turn we impart this grace to others, thereby revealing that we receive our nourishment from the True Vine. God acknowledges this union, and our petitions are accepted through Jesus Christ. One with him, as he is one with the Father, we are accepted in the Beloved. Christ is not ashamed to call us brethren, and heavenly intelligences co-operate with us in our efforts to serve him.

By the nature and abundance of the fruit it produces, the branch proves that it is a part of the vine, and by the fruit which we bear, we show whether or not we are truly united to Christ. The true branch bears rich clusters of genuine fruit, and if we are truly united to Christ, we reveal in our lives the fruits of the Holy Spirit. "Herein is my Father glorified," said Christ, "that ye bear much fruit."

The branch which does not derive its nourishment from the vine, is unable to bear fruit. Having no real, vital connection with the vine, not receiving the sap which flows through the parent stock, it is fruitless. So it is with those who are not truly united to Christ. They may claim to know him, their names may be on the church roll, but unless

they are living branches of the True Vine, this is of no value. There is a union with the church that avails nothing with God. Their profession will not save them, for their want of faith, their lack of fruit, proves that they are false branches. They are hearers, and not doers, of the word of God, and their future is shown in this parable. Their separation from Christ involves a ruin as complete as that represented by the dead branch. "If a man abide not in me," said Christ, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Those who claim to know Christ, and yet indulge a jealous, fault-finding spirit, sowing seeds of dissension by word and action, reveal only too surely that they are not branches of the True Vine. "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

As the husbandman prunes the branches of the fruit-bearing trees, that they may bear more fruit, so the Lord prunes those who are endeavoring to serve him. Often by pruning away the unhealthy growth of temporal and secular interests which endanger heart and character, he causes pain. But he works with no wanton hands and indifferent heart. It is in love to his children that he cuts away the growth which threatens to destroy the health and life of the soul.

The Lord permits trials to come to us in order that we may be cleansed from earthliness, from selfishness, from sharp, unchristlike traits of character; that we may be led to look to him as the source of all strength. He suffers the deep waves of affliction to pass over our souls in order that we may have deep heart-longings to be cleansed from all defilement, and come forth from the trial purer and holier, with a deeper knowledge of him.

"As many as I love," God says, "I rebuke and chasten; be zealous therefore, and repent," In order that we may die to self, we are called upon to endure trial, and when the chastening hand of the Lord is laid upon us, we are not to fret and complain, not to rebel, not to worry ourselves out of the hand of Christ. We are to humble ourselves before God, pleading with him to give us rest and peace. We enter the furnace of affliction with our hearts darkened by selfishness; but if patient under the crucial test, we shall come forth reflecting the divine image, as gold tried in the fire. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Christ left his heavenly home, and came to this world, to show that only by being connected with divinity can man keep the law of God. In itself humanity is tainted and

corrupted; but Christ brought moral power to man, and those who live in communion with him overcome as he overcame. We are not left in this world as orphans; Christ has united fallen man to the infinite God. He has opened a way for our prayers to ascend to God, and the fragrance of his righteousness ascends with the prayer of every repentant sinner.

Before men and before angels, by a life of perfect obedience, Christ represented the character of God. Today he is calling upon us to unite with him, that we may partake of his divine nature, and escape the corruption that is in the world through lust. "I, if I be lifted up from this earth," he said, "will draw all men unto me." His gracious invitations of mercy are going forth to all mankind. He is inviting all to come into close connection with him; and those who respond will find life and salvation. As we connect with him, unbelieving fear is swept away before living faith, and humble, grateful confidence becomes an abiding principle in the soul.

The result of a vital union with Christ should make all willing to give up everything if only we may be united with him. As the nourishment of the vine is carried to every true branch, so Christ's righteousness is imparted to every one who unites with him. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." As our substitute and surety, our sins are placed to his account. His grace is given us in large measure, and this vitalizing power makes us channels of blessing to the world. "If ye abide in me," he said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

The Lord is at hand. Heavenly angels wait to co-operate with God's children in sounding the message, "For yet a little while, and he that shall come will come, and will not tarry." The angels can not take our place, but they stand ready to co-operate with us in drawing souls to Christ; and they are soliciting us to work in fellowship with them. These angels survey the ground occupied by those who claim to follow Christ. They see the advantage gained by the enemy when men and women refuse to unite with Christ, and neglect their God-appointed work, and they sorrow over the souls lost in consequence of this neglect.

Those who are truly striving to honor God will be laborers together with him. Truly united to Christ, they willingly wear his yoke, and bear his burdens. They realize that they are not their own, but that Christ has purchased them at an infinite price; and their own ambitious prospects are lost sight of in their desire to work for God. To all such

God can say, Child, come up higher. I have tested you, and I know that I can trust you to enter heaven's courts and not rebel. But those in whose hearts selfishness is cherished, who have no connection with Christ, can never enter the kingdom of heaven.

Shortly before his crucifixion, Christ prayed for his disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." O that these words might be written with the finger of God upon every soul. When God's children surrender all to him, when they are willing to be pruned of all selfishness and worldliness and to be united to the True Vine, when one interest predominates--to be one with Christ as he is one with the Father--then they can indeed bear witness for the truth. True branches of the living Vine, they will bear "much fruit" for him, "being filled with the fruits of righteousness, which are by Jesus Christ unto the honor and praise of God."

December 17, 1896

In the World, But Not of the World

Christ prayed for his disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." I have given them thy word; and the world hath hated them, because they are not of the world."

While Christians are to be in the world, they are not to be of the world. In order to be a saving power, they must separate from all worldliness. As oil does not mix with water, so they are not to mix with that which God condemns. They must keep themselves "unspotted from the world;" for they can not touch that which is unclean, and remain unpolluted. The truth as it is in Jesus must sanctify their souls. Its deep, living principles must preside over thought and word and action.

On every hand there is that which would tempt the Christian to forsake the narrow way; but those who would perfect a character fit for eternity must take the will of God as their standard, separating entirely from everything that is displeasing to him. Thousands are betrayed into sin because they leave the citadel of the heart unguarded. They become engrossed with the cares of this world, and true godliness is driven from their hearts. They rush eagerly into speculation, seeking to accumulate more of this world's treasure. Thus they place themselves where it is impossible for them to advance in the Christian life. "Be ye therefore sober, and watch unto prayer." And while you pray, strive earnestly to guard your heart from all pollution; for prayer without effort is a solemn mockery.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Every moment of our time belongs to God, and we have no right so to burden ourselves with cares that there is no room in our hearts for his love. At the same time, we are to obey the injunction, "Not slothful in business." We are to labor, that we may have to give to him that needs. God does not desire us to allow our powers to rust through inaction. Christians must work; they must engage in business; and they can go a certain length in this line, and commit no sin against God.

But too often Christians allow the cares of life to take the time that belongs to God. They devote their precious moments to business or to amusement. Their whole energies are employed in acquiring earthly treasure. In so doing they place themselves on forbidden ground. Many professing Christians are very careful that all their business transactions shall bear the stamp of strict honesty, but dishonesty marks their relations

with God. Absorbed in worldly business, they fail to perform the duties they owe to those around them. Their children are not brought up in the nurture and admonition of the Lord. The family altar is neglected; private devotion is forgotten. Eternal interests, instead of being put first, are given only the second place. God is robbed because their best thoughts are given to the world, because their time is spent on things of minor importance. Thus they are ruined, not because of their dishonesty in dealing with their fellow men, but because they have defrauded God of what is rightfully his own.

The maxim, "Religion must give way to business, is Satan's device to lead men astray." He who follows this rule may think that he is the soul of honor, but his life is one long act of complicated robbery against God. And when this life closes, of what use to him will be the treasure he has lost so much to gain?

The folly of giving all to the world is illustrated in the parable of the foolish rich man. He had been greatly prospered by the Lord, but instead of giving God what was his due, "he thought within himself, saying, What shall I do, because I have not room where to bestow my fruits? And he said, This will I do, I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Is it any wonder that the Lord said to him: "Thou fool, this night thy soul shall be required of thee. Then whose shall those things be, which thou hast provided"?

Like the rich man, many today are living wholly for the world. The deception of the enemy is upon them, and their senses are perverted. Under this spell they sacrifice eternal riches for worldly treasures, which will be theirs no longer when their life history closes; and in God's eyes they are fools.

Through the love of the world Satan deadens the senses of men. Are you going to allow him to lead you astray? It is infinitely better for you to struggle with poverty now, to endure privation and neglect, to see your cherished hopes shattered, and to know that you have a title to the heavenly mansions, than to possess much worldly treasure, and in the last great day hear the irrevocable sentence: "I know you not." "Depart from me, all ye workers of iniquity."

But while Christians are to be distinct from the world, they are not to seclude themselves, raising a wall between themselves and their fellows, because of the temptations that they fear will assail them. They have a work to do for those around them. Great sacrifices have been made for their redemption, and Christ says to them, "Freely ye have received, freely give." Temptations will assail them, their work will be made hard; for their foes will be tireless in their efforts to dishearten them. But Christ is

their Leader, the Captain of their salvation. If they are clothed with the whole armor of God, if they fight as in view of the heavenly universe, they will conquer in his name.

When trials come to those who have separated from the world, is it not enough for them to know that Christ endured the same afflictions? He was the Majesty of heaven, the well-beloved Son of God. But when he came to this earth to deliver men from the bondage of sin, they saw in him no beauty, that they should desire him. They did not understand his union with the Father; they had no conception of his divine character. "He was in the world, and the world was made by him, and the world knew him not." The world's Redeemer was "despised and rejected of men." Those whom he came to save esteemed him "stricken, smitten of God, and afflicted."

Even so it is with the followers of Christ. They are the sons and daughters of God, joint-heirs with Christ. The kingdoms of the world belong to them. But worldly men are actuated by worldly principles; they can understand no others. They see a people few in number, weak and unpopular, struggling against evil. In their ranks very few of the wealthy or learned are to be seen. They see them bearing the cross of humiliation, acquainted with sorrow and grief. They see them afflicting their souls before God, chastened and humbled because of their sins. All this the world sees, and they think that there is nothing desirable in the lot of a Christian.

But tho God's people are strangers among men, accounted weak, foolish, and unworthy of notice, tho the world fails to discern the relationship that exists between them and God, yet they are more precious in his sight than the gold of Ophir. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

"Marvel not, my brethren, if the world hate you." The followers of Christ must not be surprised if they are not recognized by the world. As the world discerned not Christ, as it refused to acknowledge his divinity and sonship, so it will slight and neglect his followers. "The world knoweth us not," writes John, "because it knew him not." But this should not be a source of discouragement and trial. "Know ye not," asks James, "that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

We are living in the great day of intercession, the day of atonement, and to each one comes the word of warning, "Keep thyself unspotted from the world." You cannot with safety join hands with the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father; but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth

forever." Better than all the friendship of the world is the friendship of Jesus Christ. Better than a title to the noblest palace on the earth is a title to the mansions which Christ has gone to prepare. And better than all the words of earthly praise, will be the words of Jesus to his faithful servants, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

December 24, 1896

The Test of Christian Life

The Bible is an unerring guide for man in every phase of life. In it the conditions of eternal life are plainly stated. The distinction between right and wrong is clearly defined, and sin is shown in its most revolting character, clothed with the robes of death. If this guide is studied and obeyed, it is to us as the pillar of cloud, which led the children of Israel through the wilderness; but if it is ignored and disobeyed, it will witness against us in the day of judgment. God will judge all by his word; according as they have fulfilled or disregarded its requirements, they will stand or fall.

The Bible demands that right principles be observed in all business transactions. In the strongest terms it condemns false dealing, and calls for purity in thought and word and action. "Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his neighbor. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in his heart." "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

"All things whatsoever ye would that men should do to you," said Christ, "do ye even so to them; for this is the law and the prophets." These words are of the highest importance, and should be our rule of life. But do we carry out this divine principle? Do we, when brought into contact with our fellow men, deal with them just as we would desire them to deal with us in similar circumstances?

God tests men by their daily life. But many who make high professions of service to him, can not bear this test. In their eagerness for gain they use false weights and deceitful balances. The Bible is not made their rule of life, and therefore they do not see the necessity of strict integrity and faithfulness. Anxious to amass wealth, they allow scheming dishonesty to come into their work. The world watches their conduct, and is not slow to measure their Christian worth by their business dealings. God sees their dishonesty, too, and he asks: "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth, wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works."

"A false balance is an abomination to the Lord, but a just weight is his delight."

God's children should remember that by their conduct in business deal they are deciding whether or not they are entitled to be called his sons and daughters. We determine the character of a tree by its fruits, and Christ said of men: "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." If we allow unfaithfulness to characterize our work, we are bearing briars and thorns. While we continue in this way, we can not truly serve the Lord, and we can never hope to enter his kingdom.

It is not the greatness of the offense that makes it wrong in the sight of God. He has established principles of justice which he can not change without changing his whole nature; and the least departure from truth and rectitude is looked upon as a transgression of the law of God. The man who will overreach his fellow man in small matters, will, under stronger temptation, overreach him in greater matters. By continued indulgence in petty sins, men become accustomed to wrong-doing. In their eyes, sin loses its exceeding sinfulness; but holy angels, whose work it is to watch the development of character, and weigh moral worth, make a record of every transgression in the books of heaven. In the day of judgment many will be shut out of the city of God by sins which they supposed to be unworthy of notice.

When pecuniary gain is involved, one act of dishonesty is not thought to be so sinful. But those who secure property by false representation bring condemnation on themselves. And the Bible always tells the same story. With it sin is always sin, whether committed by the possessor of millions or by the beggar in the streets. Better a life of deepest poverty crowned with God's blessings, than all the world's treasure without it. We may be very rich; but unless we have the consciousness that God honors us, we are poor indeed.

Men may claim to be true servants of God, but if they swerve from the path of uprightness, deformity and impurity still exist in their character. They may try to appear what they are not; they may talk of the mercy and love of Jesus; but their words are as "sounding brass or a tinkling cymbal." They may be blinded to the guile in their hearts, and may think themselves righteous; but in the eyes of a holy God they are in the bonds of iniquity.

Christ defined an honest man as one who would manifest unbending integrity in all his business transactions, whether his course brought loss or gain to him. And the man who is indeed connected with God, who keeps his law in truth, also keeps his life pure. His

plans are in harmony with the lessons of Christ; his words and actions are approved by a just God; for all his dealings with his fellow men show uprightness. His principles are based upon the sure foundation, and his conduct in worldly matters is a transcript of the principles that govern him. His unbending integrity shines forth as a light in the moral darkness of the world.

He who would be a faithful servant of Christ, must listen to the instruction of the greatest Teacher the world has ever known. His ideas and principles must be kept pure by the power of God. Every day he must learn to become more worthy of the trust committed to him. His mind must be quickened by divine power; his character uncontaminated by worldliness. At times he must turn aside from active life to commune with God, to hear his voice saying, "Be still, and know that I am God." The truth as it is in Jesus must be brought into his place of business; its searching maxims must try the purposes of his soul; its principles must be applied to every transaction. The Christian who is thus sanctified to God can take Jesus with him wherever he goes. No guile is found in his mouth; for his affections are placed on things above; not on the things of this earth. He is indeed a light in the world, a living epistle, "known and read of all men."

Ever be true to right principles. Do not disconnect from them for a moment; if they are inwrought with all you do, they will be life to your soul, abiding with you in all your difficulties, witnessing to all your business transactions, guiding you in all the relations of life, controlling in places where no eye but God's sees, no ear but God's hears. If you hold fast your integrity under all circumstances, you may know that God's signature is upon your work.

Then, tho you may hear of wars and pestilences, of thefts, robberies, and bankruptcies, you may rest in the assurance that you possess true riches; for your treasure is laid up in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

January 7, 1897

The Faith that Works by Love

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Jesus replied: "What is written in the law? how readest thou? And he answering said, 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." Christ said unto him, "Thou hast answered right; this do, and thou shalt live." Here is a plain question plainly answered. The condition of eternal life is explicitly defined. It is to love God supremely, and our neighbor as ourselves. This is the principle that underlies God's law, which is holy, just, and good.

But the lawyer, willing to justify himself, said unto Jesus, "And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

God's law requires that justice and right be exercised between man and his fellow man; it requires that we shall not injure our neighbor in his property, his feelings, his health, or his good name. It requires compassion for the afflicted, even if he be our enemy, that in all our associations with our fellow beings we shall show the same love and care that we would wish to have exercised toward ourselves. Who can stand before this great moral standard, and plead not guilty?

We may ask, How could the priest and Levite satisfy their consciences, and think themselves heaven-bound, while leaving in suffering and distress a fellow creature unto whom they might minister? But these men represent a large class who claim to be God's children. Each one has some flimsy excuse to offer for failing to do his duty toward

those who are suffering around him. But Christians can not harmonize this neglect with the requirement of God, "Thou shalt love thy neighbor as thyself."

You may see nothing to love in your neighbor's course of action; but this the Lord does not require of you; it is your neighbor himself, the soul God has purchased at an infinite cost, that he would have you love. You may say, I can never do this; but if you do not, you are not a partaker of the divine nature; you can never behold the purity of heaven, never walk the golden streets. Without holiness, no man shall see the Lord; and only by obeying the dictates of God's will, can you make it manifest that you have attained to this perfection.

There are many who congratulate themselves upon having a kindly feeling for men generally. They sometimes supply money to the poor, and contribute to public funds; and when they have done this, they consider their duty performed. Wherein, they argue, can I be deficient? They perform a part of their duty; but not all. Self stands supreme. Their neighbor is not loved in the way that Christ would have his children regard each other as members together of the family of God.

When human sympathy is blended with love and benevolence, and sanctified by the Spirit of Jesus, it is an element which can be productive of great good. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowing, every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver. Those who are thus working are obeying the law of heaven, and will receive the approval of God.

The principles that should govern our actions are plainly marked out in the divine word. Repentance toward God, and faith toward our Lord Jesus Christ, are the conditions of salvation. In James' day there were men arising who were doing just as many are doing in our day,--preaching that faith in Christ releases men from obedience to the law of God. James declares that "faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" He presents before them the case of Abraham, who was justified by living faith, his works proving, or corresponding to, his faith. "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God." It is by the constant exercise of faith and love that believers are made to shine as lights in the world.

If you have been violating the law of God, will you not, my friend, stop and consider? It is not impossible for you, who have been deceived all your life, to look more closely into the law of God, and learn a lesson there. "Thou shalt love thy neighbor as thyself." Has this love entered into your experience, or have you sought to avoid this plain injunction? Look into the great mirror, God's law. Does it not tell you that you have not loved your neighbor as yourself? You may seek to shield yourself from its holy light; you may refuse to look into the mirror and discern your deformities of character. You may adopt a standard current with the world; but their customs and practices are not God's standard. Those truly love their neighbor as themselves who realize their responsibilities and the claims that suffering humanity has upon them, and carry out the principles of God's law in the daily life.

Let no man deceive his own soul. Christ's words clearly show that if we do not follow his injunctions, we shall be lost. But altho the law can convince us as transgressors, it can not save us from its penalty. "By the law is the knowledge of sin." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." By looking into this mirror, we may discover the spots in our character; but in order to have them cleansed, we must wash in the fountain prepared by the world's Redeemer. The law is not to be abolished; this would not remove our defects. Christ came not to save men in their sins, but from their sins. When we feel condemned by the law, and come with humble, penitent hearts to God for pardon, Jesus, our Advocate, takes our sins, and imputes unto us his righteousness. We can look to a crucified and risen Saviour, and claim his merits. He, the Great Physician, will heal the wounds that sin has made; for his blood was shed to make the sinner whole. Thus he is made unto us sanctification and righteousness and redemption. Mrs. E. G. White

January 14, 1897

Our Divine Sufficiency

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say," "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."

At the request of the disciples for instruction in regard to prayer, the Lord gave them the prayer here recorded, every word of which possesses deep meaning.

The Saviour knew that his disciples were dull of comprehension, and as he sought to impress upon them the willingness of their heavenly Father to hear and answer prayer, he simplified his teaching by illustrations. "Which of you," he said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut; and my children are with me in bed; I can not rise and give thee. I say unto you, Tho he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

Here, at the unseasonable hour of midnight, a belated traveler is represented as arriving at the house of his friend, who has nothing with which to supply his necessities. But the host does not sit down, and make no effort to meet the needs of his guest. He goes to a neighbor, saying, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." The neighbor answers, "Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee." But tho he will not grant his petition because he is his friend, yet because of his importunity, he rises and gives him as many as he needs.

This illustration should be most carefully considered. The traveler needs food; and his friend renders him all the assistance in his power. Tho his neighbor is unwilling to be troubled, he will not desist his pleading; his friend must be relieved; and at last his earnest importunity is rewarded; his wants are supplied.

But none of the excuses urged by the reluctant neighbor will be offered by our heavenly Father. He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

With such encouragement as this promise affords, why should there be a reluctance on our part to make known our requests unto God? Christ compares the love of a parent, who is so willing to relieve the necessities of his children, with that of our Father in heaven. He would impress upon his followers their true relationship to God. They are his children, his by creation, and by redemption. God is their Father in a sense that implies a closer relationship than that of a child to its earthly parents. He "so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." If earthly parents know how to give good gifts unto their children, how much more shall our Father in heaven "give the Holy Spirit to them that ask him"?

In his lessons Christ presented the relation that the human agents should sustain to God and to one another. He does not leave one soul in darkness in regard to the Source of our strength. He points us to prayer as a refuge in all perplexities and disappointments. He says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The needy soul may be supplied with grace if he will ask in simple, trusting, childlike faith in God as his Father, through Jesus as his Saviour. Christ understands the needs of humanity. He will not be indifferent to the soul who desires his love and his presence. He is waiting to be gracious, to impart the bright beams of his righteousness. It was for this that he came to our world. He says, "I came not to call the righteous, but sinners to repentance." But it is only by our own consent that Jesus can release us from our bondage to Satan. His promise is, "Him that cometh to me, I will in nowise cast out." Then let us not dishonor God by refusing to come to him.

Christ announced his mission to the world when, in the synagogue at Nazareth, he read from the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." What a work was before him!--To preach the acceptable year of the Lord. This period embraces age

after age, extends from century to century, while probation shall last. God is waiting to hear the asking and knocking; watching to see humanity draw nigh unto him, who alone can help us. He longs to forgive their sins, to receive them as his own. He will receive every contrite soul who comes to him; for it was to do this work that God anointed his only-begotten Son.

But why did not Christ finish the statement recorded in Isaiah? Why did he omit the clause, "and the day of vengeance of our God"? The latter portion of this sentence was just as much truth as the first part; and Christ did not deny the truth by his silence, by withholding a portion of his own words given to his chosen prophet. But this last clause was that upon which his hearers delighted to dwell, and which they were inclined to practice, pronouncing judgment upon all who were not of their religious faith. Instead of giving to the people words of truth and righteousness and forgiveness, they had taught them that God hated all the heathen world. The paternal character of God had been misrepresented, and buried beneath human traditions.

But the time had come for the fulfilment of the prophecy, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9:2. The work of Christ was to present to the world the open door of mercy, through which all might have an abundant entrance through faith and repentance. He held in his hand all the treasures of wisdom. Eternal truth fell from his lips like precious jewels, and its meaning was flashed into the minds and hearts of those who received his words. He had come to uproot tradition and superstition, and sow the earth with truth; in the place of the commandments of men, to give them the commandments of God. The insufficiency of formal, ceremonial obedience to save the soul, he made to appear in its true light when contrasted with the eternal obligations resting upon the human family.

Christ encourages the sincere requests made to him in simple, trusting faith. All who seek of him shall find; all who knock will have the door opened unto them. The excuse will not be made, Trouble me not; the door is closed; I do not wish to open it. God's is a divine friendship, a treasure house where abundant supplies of spiritual riches are stored for every one who has a sense of his need and asks in faith.

The Lord desires that we shall avail ourselves of the rich supplies awaiting our demand, that we may relieve the necessities of those who are hungering and thirsting for the bread and water of life, by pointing them to the source of righteousness and salvation. But unless dependent upon the grace and wisdom that come alone from God, we can not supply the help of which humanity around us stands in such great need. We can not work successfully for perishing souls unless we often and urgently make our requests

known unto God, our Friend in every emergency.

In the work that Christ has left for his followers to do, we may have divine help. His promise is, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And this promise is "unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." When perplexities arise, the first thought should be directed to God in prayer. This was the practice of Christ, and he is our efficiency. We need not fail nor be discouraged. In looking unto him whom our sins have pierced, we see the One whom the Father has given to be the propitiation for our sins; and not for ours only, but also for the sins of the whole world.
Mrs. E. G. White

January 21, 1897

"Your Reasonable Service"

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." We are not our own. By creation and by redemption we belong to God. The clay out of which we are formed is his production; and "hath not the potter power over the clay?" Not only this, but we have been bought with a price, even "with the precious blood of Christ." The great Master Artist alone is the rightful owner of the work of his hands; and he has a claim on our willing service; "for in him we live, and move, and have our being."

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." The cattle upon a thousand hills are his; all the gold and silver belong to him. He has made men the stewards of his goods. To some he has intrusted special talent; to others worldly possessions. All have some capacity of usefulness. These talents are given that they may be used to honor and glorify God. He claims our time; for it is his. Our strength should be used in his service; our intellect and our means should be given willingly to him.

God has not given men talents capriciously. He who knows all things, who is acquainted with each one, has given to every man his work. Those to whom he has intrusted much are not to boast, for what they possess is not their own; it is lent them on trial; and the greater the endowment, the greater the returns required. Day by day God is testing men, to see whether they will acknowledge him as the giver of all that they have. He watches to see whether they will prove themselves worthy of eternal riches. The use they make of their precious endowments, decides their destiny for eternity.

Of all the gifts that God has bestowed upon men, none is capable of being a greater blessing than the gift of speech. With the tongue we convince and persuade; with it we offer prayer and praise to God; and with it we tell others of the Redeemer's love. God would have us consecrate this gift to his service, speaking only such words as will help those around us. And if Christ rules in our hearts, our words will reveal the purity, beauty, and fragrance of a character molded and fashioned by him. But if we are under the guidance of the enemy of all good, our words will echo his sentiments. Watch well your words. Consecrate your gift of speech to the Lord's service; for he will one day require it at your hands.

Every one of us exerts an influence on those with whom we come in contact. This influence we have from God, and we are responsible for the way it is used. God designs that it shall tell on the side of right; but it rests with each one of us to decide whether our influence shall be pure and elevating, or whether it shall act as a poisonous malaria. Those who are partakers of the divine nature exert an influence that is Christlike. Holy angels attend them on their way, and all with whom they come in contact are helped and blessed. But those who do not receive Christ as their personal Saviour can not influence others for good. Whatever their station in life, they carry with them an influence that Satan uses in his service. Such lose all hope of eternal life themselves, and by their example lead others astray. Guard well your influence; it is "your reasonable service" to place it on the Lord's side.

God also intrusts men with means, not to be used selfishly. He desires that his gifts be used to help those who need assistance. He gives men power to get wealth. He waters the earth with the dew of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. Is it too much for him to ask for a return of his own?

God permits misfortune to come to men, adversity to try them, in order that he may test those whom he has placed in more favorable circumstances. If his stewards are faithful, he declares them worthy to walk with him in white. But if they use his gifts solely for their own benefit, it will be said to them, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your care the true riches?"

Many, instead of consecrating their means to God's service, look upon their money as their own, and say that they have a right to use it as they please. Like the inhabitants of the Noatic world, they use God's gifts in their own service. Even some who profess to know and love the Lord do this. God has revealed his will to them. He has called upon them to surrender all that they have to him; but the love of the world has perverted their will, and hardened their hearts. They refuse to obey him to whom they owe all that they have. Regardless of his call, they clasp their treasures in their arms, forgetting that the Giver has any claim upon them. Thus the blessings given by God are turned into a curse, because a wrong use is made of them.

Christ understood the danger of the love of money; for he said, "How hard is it for them that trust in riches to enter into the kingdom of God!" He looked with sorrow upon the enthusiasm shown for the things that perish, and, lifting the curtain that veiled eternity from view, he declared, "Seek ye first the kingdom of God, and his righteousness." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where

thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Today he calls upon us to give close attention to our eternal interests. He would have us subordinate every earthly interest to his service. "For what shall it profit a man," he asks, "if he shall gain the whole world, and lose his own soul?"

God's right to our service is measured by the infinite sacrifice he has made for our salvation. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." For our sake Christ lived a life of sorrow and privation. He was pure and holy, yet on him was laid the iniquity of us all. He gave relief to the afflicted; yet he himself was "a man of sorrows, and acquainted with grief." With a touch of his hand he healed the sick; yet he suffered grievous bodily pain. He cast out demons with a word, and delivered those bound by Satan's temptations; yet temptations such as have never beset any man assailed him. He raised the dead by his power; yet he suffered the agony of a most terrible death.

All this Christ suffered for us. What are we giving him in return? He, the Majesty of heaven, submitted patiently to scorn and insult. Can we complain if the service of God requires patience and self-denial? He who laid the foundations of the world consented to become a servant for our sake; and with his own footsteps smoothed the rough path for our feet. Should we look upon any sacrifice as too great? Should we hesitate to render to God our reasonable service?

There is no religion in the enthronement of self. God asks us to be true to him, to trade upon the talents he has given us, that we may gain others. His will must be made our will in all things. Any departure from this standard degrades our moral nature. It may result in lifting us up, in enriching us, and in seating us beside princes; but in the eyes of God we are unclean and unholy. We have sold our birthright for selfish interest and gain, and in the books of heaven it is written of us, Weighed in the balances of the sanctuary, and found wanting.

But if we regard our talents as the Lord's gifts, and use them in his service by showing compassion and love toward our fellow-men, we are channels through which God's blessings flow to the world; and at the last great day we shall be greeted with the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Time, laden with precious, golden opportunities for serving the Lord, is fast passing into eternity. Dear reader, are you improving these opportunities as they pass? You can not afford to slight them; for you must stand before the judgment seat of God, to answer for

the deeds done in the body. Do your words cheer and encourage those who come to you for help and comfort? Does your influence strengthen those with whom you associate? Are your possessions faithfully given to the Lord?

Consecrate yourself today to the Lord's service. Remember how brief is the period of life allotted to you. Say not presumptuously, "Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain." God may have different plans for you. You have no lease of life in which to carry out your own purposes. Life is but a vapor that "appeareth for a little time, and then vanisheth away." You know not how soon your hand may lose its cunning, your step its firmness. Cast your care upon the Lord, and on no account allow the things of the world to separate you from him. Consecrate all you have and are to him. This is but "your reasonable service." Do not delay; for there is peril in a moment's delay. A few more years at the longest will be yours to work for the Master, and then the voice which you can not refuse to answer will be heard, saying, "Give an account of thy stewardship." Mrs. E. G. White

January 28, 1897

The True Light

Before sin entered our world through the transgression of God's law, it was the glory of Adam and Eve to obey God's requirements. They lived in perfect conformity to his will. Not a cloud rested upon their minds to obscure their view of God. There was no doubt or uncertainty in regard to their moral obligations, and all the strength of their affections was given to their heavenly Father. A beautiful soft light, proceeding from God, enshrouded the holy pair, and was reflected from every object upon which they looked. God was their teacher, and in the beauties of nature around them his lessons were repeated. The invisible things of God were clearly seen and understood by the things which he had made.

Had man remained true to God, the light of Heaven would have continued to guide him. But when sin entered, he severed his connection with Jehovah, and the light which had enshrouded him departed. Sin so defaced the image of God in him, so darkened his understanding, that it became necessary for God to send his only-begotten Son to shine as the light of the world.

Ever since his fall from the purity of heaven, it has been the object of Satan to instill his spirit into the sons of men, and cause them to follow the same path that he traveled when he sought to become equal with God. He has led sinful, erring men, transgressors of God's law, to attach to their names "Reverend" and "Right Reverend"--names which should be applied to none but God himself. These are not following the example which Christ gave us in his life on earth. He has said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." And he invites his followers, "Learn of me; for I am meek and lowly in heart."

"For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Those who "follow on to know the Lord," will know that "his going forth is prepared as the morning."

Why is it that men to whom the Lord has given capabilities and talents, resist the drawing of Christ, refuse to wear his yoke, and bear his burdens? It is because they are proud of their knowledge and influence, "puffed up" with the favor and applause they receive because of these talents. They make their boast of science and philosophy, and

place these above Christ, the God of science and true philosophy. Thus these worldly-wise men magnify themselves, seeking to eclipse by their flashing meteors the Light of the world. But are these men above Christ? Can the stars outshine the sun? Can the whole firmament of heaven do more than declare the glory of God?

The Lord calls these men fools because they place such value upon the gifts bestowed upon them, while they despise the Fountain of supply, and reject the Source of all wisdom and light, who can make these gifts to constantly increase. The principle that prompts men to place their human ideas first leads to many false conjectures and delusions. Christ has made no man independent. He has given men talents that they may improve them by exercise, learning of him how to use them wisely. He has said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Reason was never given man to lead him to suppose that he can climb higher than the Source from which that reason flows. God gave man his reasoning powers, and he can remove them, as in the case of Nebuchadnezzar, when they are not used to his glory. In Noah's day the inhabitants of the earth sought out many inventions. They were wise to do evil. The imaginations of their hearts were only evil continually, and God swept them from the face of the earth.

Through his prophet the Lord exhorts us: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

The glory of God is seen in the life and character of Christ. In the pure, lofty piety exhibited in his life in humanity we have an example of what pure religion is. His life of uncompromising holiness creates in the hearts of those who are in rebellion against God, a desire to follow their own inclinations, as did the inhabitants of the antediluvian world; for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." The Lord has said, "Come out from among them, and be ye separate." But men rebel against the light because the path it marks out involves a cross.

Perfection of character can be attained only through Jesus Christ. He alone is able to dispel the darkness that has gathered about the souls of men. He will lift fallen humanity into a pure and holy atmosphere, if men will believe on him as their personal Saviour. He will inspire in their hearts and minds an enthusiasm that will make them noble, and mould them after the divine similitude.

The Christian believer possesses the key to true philosophy. In connection with Christ, co-operating with him in good works, he may shine amid the darkness of this world. Christ is the Truth, the Life and the Light of the world, and by beholding him his followers will be changed into the same image, from glory to glory.

Satan would cast his shadows across our pathway, to prevent the light of heaven from shining into the chambers of the mind, into the soul temple; but the mists from beneath can not dim the bright beams of the Sun of Righteousness. The true brightens beyond the clouds of doubt and unbelief.

The words, "I am the light of the world" have been sounding down through the ages to the present time. They are no less true now than they were in Christ's day, and today they have the same comfort for the follower of Christ, the same hope for those that sit in the darkness and shadow of death. God appeals to his children to uplift before the world the Man of Calvary, that with him human nature may be lifted up. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."
Mrs. E. G. White

February 4, 1897

Lowliness and Godly Sorrow

In Christ's Sermon on the Mount, light and truth are given, and principles laid down, which apply to every condition of life, and to every duty that God requires at our hands. Christ had come to magnify and make honorable the law that he himself had proclaimed from Mount Sinai to his chosen people during their wilderness wandering. He laid aside the glory which he had with the Father before the world was, and clothed himself with humanity, that he might minister to the sons of men.

In all his lessons Christ sought to impress upon the minds and hearts of his hearers the principles which underlie his great standard of righteousness. He taught them that if they would keep God's commandments, love for God and for their fellow-men must be manifested in their daily life. He sought to instill into their hearts the love he felt for humanity. Thus he sowed the seeds of truth, the fruits of which will produce a rich harvest of holiness and beauty of character. The holy influence of love will not only be far-reaching while time shall last, but its results will be felt and appreciated throughout eternity. It will sanctify the actions, and have a purifying influence wherever it exists.

Seated upon the mount, surrounded by his disciples and a large and promiscuous gathering Jesus "opened his mouth, and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven." These are not murmurers and complainers, but those who are content with their condition and surroundings in life. They do not cherish the feeling that they deserve a better position than that which Providence has assigned them, but manifest a spirit of gratitude for every favor bestowed upon them. Every proud thought and exalted feeling is banished from the soul.

Just here we might distinguish between genuine and false sanctification. Sanctification does not consist in merely professing and teaching the word of God, but in living in conformity to his will. Those who claim to be sinless, and make their boast of sanctification, are self-confident, and do not realize their peril. They anchor their souls upon the supposition that having once experienced the sanctifying power of God, they are in no danger of falling. While claiming to be rich and increased in goods, and in need of nothing, they know not that they are miserable, and poor, and blind, and naked.

But those who are truly sanctified have a sense of their own weakness. Feeling their need, they will go for light and grace and strength to Jesus, in whom all fulness dwells, and who alone can supply their wants. Conscious of their own imperfections, they seek

to become more like Christ, and to live in accordance with the principles of his holy law. This continual sense of inefficiency will lead to such entire dependence upon God, that his Spirit will be exemplified in them. The treasures of heaven will be opened to supply the wants of every hungering, thirsting soul. All of this character have the assurance of one day beholding the glory of that kingdom which as yet the imagination can only faintly grasp.

Those who have felt the sanctifying and transforming power of God, must not fall into the dangerous error of thinking that they are sinless, that they have reached the highest state of perfection, and are beyond the reach of temptation. The standard the Christian is to keep before him is the purity and loveliness of Christ's character. Day by day he may be putting on new beauties, and reflecting to the world more and still more of the divine image.

'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And the apostle Paul, writing to the church at Colosse, says, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight."

It is a matter of rejoicing that some have subjected their will to the will of God, have cast off the works of darkness, and have consented to walk in the light as Christ is in the light. But even to these the testing of God will continue until probation ceases. He wants to determine whether we will endure hardness as good soldiers of Jesus Christ.

We are opposed by a subtle foe. The world, with its customs, its attractions, and corruptions, is to be resisted. The power of Satan will be exercised toward every soul, to overcome and destroy him. The way of safety, for the strong as well as for the weak, is to seek daily for heavenly wisdom, to take hold of divine strength. By this means we may obtain grace to enable us to manifest a Christlike spirit under every difficulty and trial.

"Blessed are they that mourn; for they shall be comforted." By these words Christ would not lead us to think that mourning in itself has any power to remove the guilt of sin. He gives no sanction to bigotry, to pretense, or to voluntary humility. Mourning is not to be manifested in melancholy looks, or expressed by crying and lamentation; nor

does he desire that we shall deprive ourselves of social intercourse. While our hearts may be filled with sorrow as we see wickedness defiling the souls of men, we are to cherish a spirit of cheerfulness in keeping with the precious privilege granted us of being sons and daughters of God. We can not hope to draw souls to Christ while we surround ourselves with an atmosphere of gloom.

There was nothing unsocial in the life and character of Christ. He did not seclude himself from the world; but at the same time he did not conform to its habits and customs. He was cheerful, yet sober. He sympathized with those who were in sorrow, and rejoiced with those who had cause for rejoicing. Wherever he went, his presence diffused light and blessing.

Much of the sorrow that is felt among men today is sorrow that their evil deeds have been brought to light, and that, as a consequence, they themselves have been placed in unpleasant circumstances. But this is not that godly sorrow which works repentance.

Judas did not carry out in his life the faith he professed. He cultivated a spirit of selfishness, which grew into covetousness and dishonesty, and led him to sell his Master for thirty pieces of silver. He did not realize what he was doing until it was too late to undo the fearful work. He mourned for the result of sin, but had no real sense of its grievous character. Pharaoh, too, repented when he saw the result of his hardness of heart, in the plagues that were visited upon his people. But his repentance was not sincere; for when at his request the plagues were removed, his heart was not humble; his proud spirit and determined will were not placed in submission to God.

David sinned grievously against God; but he "sorrowed after a godly sort." He prayed that the Lord would remove the cause of his displeasure: "For thy name's sake, O Lord, pardon my iniquity; for it is great." And Peter's sorrow for his apostasy was sincere. He brought to God a broken and contrite heart; and this God has promised that he will not despise. His repentance was accepted of heaven, and Jesus intrusted to him not only the care of the sheep of his flock, but also of the tender lambs, the young converts to the faith.

The apostle Paul describes true sorrow when he says: "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!"

This is genuine repentance. It will lead to a transformation in the life. It is the absence

of this true sorrow that makes many of the conversions of this time superficial. Reformations are not made in the life. But when sin is viewed in the light of God, and its true character realized, it will be put away from the heart and life.

We who were dead in trespasses and sins, God has quickened and renewed by his own power. He has elevated and ennobled us, not because we were worthy, but because goodness and mercy are the attributes of his character, because of the great love wherewith he hath loved us.

This love, which is without a parallel, brought the Son of God from the courts of heaven, to suffer and die that we might live through him. The horror of darkness that enshrouded the Saviour in Gethsemane, and forced from his pores great drops of blood, was experienced by him on account of our sins. Here, indeed, we have reason to mourn, that our sins have caused such inexpressible agony to God's dear Son.

True sorrow for sin brings the penitent soul near to the bleeding side of Jesus. There he may effectually plead for pardon, and obtain grace to conquer; there his darkened understanding may be enlightened, and the stony heart transformed to a heart of flesh. There the rebellious sinner is subdued, and his will brought into conformity to the will of God. Mrs. E. G. White

February 11, 1897

The Obedient and the Disobedient

The Contrast

God's law is his great standard of righteousness. This law is perfect in all its requirements; and God calls upon us to obey it; for by it our cases will be decided in that day when the books of heaven are opened, and the deeds of all come up in review before the Judge of the universe.

But there are, and ever have been, two classes in this world; and the question, What constitutes the difference between these two classes? is grave and important. One class love and fear God; the other do not wish to retain him in their knowledge. One class render obedience to his law; the other disregard and disobey his requirements.

Those who are unwilling to obey God's law declare that it is done away, that God has abolished it. But if this law is perfect, why should God abolish or change it? That which is perfect can not be improved by any change. An attempt to remodel a perfect enactment only causes imperfection. God has neither abolished nor changed his law. It is the foundation of his government; and it will stand forever, the immutable, unalterable standard which all must reach would they be saved. "Till heaven and earth pass," declared Christ, "one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

"The law of the Lord is perfect," writes the psalmist, "converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.... Moreover by them is thy servant warned, and in keeping of them there is great reward." How then does the God of heaven look upon those who pour contempt upon his law? Let not the words spoken against the law of God by those who refuse to obey it, be regarded as wise; for God has said, "The wise in heart will receive commandments; but a prating fool shall fall."

After Adam lost Eden by disobedience, and sin entered the world, men became more and more disobedient. The entire world, with a few exceptions, were given up to depravity and corruption. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.' And by a flood the Lord swept the earth of its moral corruption.

But even in that age the Lord had his representatives. These men loved God; they obeyed him; and he gave them light and truth. Christ walked with them, giving them moral power to obey him, and opening before them the future of this earth's history, and the scene of his second coming. "Enoch walked with God; and he was not; for God took him." Of him Jude writes, "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Noah, too, witnessed for God in that age of wickedness. "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." When God was about to destroy the inhabitants of the earth with a flood, he said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."

What constituted the difference between Enoch and Noah, and those who were destroyed by the flood? Enoch and Noah were obedient to the law of God; the others walked in the imagination of their own hearts, and corrupted their ways before the Lord, disregarding all his requirements. By their disobedience they separated themselves from him, and provoked him to destroy them. Enoch and Noah were found righteous when tested by the law of God. Had the antediluvians kept the way of God, had they obeyed his commandments, they too would have been found righteous, and would have received the Lord's commendation.

In his letter to the Romans Paul writes of the obedient and the disobedient. "I am not ashamed of the gospel of Christ," he says; "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." These are the obedient. As faith in God increases, the more distinctly we endure the seeing of him who is invisible, and we are strengthened to obey him.

The apostle then presents the great army of the disobedient, those who do not love to retain God in their knowledge, but choose their own disloyal ways, and follow the imagination of their own hearts: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Peter also outlines two classes, one approved of God, because obedient to all his commandments; the other disloyal to him, sinning against him because transgressing his law; for "sin is the transgression of the law." "There were false prophets also among the people," he writes, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." But he says, "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Now, as then, the servers of mammon, careless, indifferent, and disobedient, go on and on, neglecting the great salvation so freely offered to them, failing to recognize God, or to offer him thanksgiving and praise. The Lord has manifested himself in his works, which the eye can see and the senses discern; in terms too plain to be misunderstood, he has declared his will in his word. But the disobedient do not see God in the manifold works of creation; they do not hear his voice speaking to them out of his word. The light of truth is offered to them, but they choose sin. They follow their own imaginations, as did the inhabitants of the Noatic world, placing their desires and ambitions above all else.

It is a marvel to the heavenly host that God bears so long with the transgressors of his law. But God is long-suffering, and abundant in mercy. His sun shines upon the evil and upon the good, upon those who are so blinded by the deceiving power of Satan that they deny the existence of Omnipotence, and upon those who strive earnestly to do his will. He gives men richly "all things to enjoy," and tho all do not acknowledge him as worthy of their praise or service, yet he bears patiently with them, and his voice of entreaty is still heard: "Turn ye, turn ye from your evil ways; for why will ye die?" He would have "all men to be saved, and to come unto the knowledge of the truth."

God ever commends obedience. For their obedience Enoch was translated to heaven,

and Noah was saved from the flood that deluged the earth. "Behold," writes the psalmist. "the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Weakened through sin, we can not of ourselves keep the law of God. But Christ came to our world to restore the moral image of God in men, and to bring them back from the path of disobedience to a path of obedience. His mission to the world was to reveal the character of God by living the law, which is the foundation of his government; and those who will accept him as their personal Saviour will grow in grace, and in his strength will be enabled to obey the law of God.

When Christ comes in the clouds of heaven only two classes, the obedient and the disobedient, will meet him. And only those who, having had the light upon God's requirements, have been obedient to him, can meet him with joy. Those who have persisted in a course of disobedience, will flee in terror, hiding in the dens of the mountains, and saying to the rocks and the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." But those who have honored God by their obedience, will look up, and say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." Mrs. E. G. White

February 18, 1897

The Responsibility of Parents

The training of children is one of the most solemn responsibilities ever committed to mortals. Children are the Lord's heritage, and he would have them educated to be coworkers with him. He has a special interest in this work; for in children he sees talent and influence, which, when controlled by his Holy Spirit, will become a power for good, and bring glory to his name. Christ died to save children, and he is ready to do a great work for them if parents will cooperate with him by training and educating them according to the instructions he has given. This should be the first work of all parents.

God holds us responsible for every ray of light that he has permitted to shine upon us. We are to reflect this light to others in clear and certain rays. "As many as received him, to them gave he power to become the sons of God." These are made the depositaries of truth. This truth they hold in trust, and it is their duty to make it known to all, especially to the children. But too often our neglect to fulfil our responsibilities as God requires us to, leaves us in an uncertain position. Few can bear the light of God's word without a feeling of self-reproach because of a defective performance of duty.

As the child is in habits and manners, so the man will be. What earnest work, then, should be bestowed upon the character building of children! When very young, children are susceptible to divine influences. The Lord takes these children under his special care; and when they are brought up in the nurture and admonition of the Lord, they are a help and not a hindrance to their parents. But too often the indifference of parents leads them to neglect their children; they have little idea of how to train them for the Master.

Those who deal with children need a large supply of the grace of Christ. God would have them dealt with wisely, tenderly, and yet firmly, that their feet may not stray over the boundary, to the side of the enemy. Those parents who realize their God-given responsibility in this matter, will have faith in God, and will work with travail of soul for their children, that their minds, their hands, and their hearts may be consecrated to the service of God.

The character and experience of John the Baptist, the forerunner of Christ, should be an encouragement to parents in the training of their children. John did not make his home in the cities and villages. From childhood to youth, and from youth to manhood, he lived in the wilderness. But he did not live thus for any selfish purpose. In his time the Jewish religious teachers had well-nigh lost all spiritual life. Nothing in their teaching

stood out clear and convincing. They had so inclosed themselves within themselves, and were regarded as possessing such sanctity, that none of the people disputed what they said or taught.

But the life of John was a special life; and it was the will of God that he should separate from the busy haunts of men, and learn his life lessons from nature and from nature's God, receiving his impressions from him alone. His work was to prepare the way for the Messiah. He looked upon his mind as belonging to God, and he brought his thoughts into obedience to Christ. He trained his mind to contemplate the great and important truths of the Word of God, and insensibly it broadened and acquired an expansion that enabled him to comprehend spiritual things.

So it will be now. The mind that is given to God, to be molded and fashioned after the divine similitude, will grow in power. As we work in God's lines, recognizing our accountability to do the work he has given us to do, we continually receive a supply of grace to impart to others.

It is important that the standard God has set for us be not lowered. We feel alarmed at the discrepancy seen between our obligations to God and the manner in which we meet them. But we can not cure this evil by lowering the standard, in order that our deficiencies may pass. With the example of John and of Christ before us, can we do less than elevate the standard of purity and holiness?

God has honored the young. He chose Joseph in his youth to do a special work for his people. He called Samuel, and committed to him a solemn message. By a solemn vow, before his birth, Hannah had given Samuel to the Lord. After his birth, true to her vow, she took him to the tabernacle. "But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." How many prayers the mother stitched into this token of love for her child! Of Samuel it was said, as of John the Baptist and of Christ, "And the child Samuel grew on, and was in favor both with the Lord, and also with men." From this we see that the Lord watches over children, noting with intense interest the characters which they form.

When parents have the Word of God before them, defining what he approves and what he disapproves, they have no excuse for following a wrong course. But, notwithstanding this, there is a neglect to teach children in the way of the Lord,--a fearful, terrible neglect; and many children are lost to Jesus for want of careful training. Parents have neglected their God-given responsibilities and Satan has taken possession of their children. Under his direction, by their evil communication they corrupt other children.

Thus Satan has the children, even of professed Christians, under his control. But still the parents pass on indifferently, as if they were not neglecting one of the most solemn responsibilities ever given to man.

Parents, if you wish the minds of your children to be evil, let them have their own way. There will then be such a development of wrong that the heavenly angels will look down with grief and sadness upon parents and children.

God has given parents a warning in the history of Eli's family. Eli neglected the duty resting upon him as a parent. He indulged his sons, failing to restrain their wrong habits and practises. "The sons of Eli were sons of Belial; they knew not the Lord." Yet in spite of this, tho utterly unfitted for the work of God, they served in holy office; and God was dishonored.

Eli remonstrated with his sons, saying: "Nay, my sons; for it is no good report that I hear; ye make the Lord's people to transgress," But he took no decided measures to restrain them, and "they hearkened not unto the voice of their father." The Lord held Eli responsible for the terrible example set by his sons. He was judge in Israel, but he neglected the duties resting upon him.

God sent a messenger to Eli, to unfold to him what he had done for him by exalting him to the most honorable position in the kingdom, making him priest and judge, and connecting him with himself as the one who was to carry out his mind; the messenger was to tell him also of the punishment to come upon himself and house because of his sin. "Behold, the days come," he said, "that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.... And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them."

The Lord came no more to Eli. By failing to judge his own sons, by neglecting to separate them from the Lord's service, he dishonored God. The Lord spoke no more to him. Calling the youthful Samuel, he revealed to him what was to come upon Eli.

How much might have been averted had Eli followed the counsel of the Lord, and carefully trained his sons in their childhood and youth! Let parents take this lesson to heart, and instead of allowing their children to indulge and gratify self, educate them to control themselves, and to keep God's glory in view.

Parents should teach their children to work for Christ; they should school them for actual service. O, that I could make my voice heard and my influence felt nigh and afar

off, that parents might realize their responsibility in this matter! Your children are the Lord's heritage; and he will one day ask of every parent, "Where is the flock that was given thee, thy beautiful flock?"

Parents, take your children with you into your religious exercises. Throw around them the arms of your faith, and consecrate them to Christ. Do not allow anything to cause you to throw off your responsibility to train them aright; do not let any worldly interest induce you to leave them behind. Never let your Christian life isolate them from you. Bring them with you to the Lord; educate their minds to become familiar with divine truth. Let them associate with those that love God. Bring them to the people of God as children whom you are seeking to help to build characters fit for eternity.

Of Abraham the Lord declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham made straight paths for his feet, lest the lame should be turned out of the way. He faithfully discharged his duty, and the Lord blessed him, and made him a blessing. This is the path in which the Lord would have all parents walk. Parents, study this example which has been left on record for you, and strive earnestly to follow it. When you fulfil your God-given duties, as did Abraham, God will commend you in the heavenly courts, as he did Abraham. Mrs. E. G. White

February 25, 1897

The Law and the Gospel

The Law and the Gospel can not be separated. In Christ mercy and truth are met together; righteousness and peace have kissed each other. The Gospel has not ignored the obligations due to God by man. The Gospel is the Law unfolded, nothing more nor less. It gives no more latitude to sin than does the Law. The Law points to Christ; Christ points to the Law. The Gospel calls men to repentance. Repentance of what?--Of sin. And what is sin?--It is the transgression of the Law. Therefore the Gospel calls men from their transgression back to obedience to the Law of God. Jesus in his life and death taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's Law might be preserved, and yet man not utterly perish.

The work of salvation in both the Old and the New Testament dispensation is the same. Christ was the foundation of the whole Jewish economy. The types and shadows under which the Jews worshiped, all pointed forward to the world's Redeemer. It was by faith in a coming Saviour that sinners were saved then. It is through faith in Christ that they are justified today.

In giving his Son, God gave himself, that man might have another trial. If God could have changed his Law to meet man in his fallen condition, would he not have done this, and retained his only-begotten Son in heaven?--He certainly would. But because his Law was as changeless as his character, he gave his beloved Son, who was above Law, and one with himself, to meet the penalty which his justice demanded.

Satan is working with all his deceptive power to ensnare the world. He would have them believe that this great sacrifice was made in order to abolish God's Law. He represents Christ as opposed to the Law of God's government in heaven and in earth. But the Sovereign of the world has a Law by which to govern his heavenly intelligences and his human family, and the death of his Son fixes the immutability of that law beyond any question. God has no intention of doing away with his great standard of righteousness. By this standard he can define what a correct character is.

Christ consented to die in the sinner's stead, that man, by a life of obedience, might escape the penalty of the Law of God. His death did not make the Law of God of none effect; it did not slay the law, lessen its claims, or detract from its sacred dignity. The death of Christ proclaimed the justice of his Father's law in punishing the transgressor, in that he consented to suffer the penalty of the law transgressed himself, in order to

save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of the Law of God. His death magnifies the Law and makes it honorable, and gives evidence to man of its changeless character. From his own divine lips are heard the words, "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil." The death of Christ justified the claims of the law.

But the doctrine is now largely taught that the Gospel of Christ has made the Law of God of no effect; that by "believing" we are released from the necessity of being doers of the word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned. To the church of Ephesus he says: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate."

Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfils the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that he has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?--No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling-block as he did to the Jews,--to the Jews because they would not receive him as their personal Saviour; to these professed believers in Christ, because they separate Christ and the Law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by his death, saves men in their transgressions.

It is necessary that every intelligent being shall understand the principles of the law of God. Christ through the apostle James declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." These words were spoken this side of the death of Christ; therefore the Law was binding upon all at that time.

The Saviour raised his voice in protest against those who regard the divine commandments with indifference and carelessness. He said, "Whosoever therefore shall

break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." And he also declared, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the Law till all be fulfilled."

Men may talk of freedom, of Gospel liberty. They may assert that they are not in bondage to the Law. But the influence of a Gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the Law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. "Whosoever abideth in him," says John, "sinneth not; whosoever sinneth hath not seen him, neither known him." Mrs. E. G. White

March 4, 1897

Christ and the Law

Supreme love to God will be shown by every man or woman who is a true follower of Jesus Christ. "Give unto the Lord the glory due unto his name," writes the psalmist; "for the Lord is great, and greatly to be praised; he is to be feared above all gods." Those who surround his throne, the sinless angels, bow down and adore him, praising his name, and crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." We are his creatures, the work of his hands, and he is justly entitled to reverence, honor, and love.

Only by obedience to him can we prove our love. If he is our fear, we shall seek to honor and glorify him, and shall find our highest happiness in doing his will. Any failure to render willing obedience to him will show that our love for him is false.

In love, with a desire to elevate and ennoble us, God provided for us a standard of obedience. In awful majesty, amid thundering and lightning, he proclaimed from Mount Sinai his ten holy precepts. This law reveals the whole duty of the human family; the first four precepts define our duty to God, and the last six our duty to man. A certain lawyer came to Christ, and tempted him, saying: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

God requires perfection of character from his children. He demands that his law be remembered and meditated upon, that unswerving obedience be rendered to its requirements. "And now, Israel," he asks, "what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes." But sin entered this world, and by yielding to the temptations of the enemy, man became degraded and sinful. His ability to distinguish between right and wrong was lost; his power to obey was weakened. Full of sin, he was of himself unable to meet God's standard of righteousness.

God saw man's hopeless condition. He looked with sorrow upon the world, which was steadily growing more and more degraded and sinful. He could not change his law to meet man's deficiencies; for he says, "My covenant will I not break, nor alter the thing

that is gone out of my lips." But in his great love for the human race, in his desire that man should not be left to meet the penalty of his transgression, but that he should be elevated and ennobled, he "gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ laid aside his royal robes, and came to this earth, bringing with him a power sufficient to overcome sin. He came to live the law of God in humanity, that by partaking of his divine nature, we also might live that law.

The Jews had misinterpreted the law of God, robbing it of its spirituality, and making it burdensome by their many exactions. Christ came to correct this. The very One who ages before had spoken the law from Mount Sinai, now came to magnify it and make it honorable. In his Sermon on the Mount he explained the law, showing what each precept comprehended. Covetousness was shown by him to be idolatry, lust adultery, and anger murder. He made manifest the spirituality of the law, and pointed out that it reaches to every phase of life.

Before the universe of heaven, before the fallen angels, and before those whom he had come to save, Christ lived the law of God. By his supreme obedience to its requirements, he exalted and enforced it. By his purity, goodness, beneficence, devotion, and zeal for the glory of God, by his unsurpassed love for his fellow-men, he made known the perfection of the law. By his blameless life he illustrated its excellence.

Christ was the representative of the love of the infinite God, and all his words and actions were the outflowing of God's love to humanity. And in word and action he was all that God required him to be. The law was a controlling power in his life. Ever the language of his heart was, "I delight to do thy will, O my God; yea, thy law is within my heart."

This example of obedience is presented to the world. Christ is to be made our pattern in all things. He says to us, "Learn of me." "Lo, I am with you always, even unto the end of the world." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him."

The law which Christ gave from the mount, and which he exemplified in his sinless life, is far-reaching in its character. It condemns every evil action, and demands perfect obedience. Those who truly follow Christ will keep God's commandments as he kept them. If they sincerely accept him as their personal Saviour, they will be actuated by an earnest desire to fulfil their duty to God, and to represent him in character. And if the law were perfectly obeyed, the earth would not now be corrupted under the inhabitants

thereof. Oppression and injustice would not exist. Love, harmony, and joy would be seen. The power of Christianity would be revealed in the churches, and the world would have no cause to charge the followers of Christ with inconsistency. The converting power of the Holy Spirit would be felt, and thousands would be added to the church of such as should be saved.

But too often professed Christians forget their duty to their Maker. Dreading the cross, they neglect to honor him by rendering obedience to his commandments; and religion is misinterpreted and despised by unbelievers, because so many who profess to follow Christ, do not reveal his character in their lives. Christianity loses its power because Christians constantly transgress the law of God, because selfishness is seen, and idolatry and covetousness manifest themselves.

We may say that it is impossible for us to reach God's standard; but when Christ came as our substitute and surety, it was as a human being. "He took not on him the nature of angels; but he took on him the seed of Abraham." He "was made flesh, and dwelt among us." With his divinity veiled by humanity, he lived a life of perfect obedience to the law of God. "He was tempted in all points, like as we are," that he might be "able to succor them that are tempted." He has "given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Shall we, for whom he has done and suffered so much, choose our own way in preference to that of God?

Much responsibility rests upon those who profess to know and love God. As dutiful sons and daughters of God, he expects them to let their light shine, not by pretension and assertion, but by good works, revealing to the world by their simple, elevated piety the binding claims of God's law and the power of Christ to keep them from transgression. But when those who claim to love God reveal by their works that they have little conception of his requirements, God is dishonored. If they could see themselves as God sees them, if they could realize how far short they fall of doing the will of God, they would be filled with terror lest their lives should be cut off in the midst of their disobedience.

"This is the love of God, that we keep his commandments; and his commandments are not grievous." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." "Wherefore receive with meekness the engrafted word, which is able to save your souls." "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into

the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Obedience must come from the heart. It was heart work with Christ. As we endeavor to honor God, discouragements will come to us; the enemy will try with all his power to make us swerve from the right; but we need not, because of this, give up the warfare against evil. Our duty is to guard carefully the weak points in our characters, seeking by divine grace to make them strong. There is no one living that has any power which he has not received from God, and the source whence it came is open to the weakest human being. If we draw near to God, the unfailing source of strength, we shall realize the fulfilment of the promise, "Ask, and ye shall receive." If we lift the cross, leaving the results with God, who has given us the law which we are trying to keep, we shall find that "all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

As Christ lived the law in humanity, so we may do if we will take hold of the strong for strength. As we realize that we can do nothing of ourselves, we shall receive wisdom from on high to honor and glorify God. And as we behold "the glory of the Lord," we shall be changed into the same image, "from glory to glory;" and at the last great day we shall receive the benediction, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Mrs. E. G. White

March 11, 1897

"Thou Shalt Love Thy Neighbor"

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

The law of God condemns all selfishness, and is at variance with all evil-thinking and evil-speaking. It enjoins upon men and women that kindness, gentleness, and forbearance, that tender guarding of the interest of others, which was revealed in the life of our Saviour. He who takes this law as his standard must carefully heed the words of Christ, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." By unselfishness of heart and character, by a sincere love for our fellow-men, we may show that we are striving to honor our Maker; but if, finding the last six precepts of the law hard to keep, we transgress them by failing to manifest love for one another, by a lack of kind words and actions, we can not, with any truth, claim to be rendering acceptable service to God.

He who earnestly desires to fulfil the will of God must daily look into the law of God, the great moral looking-glass, that he may see himself as God sees him. But too often Christians neglect to do this. The mirror is not looked into as constantly as it should be, and our defects of character pass unnoticed. The command, "Thou shalt love thy neighbor as thyself," is disregarded; we fail to respect the rights of our fellow-men. Self, highly estimated, calls for recognition, and we listen to its voice, walking far apart from those we should help, not regarding their wants and woes.

Many apologize for their spiritual weakness, for their outbursts of passion, for the lack of love they show their brethren. They feel a sense of estrangement from God, a realization of their bondage to self and sin; but their desire to do God's will is based upon their own inclination, not upon the deep, inward conviction of the Holy Spirit. They believe that the law of God is binding; but they do not, with the eager interest of judgment-bound souls, compare their actions with that law. They admit that God should be worshiped and loved supremely, but God is not in all their thoughts. They believe that the precepts which enjoin love to man, should be observed; but they treat their fellow-men with cold indifference, and sometimes with injustice. Thus they walk away from the path of willing obedience. They do not carry the work of repentance far enough. The sense of their wrong should lead them to seek God most earnestly for power to reveal Christ by kindness and forbearance.

Many spasmodic efforts to reform are made, but those who make these efforts do not crucify self. They do not give themselves entirely into the hands of Christ, seeking for divine power to do his will. They are not willing to be molded after the divine similitude. In a general way they acknowledge their imperfections, but the particular sins are not given up. "We have done the things we ought not to have done," they say, "and have left undone the things we ought to have done." But their acts of selfishness, so offensive to God, are not seen in the light of his law. Full contrition is not expressed for the victories that self has gained.

The enemy is willing that these spasmodic efforts should be made; for those who make them engage in no decided warfare against evil. A soothing plaster, as it were, is placed over their minds, and in self-sufficiency they make a fresh start to do the will of God.

But a general conviction of sin is not reformative. We may have a vague, disagreeable sense of imperfection, but this will avail us nothing unless we make a decided effort to obtain the victory over sin. If we wish to cooperate with Christ, to overcome as he overcame, we must, in his strength, make the most determined resistance against self and selfishness.

Genuine reforms of character are not common. This is an obstacle in the way of spiritual advancement. What work shall be instituted to purify and cleanse self of its moral defilement? What shall be done to awaken those who confess their wrong, and yet never forsake their own way? A man who has professed Christ sees his old selfish nature rising, and gaining strength with each wrong action. His besetting sins bind him with fetters of iron, and he sees himself under the condemnation of the law. What shall he do? Whatever his calling or profession, whatever his rank or station in life, that man must realize in himself the truth of the words spoken to Nicodemus: "Verily, verily, I say unto you, Ye must be born again." "Except a man be born again, he can not see the kingdom of God."

There are many, too many, who claim to be servants of God, but who have no experimental knowledge of him. Their acknowledgement of Christ is misleading, because they have not faith to believe that he will give them power to overcome their sins. They do not receive him as their personal Saviour, and their characters reveal hereditary and cultivated defects. Their conduct is not brought into harmony with the law of God, but is influenced by their own inclinations. Selfishness binds them hand and foot. God looks with sorrow upon their bondage. If they would submit to his guidance, the light of his holy Word would flash upon their minds through the Holy Spirit's power, convicting them of sin, of righteousness, and of judgment,--of sin,

especially because they have claimed to do God's will, and yet have neglected it. If they receive Christ as their personal Saviour, their sins will be forgiven; for God's Word declares, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Of Christ it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

A theory of truth may be taught and accepted, but this is of no avail to save unless the divine power of God is revealed in the life by unselfish actions and kindly words. Are you converted? Is Christ revealed in your daily life? No theory of truth will save you; no partial confessions will avail. With your whole heart you must serve God.

"Be kindly affectioned one to another with brotherly love," writes Paul, "in honor preferring one another." "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ be in you, except ye be reprobate." "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For as many as are led by the Spirit of God, they are the sons of God."

If men and women will critically examine their conduct, measuring it by the law of Jehovah, they will be enabled to see that sin is not limited to those things which the world condemns, but that selfishness and oppression, even in the smallest degree, are sins against God. They will see that by yielding to their inclinations, and refraining from obedience, they are depriving themselves of the richest blessings God can give.

"A new commandment I give unto you," said Christ, "that ye love one another. As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." He who fulfils his duty to his neighbor must of necessity love God supremely; but he who has little love for those who are in darkness, who are in great need of the revelation of the love of Jesus, is marked in the courts of heaven as a defaulter. He is weighed in the balances, and found wanting.

Love to God must be brought into our daily life. Then, and then only, can we show true love for our fellow-men. When this is done, when Christ is enthroned in our hearts, we manifest by our daily life, by our conversation, by our unselfish interest in one another, by our deep love for souls, that we are doers of the Word of God. The reality of our conversation is marked by a deep earnest piety, which purifies the soul, and works

unceasingly for the good of others.

"Beloved, let us love one another; for love is of God." "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." "The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things, have fervent charity among yourselves; for charity shall cover a multitude of sins." Mrs. E. G. White

March 18, 1897

The Sabbath of the Bible

Had the Jewish nation been true to their trust, and communicated to the world the light they had, they would have remained the depository of the truth of God. God had brought his people out of the cruel bondage of Egypt, and had exalted them before the nations around them. They were favored with every temporal and spiritual blessing. God's presence went with them, enshrouded in the pillar of cloud by day, and the pillar of fire by night. They were under his guardianship, and his love and care were manifested in protection and blessing. But they were unfaithful; they rebelled against God, and transgressed his holy law spoken from Mount Sinai by his own voice, and written on tables of stone by his own finger; and God sent his Son to make known to the world his character and the laws of his kingdom.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.... That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him 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.... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.... And of his fullness have all we received, and grace for grace."

At the time when he was most needed, Jesus, the Son of God, the world's Redeemer, laid aside his divinity, and came to earth in the garb of humanity. He came to live out in his life God's holy law that had been misrepresented, and buried beneath human tradition and the commandments of men. Forms and ceremonies had been put in the place of the Word of God, until its pure and holy principles were almost extinct.

Christ came as the representative of God, the Light of the world. His mission to earth was to dispel, with his clear, bright rays, the moral darkness that was enshrouding the world. He gave no heed to the traditions and maxims of men. These human inventions were opposed to the Gospel of the kingdom he had come to establish. He sought to remove from the law the mass of rubbish with which men had covered it. Of priests and rulers he said, "In vain do they worship me, teaching for doctrines the commandments

of men."

In his Sermon on the Mount, Christ declared: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

Many professing Christians of today are closing their hearts and minds to the Sun of Righteousness, whose bright beams would chase away the darkness and mist that exist there. They refuse the light, and make God's requirements and will of secondary importance. In place of the rest day given them by Jehovah, they accept a counterfeit Sabbath; they worship an idol, and transgress God's holy law in trampling upon the Sabbath which he has instituted and blessed.

The object of the Sabbath was that all mankind might be benefited. After God had made the world in six days, he rested, and blessed and sanctified the day upon which he rested from all his work which he had created and made. He set apart that special day for man to rest from his labor, that as he should look upon the earth beneath, and the heavens above, the tangible proofs of God's infinite wisdom, his heart might be filled with love and reverence for his Maker. Had man always kept the day which God has blessed and sanctified, there would never have been an infidel in our world; for the Sabbath was given as a memorial of the Creator's work; it was given, that upon that day in a special sense, man might draw his mind away from the things of earth to the contemplation of God and his mighty power.

"But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures." The heathen in their blindness bow down to idols of wood and stone. "These be our gods," they say. But in the fourth commandment we have the proof that our God is the true and living God. In it is the seal of his authority: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and

rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." In the heavens, that declare the glory of their Maker,--the sun, shining in his strength, giving life and beauty to all created things; the moon, and the stars, the works of his hands,--we see the superiority of the God we worship. He is the God that "made the heavens and the earth."

Great blessings are promised to those who place a high estimate upon the Sabbath, and realize the obligations resting upon them in regard to its observance: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Christ commanded his followers, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Peter exhorts us, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The earth itself is not more interlaced with golden veins and precious things than is the Word of God. It is the field of revelation, the storehouse of the unsearchable riches of Christ. The truths contained therein are as treasure hid in a field; the which when a man hath found, for joy thereof he goeth and selleth all that he hath, and buyeth that field, that he may search every part of it, and make himself master of its treasure.

That field is the Word of God; and it must be searched before its precious things can be brought to light. But by the grace of God, and the enlightenment of his Holy Spirit, we may make ourselves the possessors of its hidden treasure. Then let us search the Scriptures daily, as did the noble Bereans of Paul's day, to find out if these things be so, and be willing to receive "with all readiness of mind" the pure Word of God. Mrs. E. G. White

March 25, 1897

The Mystery of God

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, whereunto I also labor, striving according to his working, which worketh in me mightily."

What is this mystery of which Paul writes to the Ephesians and to the Colossians, saying that it was given to him to fulfil the word of God, the mystery "which hath been hid from ages and from generations?" One translation reads, "which hath been kept in silence through eternal ages."

Many have endeavored to define the mystery which Paul here mentions. But it embraces much, and our ideas in regard to the love, the goodness, and the compassion of God are strangely limited. Because our knowledge of spiritual things has become so dwarfed and enfeebled, we have not advanced from light to greater light. The Lord has not been able to open to our understanding many precious things. In view of the losses which we have sustained by our earthliness and commonness, we have much to make us humble.

God had a knowledge of the events of the future, even before the creation of the world. He did not make his purposes to fit circumstances, but he allowed matters to develop and work out. He did not work to bring about a certain condition of things, but he knew that such a condition would exist. The plan that should be carried out upon the defection of any of the high intelligences of heaven,--this is the secret, the mystery which has been hid from ages. And an offering was prepared in the eternal purposes to do the very work which God has done for fallen humanity.

Paul was taken up into the third heaven, and there he saw and heard things which it is

not lawful for a man to utter. Mysteries which had been hidden for ages were revealed to him, and as much as he could bear of the workings of God, and of his dealings with human minds, was made known. The Lord told Paul that he must preach among the Gentiles the unsearchable riches of Christ. Light was to be given to the Gentiles. This is a mystery which had been hidden for ages.

The Jews had grown into a belief that everything pertaining to the Gentiles was cursed and unclean. Prejudice had built up the wall of nationality and religious seclusion. But God himself instructed Paul that his work was to present Christ to the Gentiles. The great work of redemption was to be brought before all nations, kindreds, tongues, and peoples. Because of their disobedience, the Jews were broken off from the olive tree, and those among the Gentiles who would accept Christ as their Saviour were to be grafted into the good olive tree, and made one with the original branches. But in no case are they to boast because of this, lest they be broken off as were the natural branches.

The Gentiles knew nothing of circumcision, but they were to be brought under the covenant of grace given to Abraham. The Lord talked with Paul, and told him that the blessings given to the Jewish nation were given equally to the Gentiles. And Paul writes to them: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."

The incarnation of Christ is a mystery. The union of divinity with humanity is a mystery indeed, hidden with God, "even the mystery which hath been hid from ages." It was kept in eternal silence by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise his heel. To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth. And this wonderful mystery, the incarnation of Christ and the atonement that he made, must be declared to every son and daughter of Adam, whether Jew or Gentile. His sufferings perfectly fulfilled the claims of the law of God. None of the apostles could have filled the deficiency, had there been any.

God has given us warnings that must be heeded if we would escape the perils of the last days. Temptations, fierce and strong, will try us. The enemy will strive to take from us the hope of eternal life. If we are not growing up into Christ, our living head, we are

growing in distrust and unbelief, and are giving our allegiance to the world.

Since the promise given in Eden, God has revealed his mysteries through his prophets. According to the command of the eternal God, they have been made known to all nations. God, being rich in mercy, for the great love wherewith he loved us, even when we were dead in trespasses and sins, quickens us together with Christ, and raised us up to sit together in heavenly places in him, "that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus."

But many mysteries yet remain unrevealed. How much that is acknowledged to be truth is mysterious and unexplainable to the human mind! How dark seem the dispensations of Providence! What necessity there is for implicit faith and trust in God's moral government! We are ready to say with Paul, "How unsearchable are his judgments, and his ways past finding out!"

We are not now sufficiently advanced in spiritual attainments to comprehend the mysteries of God. But when we shall compose the family of heaven, these mysteries will be unfolded before us. Of the members of that family John writes: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." "And they shall see his face; and his name shall be in their foreheads."

Then much will be revealed in explanation of matters upon which God now keeps silence because we have not gathered up and appreciated that which has been made known of the eternal mysteries. The ways of Providence will be made clear; the mysteries of grace through Christ will be unfolded. That which the mind can not now grasp, which is hard to be understood, will be explained. We shall see order in that which has seemed unexplainable; wisdom in everything withheld; goodness and gracious mercy in everything imparted. Truth will be unfolded to the mind free from obscurity, in a single line, and its brightness will be enduring. The heart will be made to sing for joy. Controversies will be forever ended, and all difficulties will be solved.

Mrs. E. G. White

April 1, 1897

"Go Work Today in My Vineyard"

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good-pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

In our efforts for salvation, we are accountable only to God. Forgiveness for our sins is possible only because of the atoning sacrifice of Jesus. He died for us; and this has linked us to God in continual dependence. Those who desire forgiveness must present their prayers to God, trusting in the merits of Jesus Christ, the only mediator between God and man. Their confessions must not be given through any human channel, as priest or pope; they must be presented to God, who has given Jesus as a sacrifice for the sins of the world. And if we confess our sins in humility and contrition, we receive full forgiveness. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning-star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

But the fact that we receive forgiveness through the grace of Jesus Christ, does not free us from taking a part in the struggle for immortal life. There are many false teachers in the world today who teach that belief alone is necessary for salvation. These grow in popularity because they please the people. False doctrines are received in the place of truth. A spurious faith is shown instead of the faith that works by love and purifies the soul.

But heaven's first law is obedience in all things. By creation and by redemption we are God's property, and we are to submit to the working of his Holy Spirit, co-operating with it, but not attempting to work it ourselves. Under its guidance we are made contrite in heart. Our souls are not lifted up in vanity, but are humbled before God.

When mind and heart are yielded in perfect obedience to God, we feel a repentance that needeth not to be repented of. The stubborn heart is subdued. The change of which Christ told Nicodemus when he said, "Ye must be born again," is wrought in us. But we can learn this lesson from God only. It is not enough that the outward conduct is

reformed, while sin is cherished and indulged in the heart. The change must commence in the heart, and work outward.

The repentance of those who truly seek forgiveness will lead them to work for Christ. It will be a living, working, transforming grace. Those who feel this repentance will reveal it in their lives. Every power of mind and soul and body will be brought into obedience to Christ. The sincerity of their prayers will be proved by their endeavors to serve God. This change, from unrighteousness to righteousness, is wrought by co-operation with God.

"This is life eternal," said Christ, in his prayer to his Father, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." But we can not gain a knowledge of God and of Jesus Christ if we neglect to study the Scriptures. The mind is God's purchased possession. This gift is to be appreciated by us, and used as a treasure house, in which to store the knowledge of God. We need to do much thinking as we work for God. The psalmist says, "I thought on my ways, and turned my feet unto thy testimonies." God would have us store our minds with the principles of his holy word, that we may know "what saith the Lord." He would have us train our minds to wrestle with difficulties, taxing them to remember Scripture until remembering is no longer an impossibility, until the word of God is to us a harmonious whole. If the mind is habitually given difficult tasks, it acquires efficiency and power.

Train your mind to search the Scriptures. In this way you can gain a knowledge of God, and work out your own salvation. Fill it with divine truth. It will then be in perfect harmony with the heart, which, cleansed from all selfishness and moral defilement, rejoices to render homage to the law of God.

"I must work the works of him that sent me, while it is day;" said Christ; "the night cometh, when no man can work." This is the example Christ has left us to follow. He was the Majesty of heaven, the King of glory, yet he came to this earth, and went about doing good. He was the greatest Teacher the world ever knew. Tender, compassionate, ever considerate for others, he represented the character of God, and was ever engaged in service for him. And as Jesus was in human flesh, so God means his followers to be.

"We are laborers together with God," declares Paul, writing by the inspiration of the Holy Spirit. In the struggle against evil, we must put every muscle to the stretch, exercising every God-given qualification for the right, in order that we may resist temptation and advance step by step in the Christian life. Saved in indolence, in inactivity, we can never be. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into that kingdom, if we do not seek

earnestly to learn what constitute its laws, we are not fitted to take part in it. Those who enter there must be loyal and faithful servants of God, yoking up with Christ, working his works, overcoming as he overcame, wrestling day after day with hereditary and cultivated tendencies to wrong, which must be oft crucified.

They must be "laborers together with God," unwearied in prayer, their minds constantly turned heavenward for the assistance of the Holy Spirit, using at the same time every means that God has provided for their help.

If you would work as Christ worked, if you would overcome as he overcame, go straight to him for help needed to subdue the inclinations of the carnal mind and the passions of the natural heart. Resist every sinful indulgence, every inclination to gratify wrong desires, remembering that Christ is all and in all, and that he is able to do "exceeding abundantly, above all that we ask or think."

As agents for Jesus we are to work for him. Why then are so many acting as did Meroz,--doing nothing,--while those sitting in darkness receive no light, no help from the children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God and the faith of Jesus? To these idlers in the market-place, Christ is saying, "Go work today in my vineyard." Angels who minister to those who shall be heirs of salvation are saying to every one, There is work for you to do. "Go, stand and speak.. to the people all the words of this life." If those addressed would heed this injunction, diffusing the knowledge which they have, and presenting Christ as the only Mediator, the Lord would prepare their way before them.

The hearts of those who work with Christ must throb in unison with the heart of Christ. They must be wholly consecrated to his service, ready to do his bidding, to go wherever his Providence leads them, to speak the words he gives them to speak. As they do this work, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.

As God said to Moses, so he says to us, "Go forward." We are to give to others the unsearchable riches of Christ, working in faith, and realizing our responsibility as God's human agents, to whom he has given this work. In God's service we shall meet with obstacles and difficulties. But these must not be allowed to discourage us. Events belong to God, and his servants will meet with difficulties and opposition; for these are his chosen methods of discipline, and his appointed conditions of sure progress and

success. In spite of trials, do your God-given work in sincerity and faith, that your character may be formed after the divine pattern. "Behold, I come quickly, said Christ; "and my reward is with me, to give every man according as his work shall be." He will render to all according to their deeds. "To them who by patient continuance in well-doing seek for glory and honor and immortality," he will render eternal life; "but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.... But glory, honor, and peace, to every man that worketh good."
Mrs. E. G. White

April 8, 1897

Christ the Life Giver

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." The world did not see divinity in the humble Man of Nazareth. The only-begotten Son of the infinite God was in the world, and men knew him not in his true character.

"In him was life; and the life was the light of men." It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the lifegiver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from him. "I lay it down of myself," he said. In him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." This is the open fountain of life for the world.

Giving his charge to Timothy, Paul says, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the blessed and only Potentate, the King of kings, the Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be glory and power everlasting."

Writing again, Paul says: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever."

Christ "brought life and immortality to light through the Gospel." No man can have an independent spiritual life apart from him. The sinner is not immortal; for God has said, "The soul that sinneth, it shall die." This means all that it expresses. It reaches farther than the death which is common to all; it means the second death. Men start back at this, saying, Would you make man no more than a beast? This is thought to be degrading. But what is it that elevates man in the sight of God? Is it his accumulation of money?--No; for God declares, The gold and the silver are mine. If man abuses his intrusted treasures, God can scatter faster than man can gather. Man may have brilliant intellect; he may be rich in the possession of natural endowments. But these are all given him by God, his Maker. God can remove the gift of reason, and in a moment man will become as Nebuchadnezzar, degraded to the level of the beasts of the field. This God does because man acts as though his wisdom and power had been gotten independently of him.

Man is only mortal, and while he feels himself too wise to accept Jesus, he will remain only mortal. Men have done wonderful things in the intellectual world, but who gave them power to do this?--The Lord God of hosts. If in their fancied efficiency men triumph because of their own power, and glorify themselves, following the example of the antediluvian world, they will perish. The imagination of that long-lived race was only evil, and that continually. They were wise to do evil, and the earth was corrupted under the inhabitants thereof. Had they connected themselves with the One who is infinite in wisdom, they could have done marvelous things with their God-given ability and talents. But, turning from God, they chose to follow Satan's lead, as many today are doing; and the Lord swept them from the earth, with all their boasted knowledge.

Humanity may be exalted by the world for what it has done. But man can lower himself very fast in God's sight by misapplying and misappropriating his intrusted talents, which, if rightly used, would elevate him. While the Lord is long-suffering and not willing that any shall perish, he will by no means clear the guilty. Let all take heed to the words of the Lord. "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed."

God honors those who obey Him. "The Lord rewarded me according to my righteousness," said David; "according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed

from my God. For all his judgments were before me, and I did not put away his statutes from me."

Only the believer in Christ can receive life everlasting. Only by continually feeding on Christ's flesh and blood can we have the assurance that we are partakers of the divine nature. No one should be indifferent on this subject, saying, If we are honest, it is no matter what we believe. You cannot with safety surrender any seed of vital truth in order to please yourself or anybody else. Do not seek to avoid the cross. If we receive no light from the Sun of Righteousness, we have no connection with the Source of all light; and if this life and light do not abide in us, we can never be saved.

God has made every provision that His purpose in the creation of man shall not be frustrated by Satan. After Adam and Eve brought death into the world by their disobedience, a costly sacrifice was provided for the human race. A higher value than that they originally possessed was placed upon them. By giving Christ, his only-begotten Son, as a ransom for the world, God gave all heaven.

The acceptance of Christ gives value to the human being. His sacrifice carries life and light to all who take Christ as their personal Saviour. The love of God through Jesus Christ is shed abroad in the heart of every member of his body, carrying with it the vitality of the law of God the Father. Thus God may dwell with man, and man may dwell with God. Paul declared, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and 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."

If through faith man becomes one with Christ, he can win life everlasting. God loves those who are redeemed through Christ, even as he loves his Son. What a thought! Can God love the sinner as he loves his own Son?--Yes; Christ has said it, and he means just what he says. He will honor all our drafts if we will grasp his promise by living faith, and put our trust in him. Look to him, and live. All who obey God are embraced in the prayer which Christ offered to his Father, "I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." Wonderful truth, too difficult for humanity to comprehend!

Christ declares: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." "Verily, verily, I say unto you, He that believeth on me hath everlasting life." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath

eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Mrs. E. G. White

April 15, 1897

Christ the Restorer

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

Before Christ's first advent the world seemed indeed to have become the grave for all piety. It was Satan's seat; man was in the power of the great apostate, helplessly receiving his lies of God and of Christ as truth. The heavenly angels looked upon the world polluted by sin under the inhabitants thereof, and thought how much easier it would be to exterminate it than to reform it. But the Son of God himself came to work a reformation.

Heaven's councils decided that Christ, the great Teacher, must himself come to the world. God had spoken through nature, through types and symbols, through patriarchs and prophets. Lessons must be given to humanity in the language of humanity. The messenger of the covenant, the Sun of Righteousness, must rise upon the world. His voice must be heard in his own temple. Christ must come to utter words which would be clearly and definitely understood. He, the Author of truth, must separate truth from the chaff of man's utterance, which had made it of none effect. The principles of God's moral government, and the plan of redemption, must be clearly defined. The lessons of the Old Testament must be fully set before men.

"When the fulness of the time was come, God sent forth his Son." Man's terrible necessity demanded help without delay. Who met this necessity?--An illustrious teacher, the Son of God. The eternal Word came to our world to win the confidence of humanity. The prophet that had been revealed to Moses, like unto his brethren, whom they should hear in all things, came as man's Redeemer. Hear, O heavens, and be astonished, O earth; for the appointed instructor of man was no less a personage than the Son of God!

Tho rebellion had overspread his dominion, tho corruption and defiance might be seen in every part of the alien province, yet God gave his beloved Son for its recovery, that every son and daughter of Adam might be saved. Christ did not come to sweep the living agencies of evil off the face of the earth; he came with an embassy of mercy. He took the penalty of man's transgression upon his own divine soul.

Prophecy has clearly outlined the work of Christ. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all the mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law."

God did not design that his wonderful plan to redeem man should achieve only insignificant results. What could be greater and more costly than the plan of redemption? The whole heavenly force is enlisted in the great work of elevating, refining, and sanctifying the human soul. Divine power is exercised to save rather than to destroy the work of God's hands. All this stupendous machinery is set in motion to save men from Satan's army, from the slavery of sin, and to lead them to enlist in the work of salvation.

Christ was the brightness of his Father's glory. When we begin to trace out the greatness of the plan of redemption, we feel the poverty and feebleness of human words. The most powerful intellect can but feel its emptiness as it seeks to comprehend these grand themes. Individually we need faith, for human wisdom is but ignorance. Our understanding is too weak to penetrate the mystery of the incarnation, God manifest in Christ, his only begotten Son.

As Paul contemplated this subject, he was oppressed with its weight, its greatness, its incomprehensible magnitude. "Unto me, who am less than the least of all saints, is this grace given," he writes, "that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which

from the beginning of the world hath been hid in God, who created all things by Jesus Christ." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

In Christ God beheld the reflection of his own image. God was manifest in the flesh because of the entire identity of his character with Christ's character. That God should be thus manifest in the flesh was a wonder to the heavenly host, "even the mystery which hath been hid from ages and from generations." But as soon as the light revealed itself in the world, it was assailed by the whole energies of apostasy. The great apostate worked with a fierce determination to destroy the champion of God and of truth. With his band of evil, he determined by one desperate act to cut off all communication between the world and heaven. He confederated with the priests and rulers of the Jewish nation to kill Christ; and when the question was asked the people at the trial of Christ, "What shall I do then with Jesus which is called Christ?" they cried with hearts filled with frenzy, "Let him be crucified." With one voice they made their choice between Barabbas, the robber and murderer, and Christ, the Son of God.

What a sight for the heavenly universe! From the heavenly courts the angels watched every movement with intense interest. They saw their Commander in the hands of a merciless power. They saw his agony in the Garden of Gethsemane. They saw him insulted, mocked, derided, scourged. They saw him staggering under the burden of his own cross, fainting, to all appearances dying. Yet no command was given them by the God of heaven to break their ranks and go to the help of the divine Sufferer. They saw him hanging on the cross in shameful humiliation and agony. What would man receive for this Satanic work?

Full provision has been made that man shall become one with Jesus Christ. Life and immortality are brought to light through Christ. The truth is to make a deep imprint on mind and character. As we see Christ and contemplate his character, and identify ourselves with him, we know God. Our knowledge of God is measured by our knowledge of Christ.

Man's elevation is not measured by his knowledge of worldly things, but by his knowledge of the one thing needful for salvation. He can be lifted from his degradation if he will accept Jesus, the appointed One, who can save to the uttermost all who come

unto him. But if he thinks that in receiving Christ he is taking a step downward, he is down already. He falls as Adam fell. Like the Jewish nation, he refuses the only provision whereby man may be freed from Satan's tyrannical power, and exalted as God designed he should be.

If we stand apart from Jesus Christ, refusing to make him our personal Saviour, the words of Paul are applicable to us: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." God gave his Son to a shameful death, for the salvation of the world; and the greatness of the sin of neglecting the salvation thus brought within man's reach is proportionate to the greatness of the offering. How careful should every human being be in regard to slighting this salvation! How dare any one trifle with his eternal interests? Such neglect denies Christ, refuses his overtures of mercy, and throws scorn and contempt on the Saviour.

April 22, 1897

Jesus at the Well of Sychar

The Water of Life

As the world's Redeemer, the Son of God took upon him our human nature. He humiliated himself, veiling his divinity with humanity, that he might in his life upon earth share in the experiences of the poor, the oppressed, and suffering of the human race. He was subject to the frailties of humanity, and as he journeyed from Judea to Galilee, he was weary with labor and travel. Hungry and thirsty, he tarried to rest at Jacob's well, near the city of Sychar, while his disciples went to buy food in the city. He who had subjected himself to humanity was the Majesty of heaven, the Creator of every good and perfect gift. In giving himself to redeem our world, Christ gave himself a living sacrifice. He emptied himself of his high prerogatives, left his mansions of glory, his throne and high command, and became poor, that we through his poverty might be made rich.

As Jesus sat by the well side, the cool, refreshing water, so near and yet so inaccessible to him, only increased his thirst. He had neither rope nor bucket with which to draw, and he waited until some one should come to the well. He might have performed a miracle, and thus have obtained a draught from the well, had he wished; but this was not God's plan. Nothing must be allowed to separate him from the lot of humanity, which he had voluntarily assumed.

"There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink." The woman answered, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Christ was near to the woman of Samaria, and she knew him not. She was thirsting for the truth, yet knew not that He, the Truth, was beside her, and was able to enlighten her. And today there are thirsting souls sitting close by the living fountain. But they are looking far away from the well that contains the refreshing water, and, though told that the water is close by, they will not believe.

Jesus answered the woman, saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children,

and his cattle?" Yes, Jesus could have answered, The one who is speaking to you is the only begotten Son of God; I am greater than your father Jacob, for before Abraham was, I am. But he made answer, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The woman was so astonished at his words that she rested her pitcher on the well, and, forgetting the thirst of the stranger and his request to give him to drink, forgetting her errand to the well, she was lost in her earnest desire to hear every word. "Sir," she said, "give me this water, that I thirst not, neither come hither to draw."

Jesus now abruptly changed the subject of conversation, and bade the woman call her husband. She frankly replied, "I have no husband. Jesus said unto her, Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

As the past of her life was spread out before her, the listener trembled. Conviction of sin was awakened. She said, "Sir, I perceive that thou art a prophet." And then, in order to change the conversation to some other subject, she endeavored to lead Christ into a controversy upon their religious differences. "Our fathers worshipped in this mountain," she said, "and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things." But what was her astonishment when Jesus said, "I that speak unto thee am he."

The conviction of the Spirit of God had come to the heart of the Samaritan woman. She believed that the words of Christ were the truth. No teaching that she had hitherto heard had aroused her moral nature, and awakened her to a sense of her higher need.

Christ reads beneath the surface, and he revealed to the woman of Samaria her soul thirst, which the water from the well of Sychar could never satisfy. He himself lost all sense of hunger, and thirst, and weariness. His thirst was satisfied in seeing her drink of the water of life. He was rejoicing in spirit that his words had aroused her slumbering conscience, and quickened her spiritual perceptions.

Christ understands the needs of the world, and through him alone can the Father supply them. He is thirsting to give the needy souls the water of life freely. Christ is thirsting for the recognition of those for whom he left the courts of heaven, his honor, his glory, his royal throne, his high command. He is thirsting for the love, the cooperation that must be given him as their personal Saviour. He would have them come unto him, taking hold of his grace by faith, partaking of him, the Living Water.

The natural thirst of the woman of Samaria had led her to a thirst of soul for the water of life. Altho she had made no request of him to satisfy her spiritual wants, Christ offered her an abundant supply for her soul's great need. And through the words spoken to her, the water of life was to flow forth to many thirsting souls.

Forgetting the errand that had brought her to the well, the woman left her water pot, and went into the city, saying to all whom she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

As yet Christ had not taken the refreshing draught that he desired, nor tasted the food that his disciples had brought. They saw that their Master was intently absorbed in meditation, his face beaming with divine light, and they scarcely dared to interrupt his communion with heaven. But they knew that he had been a long time without food, and, placing some before him, they prayed him to refresh himself. Turning lovingly to them, he said, "I have meat to eat that ye know not of."

The disciples, thinking that he was speaking of temporal food, inquired among themselves, "Hath any man brought him aught to eat?" But Jesus explained: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."

Christ looked forward to the day of Pentecost, when the Holy Ghost should descend upon his disciples. He would teach them that they were not to look upon this as the result of their own labor. They were not to lose sight of the fact that patriarchs, prophets, and holy men had been sowing the seeds of truth. God's ancient chosen people had been enriched with precious truth, which was to them as the river of God. Christ had been their invisible leader through all their travels in the wilderness. Gracious illustrations of his love were given them in the covenant signed by God in the rainbow

of promise, which was ever to be an assurance that seed-time and harvest time should remain, and that the world should never again be destroyed by a flood. Christ was just as truly the water of life to Abel, Seth, Enoch, Noah, and all who received his instruction then, as he is at the present time to those who ask of him the refreshing draught. God has given his Word to his chosen ones, and made known his way. Through his Son he has been supplying them with the dew and showers of his grace. But his blessings are often overlooked, and men take the glory to themselves.

The rain is not seen until it begins to fall, and it often comes wholly unexpectedly. So the Lord's precious gift of grace is often nearer than we think. If we will only have faith, and wait patiently for a little while, his help will come, and will surprise us as he surprised the woman of Samaria. He shall come down like showers upon the fruitful earth.

When the Lord gave his message to the Laodiceans, who thought themselves rich and increased in goods, and in need of nothing, he did not conceal from them their true condition. He said: "He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This was the message of truth that Christ opened before them. They needed everything. But he did not present to them their great necessity without also providing a remedy. He opens before them a fountain of supply for every need: "I counsel thee to buy of me," he says, "gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." It is necessary for us to know our soul's need in order to receive the heavenly treasure provided for us in Christ.

In Eden the Lord gave the promise that the Seed of the woman should bruise the serpent's head. And the work which Christ carried forward at Jacob's well, in proffering the water of life to the woman of Samaria, is a fulfilment of that promise. And he will continue this work until every soul shall have been tested and tried.

The woman, in apparently withholding from Christ the water he asked of her, represents many who are withholding from him the recognition, the sympathy and love, that he is hungering and thirsting for in response to his great love for us. Christ has not withheld his grace and love from any member of the human family. For each he has an

inexhaustible supply. And yet how little acknowledgment he receives, how little thanksgiving, how little fruit, in good works. He is hungering for the sympathy and love of those whom he has purchased with his own blood. He is watching and waiting for that love which we can not withhold from him with any safety.

The world's Redeemer knows the necessities of every soul. When we are oppressed and languid, he knows it, and he it is that supplies the spiritual refreshment. Ask ye of him; watch unto prayer, and it will come. Jesus is the bread of life, to be eaten every day; he is the water of life to the parched and fainting soul, and all may partake of his grace.

Earth's cisterns will often be emptied, its pools become dry; but in Christ there is a living spring from which we may continually draw. However much we draw and give to others, an abundance will remain. There is no danger of exhausting the supply; for Christ is the inexhaustible well-spring of truth. He has been the fountain of living water ever since the fall of Adam. He says, "If any man thirst, let him come unto me and drink." And "whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Mrs. E. G. White

April 29, 1897

A Lesson from the King of Babylon

"And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams." "And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.... Therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter." "It is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

Upon hearing this, the king was very angry, and commanded that all the wise men should be slain. But God revealed the dream to Daniel in a night vision. "Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation."

Daniel was taken in to the king, and said to him: "The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, show to the king. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: ...Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible."

After describing the image which the king had seen, Daniel said, "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron.... And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

This dream was given to the king of Babylon, the events of the future, reaching down to the end of time, were opened before him, that he might have light on this important subject. It was also given for the benefit of all future generations. The record was traced by the prophetic pen that the light might be shared by those kingdoms which should succeed the kingdom of Babylon.

Tho this wonderful dream caused a marked change to take place in the ideas and opinions of King Nebuchadnezzar, his soul was not cleansed from its pride, its worldly ambition, its desire for self-exaltation, by the converting power of God. The rise and fall of the kingdoms which were to succeed Babylon, were minutely described to him by the prophet; but instead of treasuring the conviction which had been made on his mind in regard to the fall of all earthly kingdoms, and the greatness and power of Jehovah's kingdom, the king, after the immediate impression wore away, thought only of his own greatness, and studied how he might make the dream turn to his own exaltation and honor.

He said much regarding the interpretation given by Daniel, but the words, "Thou art this head of gold," produced the greatest effect upon his mind. These impressed him so much that his wise men, who had not been able to tell the dream, proposed that he make such an image as the one seen in his dream, and that he set it up, that all might see the head of gold, which was a representation of his kingdom.

This pleased the king. His pride and vanity found full scope in the thought that he could thus represent his importance; and he resolved that instead of merely copying the image he had seen, he would make an image that should excel the original. It was his design that the whole image should represent the greatness of Babylon. Therefore that which had been said regarding the kingdoms that were to follow, should be blotted from his mind, and from the minds of those who had heard the dream, by the splendor of the image he was about to make. This image should not deteriorate in value from the head to the feet, as had the one he had been shown, but should be composed throughout of the most precious metal.

God had spoken plainly to Nebuchadnezzar in regard to his kingdom. "In the days of these kings," said Daniel, "shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.... The dream is certain, and the interpretation thereof sure."

The king had acknowledged the power of God, saying, "Of a truth it is, that your God is

a God of gods, and a Lord of kings, and a revealer of secrets;" but notwithstanding this acknowledgment, he now united with the men he had once sentenced to death, to dishonor God. He had purposed to destroy these men, because he had discerned their deceptions, and because he was convinced that their learning did not possess the power he had supposed; and they had been saved from a cruel death by the intercession of Daniel. Now he joins with them to frame a design for his image, and to make the light from heaven serve his pride, and forward his exaltation. The kingdom of Babylon was interpreted to be the kingdom that was to break in pieces all other kingdoms, and to stand forever; and they endeavored to make an image which would fitly represent Babylon as eternal, indestructible, and all-powerful,--a kingdom that would last forever.

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." As an idol, an object of worship, the image was placed in the most favorable position; and a proclamation was issued that all should worship it.

Thus the grand lesson given by God to the heathen, and to all people, was misconstrued and misplaced. That which was designed by God to teach lessons of truth, and to give the world clear, distinct rays of light, Nebuchadnezzar turned from its purpose, making it minister to his pride and vanity. The prophetic illustration was made to serve for the glorification of humanity. The symbol designed to unfold important events was turned into a symbol which would hinder the spread of that knowledge which God designed the kingdoms of the earth should receive. By the height and beauty of his image, by the material of which it was formed, the king sought to make error and false doctrine magnificent and attractive, more powerful, seemingly, than anything God had given.

Those who are willing to be taught, may learn a lesson from the conduct of the king of Babylon. As the enemy sought to make God-given light serve his own purposes, by leading the king to work for his own glory instead of working for the glory of God, so he works today to pervert truth in order to hinder God's purposes. All false religion has its origin in a corruption of the true. When unmixed with evil, truth is a mighty power to save; but if we allow the enemy to work through us, if by the light given us we seek to exalt self, even this truth may become a power for evil.

So it was in Christ's day. In their pride the Jewish leaders perverted the meaning of their religious services. Those who sat in Moses' seat could not bring their proud hearts to believe the prophecies, and they instilled into the minds of the people their false interpretation of Scripture. The truth was buried beneath their own doctrines, and maxims, and traditions. They taught the people that Christ was to appear as a great conqueror, to break the Roman yoke from the neck of the nation. They received that

part of the prophecy which foretold one who was to shine before his ancients gloriously, who was to reign from sea to sea, and from the river to the ends of the earth; and they expected the Messiah to exalt Israel to universal dominion. When Christ did come, with no outward show of a conqueror, they turned their faces from him, resisting his words, and working by every conceivable means to counteract his influence.

The enemy would lead us all to use, as did Nebuchadnezzar, the light and knowledge of God for our own exaltation. But self-exaltation can find no place in the work of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Mrs. E. G. White

May 6, 1897

God's Care for His Children

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar, the king, sent to gather together the princes, the governors, and the captains, ... unto the dedication of the image which Nebuchadnezzar the king had set up." "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up."

"At that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever.... There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

These men who thus accused the Hebrews had been saved from death by Daniel's appeal to the king in their behalf, but they were envious of the three Hebrews, and were desirous of hurting their influence; they therefore carried the complaint to the king that these men had dared to disobey his commands.

The thought that his slightest wish should not be respected at the dedication of the image, filled the king with rage, and he commanded that the men be brought before him. "Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?" How short-lived is the exaltation bestowed by men! How little dependence can be placed in them! These three men, once honored, and intrusted with great responsibilities, are now the objects of the wrath of a king whose will is law. Truly we can not trust in princes.

As the three Hebrews stood before the king in their moral dignity, innocence, and purity, he was convinced that they were superior to the men in his kingdom. They had always been faithful in the performance of their duties, and he decided that he would be gracious, and give them a second trial. "If ye be ready," he said, "that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace." And then,

with hand stretched upward in defiance, he asked, "And who is that God that shall deliver you out of my hands?"

His senses were perverted by the prospect of his own greatness, and he seemed to lose all knowledge of a monarch above all earthly kings. When his dream was shown him by Daniel, he had acknowledged, "Of a truth it is, that your God is a God of gods, and a Lord of kings;" but he now took all this back, and sought to demonstrate before the representatives of the different nations, who had assembled at the dedication of this image, that he, the king of Babylon, was the greatest king in the universe, and that all must bow low to his supremacy, and submit as slaves to his will. And all went well in the carrying out of this arrangement till the disobedience of the Hebrew captives.

With the furnace in sight, the captives answered the king's horrible threat, saying: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." Their faith rose with the knowledge that God would be glorified in this transaction, and with a firm, triumphant ring of implicit trust and confidence in their voices, they said, "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

When the king saw that his will was not received as the will of God, he was "full of fury," and the form of his visage was changed against these men. Satanic attributes made his countenance appear as the countenance of a demon; and with all the force he could command, he ordered that the furnace be heated seven times hotter than its wont, and commanded the most mighty men to bind the youth, and cast them into the furnace. He felt that it required more than ordinary power to deal with these noble men. His mind was strongly impressed that something unusual would interpose in their behalf, and his strongest men were ordered to deal with them.

The king's command was urgent. He was anxious to punish the men who had dared to exercise their will in opposition to his will; and without delay, with all their clothing upon them, they were cast into the fire. "Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego."

Surrounded by the officers of his government, by the Chaldeans, and by distinguished and great men from many countries, the king, filled with Satanic fury, looked on the scene, waiting to see how soon the men who had defied him would be utterly consumed. But his triumph suddenly came to an end. He saw something that he thought must be an illusion. He turned pale, and, shading his eyes with his hand, he directed his gaze to the

furnace, watching it with intense interest. All did not discern as quickly as did the king the result of his cruel project. With alarm he asked his great men, "Did not we cast three men bound into the midst of the fire?" "True, O king," was the reply. With a voice trembling with excitement, he cried, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

How did this heathen king know what the Son of God was like? Through their steadfast adherence to right principles, the Hebrew captives had been called to fill positions of trust in the courts of Babylon. They were tempted by others to be untrue, in order to gain advantages; but they were faithful in all their business transactions. In life and character they represented the truth; and when they were asked a reason for their course of action, they gave it without hesitation. Plainly and in simplicity they presented the living principles of the truth, and thus those around them were made acquainted with the Source of their strength. In this way the king of Babylon became acquainted with the form of the Son of God.

With feelings of deep humiliation and remorse, the king stood as near the blazing furnace as he dared, and in a clear, loud voice called out, "Ye servants of the most high God, come forth, and come hither." They obeyed the voice of the king, and came forth unhurt, without even the smell of fire upon them.

The fact that these youth came forth from the fire having received no harm, save only that their fetters had been burned away, was beyond the comprehension of the wise men, and made a decided change in the sentiments of the people. The tidings of this wonderful deliverance were carried to many countries by the representatives of the different nations. Thus God was glorified by the faithfulness of his children.

History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation.

The decree enforcing the worship of this day is to go forth to all the world. In a limited degree, it has already gone forth. In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives.

Trial and persecution will come to all who, in obedience to the Word of God, refuse to worship this false sabbath. Force is the last resort of every false religion. At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these

attractions, invented by men inspired by Satan, failed to make men worship the image, the hungry flames of the furnace were ready to consume them. So it will be now. The Papacy has exercised her power to compel men to obey her, and she will continue to do so. We need the same spirit that was manifested by God's servants in the conflict with paganism. Giving an account of the treatment of the Christians by the emperor of Rome, Tertullian says, "We are thrown to the wild beasts to make us recant; we are burned in the flames; we are condemned to prisons and to mines; we are banished to islands,--such as Patmos,--and all have failed." So it was in the case of the three Hebrew worthies; their eye was single to the glory of God; their souls were steadfast; the power of the truth held them firmly to their allegiance to God. It is in the power of God alone that we shall be enabled to be loyal to him.

"If ye love me," said Christ, "keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And has not Christ manifested himself to his faithful children? Did he not walk in the furnace with the captives who refused to yield to the golden image one tittle of the reverence which belonged to God? Did he not manifest himself to John, banished to the Isle of Patmos for his faithfulness? Have not those who have been persecuted for righteousness' sake, who, tho they have been compelled to suffer, have refused to worship the institution of the Papacy, realized the presence of the divine Comforter in their lonely prisons?

The commandments of finite, sinful men are to sink into insignificance beside the Word of the eternal God. Truth is to be obeyed at any cost, even tho gaping prisons, chain-gangs, and banishment stare us in the face. If you are loyal and true, that God who walked with the three Hebrew children in the fiery furnace, who protected Daniel in the lions' den, who manifested himself to John on the lonely island, will go with you wherever you go. His abiding presence will comfort and sustain you; and you will realize the fulfilment of the promise, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Mrs. E. G. White

May 13, 1897

"We Ought to Obey God Rather than Men"

Christ declared of the Jews, "In vain they do worship me, teaching for doctrines the commandments of men." This is being done today. The commandments of men are exalted, and men are trying to force their fellow-men to render obedience to them. But in no case are we to take the word of men before the Word of God. "We ought to obey God rather than men," declared Peter. And Christ in his Sermon on the Mount spoke clearly and distinctly regarding the importance of God's commandments. "Think not," he said, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

But God never compels men to obey him. Together truth and error take the field. The light shines forth amid moral darkness, and men are left to choose their own leader.

After the king of Babylon had witnessed the wonderful deliverance wrought by God for his faithful servants, and had seen the men walk unhurt from the fire, he published a decree that any one speaking a word against the God of heaven, who had so wonderfully saved his servants, should be cut in pieces, "because," he declared, "there is no other god that can deliver after this sort." Thus, through the deceiving power of the enemy, God's truth is misinterpreted and misapplied, and his way confused by human inventions.

The king had a right to worship the God of heaven, and to do all in his power to exalt him above other gods; but he had no right to use his authority in compelling his subjects to change from the worship of idols to the worship of the true God. He had no more right to threaten men with death for not worshipping the true God than he had to make the decree consigning to the flames all who refused to worship the golden image.

Today, as in the days of Babylon, the accuser of the brethren is working through human agencies to hurt and destroy those who are dear to the Lord. Men in power do not realize that they can not in justice control the minds of their fellow-men, and Satan works through them to corrupt right dealing. Those who try to keep the commandments of God, will meet with much opposition. Satanic attributes will take possession of the

hearts of men, making them as hard as steel; and all who depart from evil will make themselves a prey to the hatred of those that refuse to obey the law of God.

But when the State forms laws directly opposed to the laws of Jehovah, and thus strives to compel men to obey them, it is following the example set by the king of Babylon. When it takes the guardianship of the religious interests of the nation, a spirit of intolerance is manifested if men seek to practise the truth, which, by earnest study, they have found in God's Word. Those who are actuated by such a spirit of oppression can not understand what religious liberty means.

Every man has a right to worship God according to his own convictions; no one is called upon to obey laws that are opposed to the laws of God; and the only position the State can take, and have the approval of God, is to guard the rights of every individual, permitting no oppression to come upon any one because of religious belief.

As Nebuchadnezzar tried to force his subjects to obey his mandates, so men will try to force us to disregard the Word of God. They will endeavor to compel us to render homage to man-made statutes; but in God's strength we are to refuse to dishonor him. The laws of earthly kingdoms are to be obeyed only when they do not conflict with the laws of God. When governments are tyrannical and overbearing, when they trample on God's law, their laws are contemptible in his sight. And when they try to control the minds and consciences of those whom Christ died to make free, God's children are to show their loyalty to him by refusing to disobey his commandments.

When the judgment shall sit, and the books of heaven shall be opened, all will be judged, not by the laws that human minds have enacted, but by the law of God, which existed before the foundations of the world were laid. And the men who have been co-workers with the first great rebel, and who have not, as guardians of the State, searched the Word of God, that as rulers they might deal righteously and mercifully, will be judged by the law they have disregarded and dishonored.

In that day when every work shall be brought into judgment, when the Lord Jesus, with the marks of the crucifixion on his body, shall come in the clouds of heaven with power and great glory, those who, while holding positions of trust, have caused God's people to suffer, will cast their idols of silver and gold to the moles and to the bats; "to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

They have shown no respect for God, no fear to transgress his commandments; but have refused to give their fellow-men rights equal to their own, and have tried to make them disobey God. They have stubbornly adhered to man-made commandments, and they will be judged accordingly. Those who persist in enacting laws which men can not obey without dishonoring God, and those that obey these laws, and trample on the law of the eternal God, must prepare for the result; for God will not change, nor alter the thing which has gone out of his mouth.

"As the Father hath loved me," said Christ, "so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him, But whoso keepeth his Word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." "And he that keepeth his commandments dwelleth in him, and he in him."

God honors those who honor him by obedience to his precepts. John, the beloved disciple, was banished to the isle of Patmos for his faithfulness. "I John," he writes, "who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day." Did John here mean Sunday?--There is but one day called the Lord's day, and that is the seventh day of the week, the Sabbath instituted at creation. God created the world in six days, and on the seventh he rested and was refreshed. He blessed and sanctified this day, and set it apart to be observed as a memorial of creation. And on the seventh day John heard behind him "a great voice, as of a trumpet saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches." "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." Thus Christ honored John for his steadfast obedience to him.

Adam and Eve lost all access to Eden and to the tree of life because they took the word of another before the Word of God. By this act of disobedience they opened the flood-gates of woe upon our world. But those who steadfastly adhere to God's Word, will hear the benediction, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." No flaming sword guards that tree from those who, after the light has been given them, in the face of all

opposition turn from the commandments of men to obey the commandments of God.
Mrs. E. G. White

May 20, 1897

A Lesson from the Life of Judas

Judas was one of the twelve disciples who were chosen to be coworkers with Christ. He was intrusted with the little fund made up from the contributions of the believers, but he had not been fitted for the position of trust which he occupied. Covetousness had not been cleansed from his heart, but was cherished and cultivated. By his unsanctified, subtle reasoning, he magnified his position to one of great importance. His avarice grew as it was indulged, until it was fast becoming the most prominent feature of his character.

The evils of covetousness and avarice, injustice and fraud, were plainly dwelt upon by the Saviour. And, altho the name of Judas was not called, nor direct application made to him, yet he felt himself guilty of these things. But he did not separate himself from sins so hateful, and purify his soul by obeying the words of Jesus. Instead of this, he took offense at the word spoken to correct the growing evils of the attributes of Satan.

The principles that should govern the heart made new were constantly the theme of the teachings of Christ. But they were not received by Judas. The lessons which the other disciples received and acted upon provoked Judas. Under the impulse of Satan, he acted directly contrary to the principles that Christ was endeavoring to inculcate as to what constitutes Christian character. A power was working from the heart that had been left unclean, unholy, and unsanctified. Tho Judas professed to be a disciple of Christ, this inward principle was constantly at work, and from time to time overmastered him, causing him to give expression to the propensity that was corrupting the whole man. The very principle of the Gospel enjoining mercy to the poor, was made an excuse for his covetousness. On the plea of waste, he made objection when Mary anointed the feet of her Master with the precious ointment.

Christ was in sympathy with suffering humanity. His efforts were always put forth to uplift and restore, never to weaken, to oppress, or destroy. The truly converted man will in heart and life make manifest the outworking of the divine life. The weak and unfortunate will ever awaken in his heart feelings of tender pity and Christlike compassion. There will be no hardness of heart, no harsh, coarse spirit. The water of life, as an inner spring, will be ever uprising to bless all within the sphere of his influence. By such, gifts and offerings are brought to God with a willing heart, a ready mind. They perform acts of mercy and benevolence, not because they are compelled to do so, but because they are partakers of the divine nature, partakers of the character of

Christ.

Had Judas had that true life of which Christ is the substance and the source, he would have fed upon that which is conducive to growth in Christ, the bread of life. Cherishing in his heart the life of Christ, feeding on the bread which came down from heaven, he would have had the power of assimilation to Christ. He would have appropriated the nutriment of the living bread,--would have received into his own nature the spirit and life of the words of Christ, and thus would have become one with him. He would have become, in character, all that he professed to be.

True life is progressive; wherever there is life, there is growth. Had Judas been a doer of the words of Christ, had Christ been abiding in his heart by faith, this growth would first have been manifested in a downward course,--in lowly, humble acquaintance with himself and with God. He would have been learning the lessons that Christ gave to his disciples when he asked them, "What was it that ye disputed among yourselves by the way?" The subject of the conversation had been who should be the greatest in the kingdom of heaven. It was a matter that should never have come into their conversation, for its tendency was to arouse selfish feelings, selfish expressions, and eclipse the love of Christ in the soul.

Taking a little child, and setting him in the midst of them, Christ said: "Verily I say unto you, Except ye be converted [from your own natural, selfish characters], and become as little children [free from guile, hypocrisy, and all selfishness and unkindness], ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." What a lesson is this, not only for the disciples and Judas, but also for all who believe on Christ today!

Judas heard all this, but he thought, as many think today, that such teaching was uncalled for. But if this were so, why did Christ dwell upon such themes? He further added: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Here Christ would teach us that the character-building needs close and careful attention.

This is the work that Judas' keen perception might have discerned if he had received the lessons which Christ sought to teach him. His objectionable traits of character would then have disappeared, and he would have become meek and lowly of heart, like his Master.

And this work is something that we as well as Judas must do. Those who have hereditary tendencies to evil, those who are putting forth thorn branches to wound all with whom they come in contact, should see that the offending members are cut away. Painful as this work may be of separating the evil from our character, it must be done. Selfishness and covetousness, which is idolatry; the harsh and unkind spirit, that, manifested in word or deed, will wound and destroy souls, must be taken out of the life, or the entire man will become offensive to himself and to God. His hard-heartedness will cause him to neglect the very ones who need his help.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you."

This is the bread which came down from heaven, even the Word of God. And this Word, received and appropriated by the living agents, will produce that faith which works by love, and purifies the soul. It will cut away the hereditary tendencies to evil, and the wrong traits of character that have been strengthened by cultivation. However dearly we may prize these, it is better to separate them from our life practise now than to have their predominating power defiling and corrupting the whole man. And not only this, they destroy our influence for good, and, instead of being a savor of life unto life, we become a savor of death unto death.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Judas might have been all this. Blessed as he was with abundant opportunities of eating of the bread of life, he might have formed a firm, Christlike character.

"Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the Word, being disobedient; whereunto also they were appointed."

God has given his only-begotten Son to our world as our sin-bearer, that he might take away our iniquities. Through his divine merits, every son and daughter of Adam who will believe on him as the Way, the Truth, and the Life, will be presented faultless before the presence of his glory with exceeding joy. Those who return to their loyalty to God are precious in his sight; for Christ died to redeem these souls from the bondage of sin; he died to secure the eternal happiness of fallen man.

And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Our Redeemer has risen from the dead. He led captivity captive, and gave gifts unto men. And now he ever liveth to dispense his blessings in rich currents of grace and power as the circumstances of his believing children may require. And to the sinner his voice is heard in loving invitation: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Mrs. E. G. White

May 27, 1897

Temptation--What is it?

What is temptation?--It is the means by which those who claim to be the children of God are tested and tried. We read that God tempted Abraham, that he tempted the children of Israel. This means that he permitted circumstances to occur to test their faith, and lead them to look to him for help. God permits temptation to come to his people today, that they may realize that he is their helper. If they draw nigh to him when they are tempted, he strengthens them to meet the temptation. But if they yield to the enemy, neglecting to place themselves close to their Almighty Helper, they are overcome. They separate themselves from God. They do not give evidence that they walk in God's way.

Thus the Lord determines character. Thus he decides whether we are obedient or disobedient. He does not do this for his own enlightenment; for he reads all things as an open book. He does it that the secret motives of men's hearts may be manifest, that his true witnesses may be strengthened, that others may become intelligent in regard to the ways and works of God as contrasted with the ways and works of the enemy.

Temptations will pour in upon us; for by them we are to be tried during our probation. This is the proving of God, the revelation of our own hearts. There is no sin in having temptation; but sin comes in when temptation is yielded to.

When Jesus was led into the wilderness to be tempted, he was led by the Spirit of God. By going into the wilderness, he did not invite temptation. But Satan knew that the Saviour had gone there, and he thought it the best time to approach him.

Christ went to the wilderness to be alone, to contemplate his mission and work. He had taken the steps which every sinner must take, in conversion, repentance, and baptism. He himself had no sins of which to repent, and therefore he had no sins to wash away. But he was our example in all things, and therefore he must do that which he would have us do. Christ fasted and prayed, bracing himself for the blood-stained path which he must travel. He was the Son of the eternal God, but as man's surety, he must meet and resist every temptation with which man is assailed.

When Christ had fasted for forty days and forty nights, the enemy came, tempting him to make bread of the stones. Christ knew that he would be assailed upon appetite, for it was upon this point that Adam and Eve had failed. And with the terrible weight of the sins of the world upon him, he withstood the fearful test upon appetite, upon the love of

the world, and upon that love of display that leads to presumption. He endured these temptations, and overcame in man's behalf, working out for him a righteous character, because he knew that man could not do this of himself.

The world's Redeemer, the second Adam, by his suffering and death worked out a redemption for the human race. He was tempted in all points like as we are. He knew that the enemy would come to every human being, to take advantage of hereditary weakness, and to ensnare, by his false insinuations, all whose hope and trust is not in Christ. And by passing over the ground which man must travel, by showing that, through the divine power granted him, man can overcome every form of temptation, Christ prepared the way for us to gain the victory.

If Satan can persuade people to follow a course that is contrary to the principles underlying and running through every enactment of God's law, he has a chance to work upon their minds. One venturesome step in deceptive practises, under the specious direction of Satan, leads to a second such step. Those who follow this course depart from God. The poisonous malaria of worldly principles is so disguised by the enemy that the actors become willing to work in lines which are contrary to the will of God. They make use of the world's artifices in order to gain an advantage over their neighbors. This creates a train of thought which separates the soul from the Spirit of God. The mind becomes more and more infatuated, and the power to overcome temptation is destroyed. The tendencies thus cultivated are transmitted to the offspring, as Adam's disobedience was transmitted to the human family.

Christ came to our world as man's surety, preparing the way for him to gain the victory by giving him moral power. It is not his will that man shall be placed at a disadvantage. He would not have those who are striving to overcome, intimidated and discouraged by the crafty assaults of the serpent. "Be of good cheer," he says, "I have overcome the world."

With such a general to lead us on to victory, we may indeed have joy and courage. He came as our champion. He takes cognizance of the battle that all who are at enmity with Satan must fight. He lays before his followers a plan of the battle, pointing out its peculiarities and severity, and warning them not to join his army without first counting the cost. He tells them that the vast confederacy of evil is arrayed against them, and shows them that they are fighting for an invisible world, and that his army is not composed merely of human agencies. His soldiers are coworkers with heavenly intelligences, and One higher than angels is in the ranks; for the Holy Spirit, Christ's representative, is there.

Then Christ summons every decided follower, every true soldier, to fight for him, assuring them that there is deliverance for all who will obey his orders. If Christ's soldiers look faithfully to their Captain for their orders, success will attend their warfare against the enemy. No matter how they may be beset, in the end they will be triumphant. Their infirmities may be many, their sins great, their ignorance seemingly insurmountable; but if they realize their weakness, and look to Christ for aid, he will be their efficiency. He is ever ready to enlighten their dullness and overcome their sinfulness. If they avail themselves of his power, their characters will be transformed; they will be surrounded with an atmosphere of light and holiness. Through his merits and imparted power they will be "more than conquerors." Supernatural help will be given them, enabling them in their weakness to do the deeds of omnipotence.

Those who fight for Christ are fighting in the sight of the heavenly universe, and they should be soldiers, not cowards. Those who truly desire to serve God will not follow their own wisdom, or the wisdom of the arch-deceiver, who is playing the game of life for their souls. By faith they are to look calmly upon every foe, exclaiming: "We fight the good fight of faith, under the command of an omnipotent Power. Because he lives, we shall live also. Through Jesus, who is the author and finisher of our faith, we may withstand all the fiery darts of the enemy."

Abraham certified his obedience to God when, with Isaac by his side, he journeyed on his way, in response to the command, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Job was permitted to suffer; he was severely tempted; but he would not speak one word against God. During Christ's life on earth the scribes and Pharisees, instigated by Satan, tempted him in every possible way. But he never allowed these temptations to lead him from the path of obedience. When God speaks, let us obey, no matter how the enemy may tempt us to disobey; for the path of obedience is the only safe path.

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

June 3, 1897

Gethsemane

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." It was here that the mysterious cup trembled in Christ's hand. Here the destiny of a lost world hung in the balance. Should he refuse to stand as man's surety? Satan encircled his humanity with a horror of great darkness, tempting him to think that God had forsaken him.

In this hour of trial Christ's human nature longed for sympathy. In the supreme agony of his soul, he came to his disciples with a yearning desire to hear some words of relief from those whom he had oft blessed and comforted and shielded in sorrow and distress; for the law of kindness was ever on his lips. The One who had always had words of comfort for them was now suffering superhuman agony, and he craved sympathy; he longed to know that they were praying for him and for themselves. How dark seemed the malignity of sin! No earthly potentate can show himself more keenly observant of his subjects than was Jesus. He was jealous for his law as no earthly king can be, for he was the king, eternal, invisible, immortal. If he could only know that his disciples understood and appreciated the terrible temptation to let the human race bear the consequences of its own guilt, while he stood innocent before God, he would be strengthened.

"And he cometh unto the disciples, and findeth them asleep." Had he found them praying, he would have been relieved. Had they been seeking refuge in God, that Satanic agencies might not prevail over them, he would have been comforted by their steadfast faith. But, unheeding the repeated warning, "Watch and pray," they had fallen asleep. They knew not the necessity of watchfulness and earnest prayer in order to withstand the temptations of Satan.

As one surprised, Christ addressed them, saying, "What, could ye not watch with me one hour?" They roused themselves, and looked sorrowfully at their Lord. "Watch and pray," he said, "that ye enter not into temptation." Then the divine Sufferer excused the disciples, saying, "The spirit indeed is willing, but the flesh is weak."

Christ went away the second time, and prayed earnestly, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Again darkness pressed upon his soul with almost unbearable agony, and again he felt a longing for companionship, for some words which would bring relief, and break the spell of darkness that well-nigh overpowered him. "And he came and found them asleep again; for their eyes were heavy;" "neither wist they what to answer him." They saw his face marked with the bloody sweat of agony, and they were filled with sorrow; for "his visage was so marred, more than any man."

Again Christ went away, and prayed that if it were possible this cup might pass from him. His soul was filled with an overpowering fear of separation from God in consequence of sin. Satan told him that if he became the substitute and surety for a sinful world, he would nevermore be one with God, but would be under his control.

Three times the prayer ascended to God, "O my Father, if it be possible, let this cup pass from me," always followed by the words, "Not my will, but thine, be done." Shall the cup pass from the Suffering One? Shall the sacrifice of Christ, ordained before the foundation of the world, and symbolized in every sacrifice offered since Adam's transgression, be given up? Shall the glorious purpose of God the Father, and Jesus Christ his Son, entered upon to save a perishing world, be of no account? Shall that which angels eagerly desired to look into and understand, that which had been the burden of prophecy, that which lay at the foundation of types and shadows, fail after all, leaving Satan and his apostate forces and confederacy of evil to come off triumphant?

O, how much Christ had already suffered as the Son of man, in order to redeem and save men! How much he had borne as their substitute! Now the time had come when all the types and symbols pointing to his suffering and death were to be fulfilled. Shall he fail, and come short in his work of redemption? Shall the prince of darkness triumph? Shall his proud boast become truth? Shall the prey be left helpless in the hands of the mighty, or shall the captives be delivered, Satan overcome, and it be demonstrated that obedience to the law is possible; for all have been made more than conquerors through Christ?

It was the will of God that none should perish, but that all should have eternal life through faith in the sacrifice of Christ. Him God the Father sealed to become man's Restorer. The worlds unfallen and the heavenly angels watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. In this

awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and an angel who stands in the presence of God, occupying the position from which Satan fell, came to the side of Christ. What message did he bring? Had he come to tell Christ that the price to be paid was too great, that it would cost too much to save the world, and that man must be left to his doom, to be destroyed by the wrath of an offended God? Did he tell him that he need not drink the bitter cup, that he need not bear the guilt of man?

The angel did not come to take the cup from Christ's hand, but to strengthen him to drink it, with the assurance of the Father's love. He came to give power to the divine-human Suppliant. He pointed him to the open heavens, telling him of the souls that would be saved as the result of his sufferings. He assured him that his Father is greater and more powerful than Satan, that his death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told him that he would see of the travail of his soul, and be satisfied, for he would see a multitude of the redeemed, saved, eternally saved.

Christ's agony did not cease, but his depression and discouragement left him. He still carried the load of guilt, and he fulfilled the demands of the divine law, and glorified the Father by drinking the bitter cup.

"Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." The storm of the hellish host had in nowise abated, but he who was its subject was strengthened to meet its fury. He came forth calm and serene. He had borne that which no human being can ever bear; for he had tasted the sufferings of death for every man. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the winepress alone; and of the people there was none with me."

The Temptation of Christians

As Satan tempted Christ, so he will tempt Christ's followers. The Son of man was betrayed into the hands of sinners. Many, for Christ's sake, will undergo a similar experience. Priests and rulers will instigate men to testify falsely against them. Christ has told us of the persecution that will come upon those that love and fear God through men who are working in copartnership with Satan. Under the teaching of the Holy

Spirit, God's people will learn more of the terrible character of sin as they feel the cruelty of those who are controlled by it. But all the cruelty manifested toward them is charged against the doers as done to Christ, who has redeemed human souls with his own blood, and has called them by his name.

The strength given to Christ in the hour of bodily suffering and mental anguish in the Garden of Gethsemane, has been and will be given to those who suffer for his dear name's sake. The same grace given to Jesus, the same comfort, the more than mortal steadfastness, will be given to every believing child of God, who is brought into perplexity and suffering, and threatened with imprisonment and death, by Satan's agents. Never has a soul that trusts in Christ been left to perish. The rack, the stake, the many inventions of cruelty, may kill the body, but they can not touch the life that is hid with Christ in God.

"Nation shall rise against nation," said Christ, "and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Mrs. E. G. White

June 17, 1897

The Life and Light of Men

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." These ringing words come sounding down the line to our time. They are full of assurance; for John meant every word that he uttered. Inspired by God, these words possess a power that none can estimate who does not believe in Christ as his personal Saviour. They have a deep meaning, and a broad compass, and are eternal truth to all who believe them.

John is calling the attention of the world to Christ as the life and light of men. Life and light, possessed by no other being that has ever breathed, are found in Christ. A human being lives, but his is a given life, a life that will be quenched.

"What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away." But Christ's life is not a vapor; it is never-ending, a life existing before the worlds were made.

Adam was a created being, dependent upon the tree of life for his existence. Through his disobedience, he forfeited the precious privilege of eating of this tree, which was to perpetuate the life breathed into him by God, and for which he was dependent on God. After disobeying God, the precious gifts and endowments which he derived from God were no more his. Adam's disobedience to God's commands brought the human family under the death penalty. "In Adam all die," and eternal death, not eternal life, is the final punishment of all who continue in transgression.

But Christ said, "I will take the penalty of Adam's transgression." In Eden the first Gospel sermon was preached. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

And "when the fulness of the time was come, God sent forth his Son, ... to redeem them that were under the law, that we might receive the adoption of sons." Christ died in behalf of the human family, giving men a probation, that they might have opportunity to

see the evil of sin, and to choose as their leader, either the apostate who was expelled from heaven, or the Prince of Life, who gave himself as an atoning sacrifice, that all might return to their loyalty.

Christ's suffering and death have placed life in and through him upon an eternal basis of security. He took human nature. He became flesh even as we are. He was oft hungry, thirsty, and weary. He was sustained by food, and refreshed by sleep. He had natural affection; for we see him weeping in sympathy with the sorrows of others, and lamenting over the retribution coming upon Jerusalem because of her impenitence. While in this world, Christ lived a life of complete humanity in order that he might stand as a representative of the human family. He was tempted in all points like as we are, that he might be able to succor them that are tempted. As the Prince of Life in human flesh, he met the prince of darkness, and, passing over the ground where Adam fell, he endured every test that Adam failed to endure. Every temptation that could be brought against fallen humanity, he met and overcame.

Had he not been fully human, Christ could not have been our substitute. He could not have worked out in humanity that perfection of character which it is the privilege of all to reach. He was the light and the life of the world. He came to this earth to work in behalf of men, that they might no longer be under the control of Satanic agencies. But while bearing human nature, he was dependent upon the Omnipotent for his life. In his humanity, he laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature.

During Christ's life, the warfare between him and the enemy was constantly going on. Every movement of his life was watched. Satan strove to gain the victory; he sought to ensnare Christ, and lead him into temptation. Satan was once an exalted, holy being, in office in the heavenly courts. But he became disloyal, a transgressor of the law of Jehovah. He aimed to be the highest power in the universe. His sin is unexplainable. If it could be explained, there would be an excuse for sin. It is the mystery of iniquity, without any cause.

After receiving baptism at the hand of John, Christ was led by the Spirit into the wilderness. Here he was severely tempted by Satan. But he yielded not. He withstood every assault, every deceptive influence, every temptation. Had he yielded in the slightest degree, the human family would have been under the control of the power of Satan.

The battle going on in this world was witnessed by the heavenly universe, and by the

worlds unfallen. They saw the purposes of hate cherished by the wily foe against the only-begotten Son of God. Satan's enmity against truth and righteousness was seen. By his treatment of Christ, Satan demonstrated the falsity of his own attributes, and of his deceiving, crooked pretensions as the friend of God. He showed himself to be the enemy of God and of man. The sacrificial offering upon the cross of Calvary sounded the death knell of Satan and of all who choose him as their leader. He fell forever from the sympathy of the heavenly angels.

When Christ, dying upon the cross, cried with a loud voice, "It is finished," Satan and the angels that sympathized with him in heaven, and fell with him, were vanquished. When Christ proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life," man was placed on vantage ground. The matter was worked out. The mystery of godliness was victorious. Through Christ, man was severed from the slavery of the hateful apostate. For all who believe in Christ a victory was gained. They would no longer be counted as sinners, sons of rebellion, but as sons of God, through their acceptance of the righteousness of Christ.

As Adam lost the gift of life and immortality by his disobedience, so all born of Adam forfeit this gift. That one transgression opened the flood-gates of woe upon our world. Adam had no power in himself to redeem the past, or to win back the gifts bestowed by Christ. But by his incarnation, Christ was made fully competent to place man where he would no longer be an outcast, excluded from the tree of life. Christ himself bore the penalty of sin, that he might bring life and immortality to light.

If man will cooperate with God by returning willingly to his loyalty, and obeying the commandments, God will receive him as a son. Through the provision Christ has made by taking the punishment due to man, we may be reinstated in God's favor, being made partakers of the divine nature. If we repent of our transgression, and receive Christ as the Life-giver, our personal Saviour, we become one with him, and our will is brought into harmony with the divine will. We become partakers of the life of Christ, which is eternal. We derive immortality from God by receiving the life of Christ for in Christ dwells all the fulness of the Godhead bodily. This life is the mystical union and cooperation of the divine with the human.

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."

"As in Adam all die, even so in Christ shall all be made alive." And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression. Mrs. E. G. White

June 24, 1897

Christ, the World's Redeemer

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "When the fulness of the time was come, God sent forth his Son." Hear, O heavens, and be astonished, O earth! The heaven-appointed Teacher appears, and he is no less a personage than the Son of the Infinite God. Unroll the scroll, and read of him. Moses declared to the children of Israel: "The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Here is the prediction announcing the distinguished arrival. His words were not to be disregarded; for his authority was supreme, and his power invincible.

Unroll the scroll still further, and read what Isaiah says of his work: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

Again we read of Christ as the messenger of the covenant yet to come, and as the Sun of Righteousness yet to arise. The prophets made him their earliest and their latest theme.

When will the human mind awake to the importance of Christ's mission to our world? He spoke of his work as above every other consideration. But the Jews, claiming to understand the Scriptures, and to be the only true interpreters of God's Word, did not in the light of their interpretation see Jesus as the Messiah. At his coming they did not

receive him, because they had gathered a false idea as to the manner of his coming. This Jesus, a peasant and a carpenter, of obscure origin, the Son of God, the Messiah? It could not be.

But the peculiarity separating the Jews from other nations disappeared in Christ. He placed himself where he could give instruction to all classes of people. Often he told them that he was related to the whole human family, Jew and Gentile. "I am not come to call the [self] righteous, but sinners to repentance," he declared. He came to seek and to save that which was lost. For this he left the ninety and nine; for this he laid off his royal robes, and veiled his divinity with humanity. The whole world is Christ's field of labor. A sphere narrower than this does not enter his thoughts.

Christ maintained an all-sided, firm self-possession in his remarkable sympathy for others. He did good with a tranquillity and patient continuance never equaled by any human being. The Pharisees and Sadducees were always on his track; and many of them, as they listened to his words, and noted his calmness, even when assailed by passionate, uncourteous men, believed on him. Constantly Christ had to meet the underhand, deceptive opposition of the very men who should gladly have received and acknowledged him. But he was ever calm, while his adversaries, because they could not prevail against him, were in a fever of indignant excitement. Their indignation and malignity showed what spirit they were of.

All the contempt and bitterness that Christ met day by day could not rob him of his self-possession. When he was reviled, he reviled not again. He was not roused by passion to revile those who made use of every opportunity to revile him. He never overstepped the bounds of decorum. Who was he?--The Majesty of heaven, the King of glory. The storm raised by his opponents beat about him, but he heeded it not. He could afford to be calm; for he was the living embodiment of truth.

And those today who bear the message of truth to the world should study the life of Christ, and practise his lessons. Never forget that you are children of the heavenly King, sons and daughters of the Lord of hosts. Maintain a calm repose in God, even when meeting with those who are moved by a power from beneath to uphold falsehood. Be sure that the best weapons they possess are not able to destroy the truth, however they may strive to blacken it by misrepresentation. "If God be for us, who can be against us?"

Christ spoke no words revealing his importance, or showing his superiority; he did not ignore his fellow-beings. He made no assumption of authority because of his relation to God, but his words and actions showed him to be possessed of a knowledge of his mission and character. He spoke of heavenly things as one to whom everything

heavenly was familiar. He spoke of his intimacy and oneness with the Father as a child would speak of its connection with its parents. He spoke as one who had come to enlighten the world with his glory. He never patronized the schools of the rabbis; for he was the Teacher sent by God to instruct mankind. As one in whom all restorative power is found, Christ spoke of drawing all men unto him, and of giving the life everlasting. In him there is power to heal every physical and every spiritual disease.

Christ came to our world with a consciousness of more than human greatness, to accomplish a work that was to be infinite in its results. Where do you find him when doing this work?--In the house of Peter the fisherman. Resting by Jacob's well, telling the Samaritan woman of the living water. He generally taught in the open air, but sometimes in the temple, for he attended the gatherings of the Jewish people. But oftenest he taught when sitting on a mountainside, or in a fisherman's boat. He entered into the lives of these humble fisherman. His sympathy was enlisted in behalf of the needy, the suffering, the despised; and many were attracted to him.

When the plan of redemption was laid, it was decided that Christ should not appear in accordance with his divine character; for he could not then associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with his exalted station in the heavenly courts; but no, he must reach to the very lowest depths of human suffering and poverty, that his voice might be heard by the burdened and disappointed, that to the weary, sin-sick soul he might reveal himself as the Restorer, the desire of all nations, the Rest-giver. And to those who are longing for rest and peace today just as truly as those who listened to his words in Judea, he is saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Mrs. E. G. White

July 1, 1897

Looking Unto Jesus

"And there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus." At this time Christ's work bore the appearance of cruel defeat, and to his disciples the case seemed hopeless. But Christ was approaching the consummation of his work. An event which concerned not only the Jewish nation, but the whole world, was about to take place. When Christ heard the eager, hungering cry, "We would see Jesus," his countenance lighted up, and he said, "The hour is come, that the Son of man should be glorified." He went out to the court of the temple where the multitude was assembled; for at the time when the disciples came to him, he was in that part of the temple from which all but the Jews were excluded. He met the Greeks and had a personal interview with them.

These men, coming from the west at the close of Christ's life on earth, represent what the wise men from the east represented at the beginning of Christ's life. At the time of Christ's birth the Jewish people were not studying the prophecies regarding the momentous events about to take place. So engrossed were they in their own ambitious plans that they knew not the time of the Messiah's advent. Angels found them unprepared to receive the Saviour, and the communication which should have been given to priests and rulers, was given to humble shepherds. These, guided by a bright star, came to the birthplace of Christ, and worshiped him. The magi, too, came to the manger with gifts, and frankincense, and myrrh.

So these Greeks, representing the nations, tribes, and peoples that would awake to their need of a power out of and above finite power, came to see Jesus. They had heard of Christ's triumphal entry into Jerusalem, and they longed to be instructed as to the hopes of the Jewish nation regarding the Messiah. Some supposed, and had circulated the report, that Christ had driven the priests and rulers from the temple, and that he was to take possession of David's throne, and reign as king of Israel. "We would see Jesus," they said.

Glorified through Death

The hour of Christ's glorification had come. He was standing in the shadow of the cross, and the inquiry of the Greeks showed him that the sacrifice he was about to make would

bring all who accepted him into perfect harmony with God. He knew that the Greeks would soon see him in a position they did not then dream of. They would see him placed beside a robber and murderer, who would be chosen before the Son of God. They would hear the people, inspired by the priests and rulers, making their choice. As the bellowing of wild beasts their voices would be heard, saying, "Release unto us Barabbas." And to the question of Pilate, "What shall I do then with Jesus, which is called Christ?" the answer would be given, "Let him be crucified."

By making this propitiation for man's sins, Christ knew that his kingdom would be perfected and would extend throughout the world. He would work as the Restorer, and his Spirit would prevail. For a moment he looked into futurity, and heard the voices proclaiming in all parts of the earth, "Behold the Lamb of God, which taketh away the sin of the world." The anticipation of this, the consummation of his hopes, is expressed in the words, "The hour is come, that the Son of man should be glorified." But the way in which this glorification must take place was never absent from Christ's mind. Only by his death could the world be saved. As the grain of wheat, the Son of man must be cast into the ground, and die, and be buried out of sight; but he was to live again.

None of the people, not even the disciples, understood the nature of Christ's kingdom. O, how his patience must have been taxed by the low estimate placed by men upon his mission and character! They seemed unable to believe that he would not sit on David's throne, that he would not take the scepter, and reign as a temporal prince in Jerusalem.

Words true and full of significance when rightly placed are misleading when misapplied. The utterances of the prophet describing the second appearing of Christ were applied by the Jewish teachers to his first advent. The description of Christ's second coming is true, but this truth, tho beautiful and grand, could not be made to harmonize with his first coming. The word was true, but it was truth placed in the wrong setting.

Christ had often tried to tell his disciples the truth concerning his work, but they were unable to take it in. He gave them lessons which they could in nowise comprehend. He longed to open everything before them; but he was obliged to say, "I have yet many things to say unto you, but ye can not bear them now." He was laboring to keep back the revelation he desired to make. He knew that if he told them what he desired to, his words would not be appreciated or understood. The impressions made upon their minds by the maxims and traditions with which they had been familiar from their youth, were difficult to efface.

But after Christ's crucifixion, Jew and Greek, barbarian and Scythian, bond and free,

would be able to understand his work, and to comprehend the words which upon this occasion he addressed to his disciples, "Verily, verily, I say unto you," he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Christ saw that the fallow ground of the heart must be broken up, the soil thoroughly worked, the good seed sown and carefully harrowed in. It was not pleasant for the disciples to submit to this. Many opposite influences had been at work confusing and beclouding their minds. But with what wisdom Christ presents his future, illustrating it by the things of nature, that the disciples might understand that the purpose of his mission was to be fulfilled by his death. "Verily, verily, I say unto you," he said. When Christ said, "Verily, verily," the disciples always understood that something of importance was to follow, and now, as they listened to his words, they saw divinity revealed in humanity. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." When the grain of wheat falls into the ground and dies, it springs up, and bears fruit. So the death of Christ would result in fruit for the kingdom of God. Life was to be the result of his death, in exact accordance with the law of the vegetable kingdom.

Lessons of Nature--Death of Self

Every harvest this lesson is repeated. Those who till the soil have the illustration of the Saviour's words ever before them. Year by year man preserves his grain by apparently throwing away his choicest sample. For a time this must be hidden under the furrow, to be watched over by the Lord. Then appears the blade, then the ear, and then the corn in the ear. But this development can not take place unless the grain is buried out of sight, hidden and, to all appearances, lost.

The seed buried in the ground produces fruit, and in their turn the seeds of this fruit are planted. Thus the harvest is multiplied. So the death of Christ on the cross of Calvary will bear fruit unto eternal life. The contemplation of this sacrifice will be the glory of those who, as the fruit of it, will live through the eternal ages.

With this lesson Christ connects the self-sacrifice that all should practise. "He that loveth his life shall lose it," he declares; "and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor."

This is the only honor we should seek. And we should seek it with a determination and an earnestness proportionate to the value of the treasure we have in view,--eternal life in the kingdom of God. Christ claims the complete consecration of man to himself. This is the condition upon which man is exalted. As he submits his mind, his body, his soul, to

God, so he will be honored. Self-renunciation is the great law of self-preservation, and self-preservation is the law of self-destruction.

He who lives for self, and devotes his life to self-serving, will lose his life. He may gather much, but he imparts little. All such are as the grain that is eaten. Those who think and plan for self only, who desire everything to minister to their ideas and advance their interests, pursue a course of selfish idolatry. God says of them, "Ephraim is joined to idols; let him alone." Those who love this temporal life so well that they will scheme for themselves, and work upon worldly plans, will find at last that they are bankrupt; for they are without the eternal riches. But those who hate this life, who choose death rather than a life without Christ, win heaven. Those who devote their lives to God's service, who honor him, and commit the keeping of their souls to him as unto a faithful Creator, will bring forth fruit unto eternal life. The Lord will keep that which is committed to his trust against that day. He will honor the man who serves him with the whole heart. Mrs. E. G. White (To be Continued.)

July 8, 1897

Looking Unto Jesus

"Now is my soul troubled," said Christ,--stirred to its very depths; "and what shall I say? Father, save me from this hour." This is the cry of the humanity of Christ, as he contemplated the future. He was about to enter upon the hour of his humiliation. To his human nature, the death on the cross could not but be clothed with horror. But glory was to come from humiliation. Life and immortality were to be brought to light by his death.

The severity of the coming conflict and trial was veiled from the disciples. Christ saw the view they took of his work, and he knew that telling them now of his suffering and death, would not give them satisfactory light. It would not correct their belief in regard to his mission. He could not open before them all that must come upon him.

While in the presence of his disciples Christ seemed to them as one who saw things afar off, things which were unseen by them. He did not keep before them the scenes of his humiliation; these he must bear alone. But a faint glimpse of his soul anguish is given in the words, "Now is my soul troubled; and what shall I say? Father, save me from this hour." These words were spoken in anticipation of the future. In anticipation he was already drinking the cup of bitterness. His humanity shrank from this hour of abandonment, when to all appearances he would be deserted even by God, when all would see him stricken, smitten of God, and afflicted. He shrank from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death.

Then came divine submission to his Father's will. "For this cause," he added, "came I unto this hour. Father, glorify thy name." Before the world was created, the plan was laid that the Majesty of heaven should come to the earth as the sin-bearer. As Christ said these words, a cloud seemed to enwrap him; once more divinity shone through humanity. There came a voice from heaven, saying, "I have both glorified it, and will glorify it again." Christ's life, from the manger to the time when he spoke these words, had glorified God, and his future divine-human sufferings would indeed glorify his Father's name.

Exaltation through Crucifixion

Some present, beholding the revelation of God, said that it thundered. Others, the Greek inquirers and the disciples, catching the words of the voice, said, "An angel spake to

him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. The defaced image of God will be reproduced and restored, and a family of believing saints will finally inhabit the heavenly home. This is the result of the crucifixion of Christ. "As many as received him, to them gave he power to become the sons of God."

"And I, if I be lifted up from the earth, will draw all men unto me." A short time only remained till the wall of partition reared by the Jews to keep others from the privileges which they enjoyed, would be broken down. Christ saw, as the result of his death, the ingathering of nations, tribes, and peoples. Lost in the contemplation of the scenes of triumph called up before him, he did not immediately speak. He saw the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory. But before the harvest can be reaped, the grain of wheat must fall into the ground and die. Even so must Christ be crucified. Only by his death could the work of redemption be accomplished.

"And I, if I be lifted up from the earth, will draw all men unto me." The question is asked, Why then are all not drawn to Christ?--It is because they will not come; because they do not choose to die to self; because they wish, as did Judas, to retain their own individuality, their own natural and cultivated traits of character. Altho they are given every opportunity, every privilege, yet they will not give up those tendencies which, if not cut away from the character, will separate them from Christ. If, continuing to cherish these traits of character, they were admitted to heaven, they would cause a second rebellion.

Many people were round about Christ as he spoke these words, and one said, "We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." The Jews wished to provoke a controversy with him there and then, that they might have something with which to accuse him. Already a conspiracy for the purpose of putting him to death had been formed.

Notice the power of unbelief. "Tho he had done so many miracles before them, yet they believed not on him." Christ had worked many miracles before the Jews. As an

evidence of his divine mission, he had raised Lazarus from the dead. But the men who witnessed this miracle had set their hearts against Christ, and nothing could lighten the darkness that encompassed them. "Tho he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagog; for they loved the praise of men more than the praise of God."

God's Message to Us

Today Jesus reads the hearts of all; he knows the sentiments of every soul. And to us, at the very close of this world's history, he is saying: "He that believeth on me, believeth not on me, but on Him that sent me.... I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Christ's teaching made the disciples realize their own imperfections. And those who now behold Jesus, and fully submit to the sanctifying process that cuts away natural tendencies and habits, will be made patient, kind, forbearing, and full of compassion. This is a hope big with immortality, and full of glory.

God has graciously given men a probation, that they may through Christ obtain that power which will constitute them his sons. But full and entire consecration to God is required of us. While our Redeemer was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. Had he chosen, he could have passed his days on earth in ease and plenty, and appropriated to himself all the pleasures and joys of this life. But he did not. He lived not to glorify himself, but to do good, to save others from suffering, and help those who most needed help. He endured to the end. The chastisement of our peace was upon him, and he bore the iniquity of us all. The bitter cup was apportioned to us. But the dear Saviour took the cup from our lips and drank it himself, and in its stead he presents to us a cup of mercy, blessing, and salvation. O, what an immense sacrifice was this! What love, what boundless love!

After this manifestation of love, shall we shrink from the small trials we have to bear? Can we love Christ, and refuse to lift the cross? Can we love to be with him in glory,

and not follow him from the judgment-hall to Calvary? If Christ be in us, the hope of glory, we shall walk even as he walked. We shall imitate his life of self-sacrifice; we shall drink of the cup from which he drank, and be baptized with the baptism wherewith he was baptized; for Christ's sake we shall welcome a life of devotion, trial, and self-denial. Thus beholding him, we shall be changed from glory to glory, even as by the Spirit of the Lord. Mrs. E. G. White

July 15, 1897

The Object of Christ's Sacrifice

Christ was sent to represent God in humanity. When he came to our world, his divinity was clothed with humanity, that humanity might touch humanity, and divinity lay hold of the throne of divinity. Thus moral power was brought to man. When God's Word is understood by us, we shall better understand the work and mission of Christ, and shall be able to trace out his working in behalf of humanity. For our sakes Christ became poor, that we through his poverty might be made rich. He descended in humiliation from depth to depth in our behalf until he reached the cross. He could go no farther in self-denial and self-sacrifice. It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight?

Christ came to communicate the life of God to humanity. He declared, "I live by the Father," my life and his being one. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

These words offended many of the disciples. Because of the earthliness of their minds, his words were insufferable to them, and they misinterpreted their meaning. "This," they said, "is an hard saying; who can hear it?" Who can consent to any such talk? But Christ does not soften down his symbolical representation. All who desired could trace out the truths concerning his person and office. "Doth this offend you?" he asks. "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." In giving his flesh and his blood for the life of the world, Christ gives eternal life to all who will receive it in faith. No human being can be nourished by the food which another eats. Each must eat for himself. And so it is that in eating the words of Christ, each must receive for himself. Thus we eat the flesh and drink the blood of the Son of God. In obedience to his Word, we become partakers of the divine nature in the same way as our bodies are built up from the food we eat. Those who eat the flesh and drink the blood of the Son of God become one in spiritual life with Christ.

Christ will receive all who come unto him by faith. Yet thousands are perishing in their

sins, heedless and reckless in their disobedience of God's law. And many in their blindness become offended, because they are meeting a false standard. It is the loving and obedient heart that will come unto Christ; and his promise is, "Him that cometh to me I will in nowise cast out."

Altho the sacramental service is not mentioned here, yet it is embodied in the figures presented. As the believer celebrates the ordinance in spirit and in truth that keeps before the mind the crucifixion of the Lord, he is eating the flesh and drinking the blood of the Son of God. Through faith these representations of Christ can be clearly understood. The Holy Spirit will prepare the mind and quicken the perceptive faculties to grasp the grand truths conveyed in them.

"From that time many of his disciples went back, and walked no more with him." These men had joined themselves to Christ as learners. But their carnal mind interpreted literally the figure Christ presented. They were gross in their understanding. This we shall see in every age of the world. As long as time shall last, the wheat will be found among the tares, and the tares among the wheat. But "by their fruit," Christ declares, "ye shall know them."

The lesson that we are to learn is that whenever the counsel that God chooses to send is neglected, it will certainly place man in a position of distrust and suspicion. If he does not thoroughly reform the defects in his character, if he does not die to self, he will separate farther and farther from righteousness and truth.

We need not be surprised if we pass through a similar experience. Men who do not make Christ their all and in all, but have a superficial faith, will not understand the words of Christ. Many unite themselves with Christ expecting to secure some temporal advantage, but the Gospel requirements offend them. Not having united with Christ to do the will of God, they have no spiritual life. Had they received his word, they would have had understanding. Said Christ: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

But not all of those who had heard and believed in Christ were to turn away from him. To his disciples Jesus said, "Will ye also go away?" Simon Peter answered: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve."

The desire of the disciples was to be with Christ. "To whom," said they, "shall we go?" Shall we go back to seek counsel of the formalist? We can not understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disaffected disciples, they thought, might have been held if Christ had not spoken so decidedly in regard to partaking of his flesh and blood. "But," said they, "shall we leave the great Teacher? The scribes and Pharisees have dealt most unfairly with Christ. Shall we teach the tradition of the elders? Shall we take sides with them in lifeless formalism, in teaching for doctrine the commandments of men?"

Christ yearned over his disciples. He longed to have them come into sacred relationship with himself, and understand him. To believe in Christ is something more than a mere sentiment. It is a living faith in a personal Saviour, who can and will ransom from sin. The Saviour foresaw that in the hour of temptation every one of his beloved disciples would be severely tested, and he told them that his words would be understood after his crucifixion, his resurrection, and his ascension. "The Holy Ghost," he said, will "bring all things to your remembrance, whatsoever I have said unto you." And he comforted them with these words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

This assurance of our Saviour should be sufficient to teach us the importance of living the life of Christ in this world, that we may lay hold of the future immortal life. We should put every faculty of mind and heart to diligent effort proportionate to the value of the reward presented, even everlasting life. Our service for God is to decide our eternal destiny.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And is it not wholly appropriate that the same question should come to us, when so great love has been expressed for us in the gift of Christ as our ransom,--How shall we not freely give him all things? When such love has been expressed in our behalf, shall our love and gratitude be only as a ripple on the surface?

Of every Christian the Lord requires growth in efficiency and in capability in every sense. He has freely given even his own blood and suffering to secure our obedience. Do we strive to keep a vital connection with God, so that we shall realize our obligation? Do we feel that all we have is a loan from Jesus? It is not our own. We are stewards of his grace, placed in charged of his goods. Our talents must be used, not for

self-serving, but in devoted, whole-hearted service for God. And it is only those who receive his Word, his life, who can do him service from pure and loving hearts. Mrs. E. G. White

July 22, 1897

"Take My Yoke Upon You"

"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."

There is a condition to the rest and peace here offered us by Christ. It is that of yoking up with him. All who will accept the condition will find that the yoke of Christ will help them to bear every burden needful for them to carry. Without Christ at our side to bear the heaviest part of the load, we must indeed say that it is heavy. But yoked with him to the car of duty, the burdens of life may all be lightly carried. And just as a man acts in willing obedience to the requirements of God, will come his peace of mind. He will give evidence of clear judgment and a steadfastness of character in cooperating with God to redeem himself through faith in Christ.

Submission of Faith in Christ

Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. And these graces will bring the desirable result of peace in the service of Christ. In learning Christ's meekness and lowliness, we shall submit the entire being to his control. Then the transforming grace of Christ will work upon heart and character, making human beings, fallen in sin, complete in him.

Christ would teach this lesson to all who will follow him. As our Substitute and Surety, standing at the head of humanity, he is our example. He was obedient to all the requirements of God. He, the Majesty of heaven, the King of glory, laid aside his royalty, his position as Commander in the heavenly courts, came to our world as a man, and became subject to the law. And all this that man might become like his Master, obedient, not to the enemy of God, but obedient to his Father in heaven, that he might engage in the service that God requires of each of his obedient children.

This constitutes the condition of salvation. And God enjoins this condition upon every human being just as verily as he enjoined it upon Adam and Eve in the Garden of Eden. Our first parents fell because, when tempted by Satan, they disobeyed God. With few exceptions the human family has since been in service to Satan, doing his work, wearing his yoke, and bearing his burdens. But they have found his yoke uncomfortable and galling, his burdens heavy and grievous to be borne.

But Christ pledged his own life in order that the transgressor might be spared, that man might have another trial. He would himself stand in man's place; he would clothe himself in the garb of humanity, and live the life of man from the very beginning. He would pass through the stages of infancy, childhood, youth, and manhood, that he might show man how to live, how to employ his hours of probation.

Obedience of Faith in Christ

Christ acknowledged himself subject to the law. If this were not so, he could not be our Saviour. And God designs that man shall live up to every specification of the law, that he may reveal a character after the pattern given him by Christ. He desires that while in the world, his followers shall not be of the world. Their experience may find expression in the words, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and 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."

In his Son, God has placed before man the life he is to live. It is not for him to be constantly branching out in lines of his own choosing, and placing his will in opposition to the will of God. Yet many are expending their powers in hopeless pursuit of things they can never attain. How different are the lives of such when compared with that of their Example, the Son of God, who for their sake pledged himself to a life of self-denial, of poverty, and of suffering, unappreciated, unacknowledged, despised, and rejected! He was "a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.... He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.... He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Christ was often weary and hungry and filled with sorrow in the consciousness of unrequited love. The nation whom he came to save and bless did not realize his mission. They had departed from God, and were constantly misunderstanding and misinterpreting him. "He came unto his own, and his own received him not."

Willing Obedience in Christ

In view of the abundant evidence God has given of his love, his sympathy, and his benevolence, he requires our willing obedience. His love will prove a safeguard to every soul. It will bar the path to sin and selfish indulgence. In looking unto Jesus, the author and finisher of our faith, in studying his life of self-denial and self-sacrifice, we are

armed with the same mind to do the same service. "Whosoever will come after me," says Christ, "let him deny himself, and take up his cross, and follow me." To the true follower of Christ there is a pleasure in doing the things that Christ has done in his behalf. He does not regard the Lord's requirement as an arbitrary exaction, but a clear specification of his only safety from the advances of the wily foe, who is ever seeking to entangle his feet and make his path difficult.

God knows that if we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore the law of God confines us to his will, which is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of service. It is for our present and eternal good to work the works of God. If his will is cheerfully and gratefully accepted, the results will be seen in the service rendered and in the character developed.

Result of Sullen Submission

A sullen submission to the will of the Father will develop the character of a rebel. By such a one service is looked upon as drudgery. It is not rendered cheerfully, and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude to the soul.

Christ assumed humanity, with all its humiliation and service, that he might set men free from the bondage of Satan. He knew that the service of Satan can bring only wretchedness and misery in its train. The sinner is a stranger to repose. He says, "I want my freedom." He hopes to get rid of all restraint by casting aside the law of God. But it is this desire that has made the world what it is today, corrupt as in the days of Noah, and polluted as the cities of Sodom and Gomorrah.

Law and service are a part of every true life. Idleness is sin. Money is supposed to carry its possessor above service. Because a man has money, he is allowed to spend his time in idleness. But Satan engages all such in the meanest kind of work. It is the Lord who has a right to our service. The more an individual lives to himself, and the less for the good of others, the less noble and pure will be his life. His moral power degenerates while he is living for himself. Compare the idle life with that of one who looks his responsibilities in the face, and takes up his life service for God and for his fellow-men.

The Work of Faith with Christ

All who have a sense of their duty to their fellow-men will accept the invitation to work in co-partnership with Jesus Christ, by a life of obedience and service. In this way alone can they give the divine credentials to the world. These will entertain a high conception of life. It is not to them a round of worldly pleasure and amusement. This can never satisfy the hungry soul. The truth is noble, elevating, and sacred, and the wisdom and knowledge given us in it are as a tree of life to all who will accept them.

In the fifty-eighth chapter of Isaiah God has placed before us the work he would have us do for him and for our fellow-men. He says: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Then why not try this kind of service? The Lord calls his yoke easy, and his burden light. Yet that yoke will not give us a life of ease and freedom and selfish indulgence. The life of Christ was one of self-sacrifice and self-denial at every step; and with consistent, Christlike tenderness and love, his true follower will walk in the footsteps of the Master; and as he advances in this life, he will become more and more inspired with the Spirit and life of Christ. Mrs. E. G. White

July 29, 1897

The Sabbath of the Fourth Commandment

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The law of God is binding upon men of every age and in every country. All mankind are under obligation to obey every injunction set forth in its ten precepts. The fourth commandment is a part of that law. God has made that command specially significant, by placing it in the very bosom of the Decalog.

God's holy law was not instituted at Sinai, altho it was there first proclaimed. The thunder and lightnings that enveloped Sinai presented a scene of awe and terror which no voice or pen can describe. The splendor and majesty of God's glory there revealed caused the people whom he had rescued from the bondage of Egypt to tremble with fear. And as they heard the voice of God amid the smoke and the fire, the thunderings and the lightnings, and the noise of a trumpet, they moved afar off from the mount, and said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die.

"And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven." "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed."

During the absence of Moses in the mount, whither he had gone to receive the tables of the law, the children of Israel lapsed into idolatry. When Moses returned and saw that they had broken their covenant with God, shame and confusion on their account took possession of him, and he there threw down the tables and broke them. As they had broken their covenant with God, Moses, in breaking the tables, signified to them that so also God had broken his covenant with them.

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest." In writing the law upon tables of stone it was God's design to teach men the lasting character of his law, and the perpetual obligation of all mankind to obey that law which is the transcript of his character.

At the very beginning of the fourth precept God said, "Remember," knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law, or in the press of worldly business would forget its sacred importance. It is not the first day, or any common day, but the seventh that God has blessed and set apart for a sacred use. As he surveyed his work of creation, he saw that it was very good, and he rested on that day. And he designed that man should keep it holy because he himself on that day had rested. The teachers of our day, however high their claims to sanctity, who would pronounce the law of God Jewish, are wresting the Scriptures, misleading the people, and making God's law of none effect. The Sabbath was given to Adam and Eve in Eden for all their posterity. The Jews were not more closely related to Adam than were any of the other nations on the earth. Instead of losing its force now, the law is to be more fully understood. When the typical sacrifices ceased at the death of Christ, the original, as engraved on the tables of stone, stood immutable, holding its claims upon men in all ages. And in the Christian age the duty of man is not limited, but more especially defined and simply expressed.

God rested on the seventh day, not merely to furnish an example to the Jews. The Sabbath commandment is obligatory upon all men to the end of time. And not only this, its observance is to be carried into the future world, to be perpetuated throughout eternity.

God has given man six days in which to do his work, and carry on the usual business of life; but he claims one day, which he has blessed and sanctified. And he gives this to man as a day in which he can rest from labor and devote himself to the worship of his Maker. It is the grossest presumption for mortal man to venture upon a compromise with the Almighty in order to secure his own petty temporal interests. "I the Lord thy God am a jealous God," was thundered from Sinai. No partial obedience, no divided interest, is accepted by him who declares that the iniquities of the fathers shall be visited upon the children unto the third and fourth generation of them that hate him and that he will show mercy unto thousands of generations of them that love him, and keep his commandments.

Christ was the foundation of the whole Jewish economy, and in all his specific

directions regarding the ceremonial observances, these were distinguished from the Decalog. They were to pass away. Type was to meet antitype in the one great offering of Christ for the sins of the world.

Christ and his disciples kept the Sabbath. When accused of breaking the Sabbath by rubbing the ears of wheat in his hands and eating with his disciples to satisfy his hunger, he denied the charge made against him. He assured his accusers that they had condemned the guiltless; for he had done only those things that were perfectly in harmony with the Sabbath commandment. If the priests and rulers could have substantiated their accusation, they would have had no need to suborn men to bear false witness against God at his trial.

The death of Christ upon the cross shows the immutability of the law of God. His death magnified the law and made it honorable. From his own divine lips are heard the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

August 5, 1897

"Come Ye Yourselves Apart, ... and Rest Awhile"

"And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat." The disciples had just returned from their first missionary tour. They came to Jesus and told him all things. Their intimate relationship with him encouraged them to lay before him all their favorable and unfavorable experiences, their joy at seeing results from their labors, and their sorrow at their failures, their faults, and their weaknesses. They had committed errors in their first work as evangelists, and as they frankly told Christ of their experiences, he saw that they needed much instruction. He saw too that they had become weary in their labors, and that they needed to rest.

But where they then were they could not obtain the needed privacy; "for there were many coming and going, and they had no leisure so much as to eat." The people were thronging after Christ, anxious to be healed, and eager to listen to his words. Many felt drawn to him; for he seemed to them to be the fountain of all blessings. Mercy and truth and the very essence of love were expressed in his words. He was indeed the very fountain of all good, able to meet all the necessities of a fallen world and of a tried church. No one appealed to him in vain. All that poor, suffering, helpless sinners need is found in him. He is not only mighty, that does not fully express it, but almighty to save, ready to take the sinner's load of guilt, and impute to him his righteousness.

The physical restoration of every soul that came to Christ to be healed is an assurance that he is fully able to take away sin, and to heal the diseased soul. He is "the Lamb of God, which taketh away the sin of the world." Many of those who then thronged about Christ to receive the precious boon of health, accepted him as their Saviour. Many others, afraid then to confess him, because of the Pharisees, were converted at the descent of the Holy Spirit, and before the angry priests and rulers acknowledged him as the Son of God.

But now Christ longed for retirement, that he might be with his disciples; for he had much to say to them. In their work they had passed through the test and trial of conflict, and had encountered opposition of all kinds. John the Baptist had just been beheaded, and his disciples, full of grief at his death, had taken up his body, and laid it in a tomb, and had then come and told Christ.

Hitherto the disciples had consulted Christ in everything, but for some time they had been alone, and at times they had been much troubled to know what to do. They had found much encouragement in their work; for Christ did not send them away without his Spirit, and by faith in him they worked many miracles: but they needed now to feed on the Bread of Life. They needed to go to a place of retirement, where they could hold communion with Jesus, and receive instruction for future work.

Duty to Rest

"And he said unto them, Come ye yourselves apart into a desert place, and rest awhile." Christ is full of tenderness and compassion for all in his service. He would show his disciples that God does not require sacrifice but mercy. They have been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest. Christ called them to rest that they might spend a few hours with him. How thoughtful and tender was his love and care for them!

"And they departed into a desert place by ship privately." With his disciples Jesus crossed the water, and chose a retired place away from the cities, away from the thoroughfares of travel, at a little distance from the lake, where they would be in seclusion, and away from the bustle and agitation of the city. The scenes of nature were in themselves a rest, a change grateful to the senses. Here they could listen to the words of Christ without hearing the angry interruptions, the retorts and accusations of the scribes and Pharisees. Here they could enjoy a short season of rest and precious fellowship in the society of their Lord.

The rest which Christ and his disciples took was not self-indulgent rest. The time that they spent in retirement was not devoted to pleasure or frivolous amusement. They talked together regarding the work of God, and the possibility of bringing greater efficiency into the work. The disciples had been with Christ, and could understand him; to them he need not talk in parables. He corrected their errors, and made plain to them the right way of approaching unbelievers. He opened more fully to them the precious treasures of divine truth. Important truths from the inexhaustible storehouse were presented to them. They were vitalized by divine power, and inspired with hope and courage.

Christ's words of compassion are spoken to his workers today just as surely as they were spoken to his disciples. "Come ye yourselves apart, ... and rest awhile," he says to those that are weary. He does not urge us to work to the utmost of our strength. We are to remember that there is important work to be done on the morrow, and for that reason we

are to take care of our physical powers. There is much work to be done, day after day; but we must not strive to load ourselves with more burdens than we can carry.

Altho we are required to be self-denying, to make self-sacrificing efforts, yet God has fixed a limit. His workers are to show no presumption. God does not require his servants to ruin their health by continual taxation. This is not the fast that will glorify God. The mind can not act healthfully if the worker weakens his physical machinery by overexertion. God would have all study the laws of health, and then use reason when working for him, that the life which has been given may be preserved.

The religion of Jesus Christ requires every human being to obey the laws of the physical organism. We may be fitted for the labors of tomorrow by the judicious exercise and care of our powers today. The servants of Jesus Christ are not to treat their health indifferently. The Lord remembers that we are but dust, and he does not expect more of us than we can do.

Let no one labor to the point of exhaustion, thereby disqualifying himself for other duties. Do not try to crowd two days' work into one. All should use their strength wisely, and at the end those who work carefully and wisely will be found to have accomplished as much as those who so expend their physical and mental strength that they have no deposit from which to draw in a time of need.

God's work is world-wide; it calls for every jot and tittle of the ability and power that we have; but there is danger that God's workers will abuse their powers as they see that the field is ripe for the harvest. But God does not require this. After they have done their best, they may say, "The harvest truly is great, and the laborers are few; but God knoweth our frame; he remembereth that we are dust."

Christ's workers should take time to rest. I speak not this to those that are constitutionally tired, those who think they are carrying heavier burdens than any one else. Those who do not labor have no need of rest. Those who can not show that they have been using their spiritual and physical powers for God, working earnestly and thoroughly for him, with mind, and soul, and strength, are not in need of the sympathy that Christ gave to his disciples. It was to those who were worn down in his service, not those who were always sparing themselves, who did not earnest, self-sacrificing work, that Christ addressed his tender, compassionate words. And today it is to the self-forgetful, those who work to the very extent of their ability, who are distressed because they can not do all they would do, and who in their zeal go beyond their strength, that Christ addresses the words, "Come ye yourselves apart, ... and rest awhile."

The disciples sought Jesus, and told him "all things," and he comforted and encouraged them. If today we would take time to go to Jesus with our troubles, we should be stronger. We should not be disappointed; for he would be at our right hand, and we should not be moved. We need more simplicity, more trust and confidence in our Saviour. "Ask, and it shall be given you," he has promised. "Come unto me," he says, "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." Mrs. E. G. White

August 12, 1897

Feeding the Five Thousand

Christ had retired to a secluded place with his disciples, but this rare season of peaceful quietude was soon broken. The disciples thought they had withdrawn where they would not be discovered; but as soon as the multitude missed the divine Teacher, they inquired, "Where is he?" Some among them had noticed the direction in which Christ and his disciples had gone, and soon an immense crowd was looking for Christ. Fresh additions were made to this number, until the congregation was composed of no less than five thousand men, besides women and children.

From the hillside Jesus looked upon the moving multitude, and his great heart of love and compassion was stirred with sympathy. Interrupted as he was, and robbed of his rest, he was not impatient. He saw a greater necessity demanding his attention as he watched the people coming, and still coming. He was "moved with compassion toward them, because they were as sheep not having a shepherd." Leaving his mountain retreat, he found a convenient place where he could minister to their spiritual destitution. They received no help from the priests and rulers; but the healing waters of life flowed from Christ as he taught the multitude the way of salvation.

The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of his divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it was since they had eaten anything.

"And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed; send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat. He answered and said unto them, Give ye them to eat." Surprised and astonished, they say unto him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were

filled. And they took up twelve baskets full of the fragments, and of the fishes."

He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The miracle of the loaves shows us that God's dealings with his people are full of goodness and truth. The people were weary and faint. Many had been standing for hours. They had been so intensely interested in Christ's words that they had never once thought of sitting down, and the crowd was so great that there was danger of their trampling upon each other. Jesus would give them a chance to rest, and he bade them sit down. They could sit down and rest in comfort; for there was much grass in the place. Christ arranged to give them all the rest they needed. O, how few understand the sympathy and love of Jesus!

Object of Miracles

Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose fruit is for the healing of the nations. The simple food passed around by the hands of the disciples contained a whole treasure of lessons. Christ could have spread before the people a rich repast if he had thought that this diet would convey the instruction essential for their souls. But food prepared for the gratification of perverted appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. And never did a people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food Christ provided so far from human habitations.

If men today were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. There would be fewer imaginary wants, and more opportunities to work in God's ways. But selfishness and the indulgence of unnatural taste have brought sin and misery into the world, from excess on the one hand, and from want on the other. A condition of things has been created which reveals that Satan has been leading others to partake of the fruit of the tree of knowledge, which the Lord prohibited Adam and Eve from eating.

The book of nature should be studied by all. The soil is cultivated, and the seed is put into the ground. Then God, through his miracle-working power, sends the rain and sunshine, causing the seed to send forth, first the blade, then the ear, and then the corn in the ear. Thus the materials are provided from which man, using his God-given faculties, prepares the loaf which is placed upon the table. In this way God feeds thousands, and ten times ten thousand, a multitude which can not be numbered.

But men are accustomed to this process, and they drop God out of their thoughts, thinking that they themselves are doing the work. They do not give God the glory due to his name. But it takes just as much power to prepare the harvest which men garner as to make a few barley loaves serve for so many thousands. God gives us all that is needed to sustain life, and in so doing, he is daily working miracles. Were it not for these miracles, which are so graciously repeated in our behalf, we would be weary, hungry, starving, and dying. But God, full of mercy and compassion, constantly cares for us; and because there is no cessation of his goodness, because we are surrounded by his miracles, we cease to appreciate his continually increasing mercies. Fixing our eyes upon human instrumentalities, we give the glory to men, and ascribe the miracles of God to natural causes. Men allow the enemy of God to lead them to glorify men in the place of praising their Creator. Many convert the rich provisions of nature into unnatural stimulants, and thus pervert the good things of God. They becloud the intellect, and wear out the delicate organs of the system by the indulgence of the appetite. They banish God from their thoughts, and act as did the inhabitants of the Noatic world, polluting the earth by their sins. Thus man dishonors his God.

Gather up the Fragments

After the miracle of feeding, there was an abundance of food left. But He who had all the sources of infinite power at his command, said, "Gather up the fragments that remain, that nothing be lost." This lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones.

Those who were at that feast so richly provided were to go forth and give to the needy the bread that Christ had provided to appease physical hunger, and they were to give them also the bread that cometh down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground.

"Gather up the fragments that remain, that nothing be lost," meant more than putting the bread into the baskets. These words contain a precious spiritual lesson. We are to sink the shaft deep into the mines of truth, gathering out the precious ore, which is of more value than gold or silver or the costly dwellings of earth, with their expensive furniture.

This miracle was evidence that Jesus is the world's Redeemer, that he possesses

omnipotent power; and it is also a most precious lesson of his beneficence. Christ designed that it should teach his disciples the compassion and interest they should feel for their fellow-men who were seeking to know the way of salvation. Interested efforts should be made, that those who are anxious to hear the Word of life may have the opportunity. When weary and hungry they should not be neglected. All that is possible should be done by their brethren, that none may be sent away faint, weary, and discouraged. It is a Christian duty to study the best ways of helping the people. No one is to make the way to Christ wearisome and objectionable. Remove everything that would obstruct the path.

"Is not this the fast that I have chosen?" the Lord asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.... If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Mrs. E. G. White

August 19, 1897

Feeding the Five Thousand

The miracle of the loaves is a lesson for Christ's followers in all time. While bearing our human nature, Christ was constantly giving, by precept and example, lessons of dependence upon God. When he fed the five thousand, the food was not nigh at hand. Apparently he had no means at his command. Here he was, with five thousand men, besides women and children, in the wilderness. He did not invite this large multitude to follow him; they came without invitation or command; but he knew that after they had listened so long to his instruction, they would feel hungry and faint; for he was one with them in their need of food. The providence of God had placed him, the Son of God, where he was; and he depended on his heavenly Father for the means to relieve his necessity.

And when we are brought into strait places, we are to depend on God. We are to exercise wisdom and judgment in every action of life, that we may not, by careless, reckless movements, place ourselves in trial. We are not to plunge into difficulties, neglecting the means God has provided, and misusing the faculties he has given us. If we do this, the Lord will leave us to our own mistakes. But when, after following the best knowledge that we have, we are brought into strait places, and compassed with difficulties, God will deliver us. We are not to give up in discouragement, but in every emergency we are to seek wisdom from Him who has infinite resources at his command. Often we shall be surrounded with trying circumstances, and then, in the fullest confidence, we must depend wholly upon God, and neither fail nor be discouraged. He will keep every soul that is brought into perplexity through trying to keep the way of the Lord.

The Safe Path

The path of duty, tho it may not always be pleasant to the natural feelings, is the only path of safety. When the Lord tests us with trials, he does not leave us to the will of the enemy. He has appointed a way of escape for us; but our faith in his pledged word must be exercised. Having the assurance of the partnership of Christ, we can overcome many difficulties. Constantly relying upon him for strength, looking to him for counsel, not trusting in self, but in God, we shall work the works of Christ.

The work of building up the kingdom of Christ will go forward, tho to all appearances it moves slowly, and means are so limited that impossibilities seem to testify against

advance. The work is of God, and he will not only furnish us with means, but will send us helpers, true, earnest disciples, whose hands also will be filled with food for the starving multitude. God is not unmindful of those who labor in love to give the Word of life to perishing souls, who in their turn reach forth their hands for food for other hungry souls.

The disciples were bidden to feed the hungry multitude before eating themselves. After the wants of all had been supplied, the command was given, "Gather up the fragments that remain, that nothing be lost." Twelve baskets full were gathered up; and then Christ and his disciples ate of the precious, heaven-supplied food.

In our work for God there is danger of relying too largely upon what man with his talents and ability can do. Thus we lose sight of the one Master-worker. Too often the worker for Jesus fails to realize his personal responsibility. He is in danger of shifting his burdens upon organizations, instead of looking to and relying upon Him who is the source of all strength. But it is a great mistake to trust in human wisdom or numbers in the work of God. Success is not dependent upon talent or numbers.

Bear Your Own Burden

In the place of shifting your responsibility upon some one whom you think more richly endowed than you are, work according to your ability, even tho you have but one talent. All our works must be wrought in God. Each one is to do his own work in the Lord's vineyard. We must not look for some one else to do the work that lies directly in our pathway. Personal responsibilities must be borne; personal duties must be taken up; personal efforts must be made for those who do not know Christ. And for those who do this work in faith the Holy Spirit will work as it worked for the disciples on the day of Pentecost.

Christ's life of constant usefulness and unselfishness is an example to us. We must forget ourselves if we would scatter blessings to those around us. As the follower of Christ bends over the sacred record of his Master's life and miracles, if he seeks the aid of the Spirit of God, he will not ask in vain for wisdom. He will discern beneath the surface jewels of truth which will captivate him; for in the life of Christ there is a richness and beauty which is not seen by the casual reader.

Follow God's Plans

By feeding the five thousand, Christ showed how every true believer is to be a laborer together with God. Christ's workers are to obey his instructions implicitly. They are not

to plan according to their own ideas. The work is God's and his plans must be followed if we would bless others. Self-denial and self-sacrifice should be practised daily. Self can not be made a center; it can receive no honor. Every receiver should look directly to God, and should acknowledge the conversion of souls to be accomplished, not by his own efforts, but by the power of God. No sensitiveness is to be shown lest self shall not be duly acknowledged. The hours are precious; they are not to be spent in self-pleasing, but in serving God.

In this act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all Christ's workers. Christ received from the Father; he imparted to the disciples; and they imparted to the multitude. All who are united to Christ will be doers of his word, receiving the bread of life, the heavenly food, from Christ and imparting it to others.

An Object Lesson

Our Saviour's example is an object lesson to us. In full reliance upon God, he took the small store of loaves, and, altho there was but sufficient for himself and his disciples, he commenced to place the food in their hands, bidding them distribute to the people. The food multiplied in his hands; and the hands of the disciples, reaching out to Christ, himself the Bread of Life, were never empty. The little store of food was sufficient for all. So we are to rely implicitly upon Christ for our supplies.

Our Saviour placed in the hands of his disciples the food for the people, and as they emptied their hands, they were again filled with the food, which multiplied in Christ's hands as fast as it was called for. The disciples were channels of communication. This should be a great encouragement to the disciples of Christ today. Christ is the great center, the source of all strength. His disciples are to receive their supplies from him. He has given his life for the life of the world, and he says, "He that eateth my flesh and drinketh my blood, hath eternal life."

A Paul may plant, and an Apollos water, but God only giveth the increase. This is so that no man may boast. The most intelligent, the most spiritually-minded, can bestow only as they receive. Of themselves they can manufacture nothing for the needs of the soul. We can impart only that which we receive from the hands of Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting.

God is the treasure-house of all wisdom, and the humblest worker that depends on this

undiminished supply will be able to work the works of Christ. If the aim of the worker is to glorify God, there will be abundant channels of usefulness opened for him, in which he may work with all hope of success. God has provided such helpers for him in the heavenly intelligences, that failure will not be seen or mentioned. Christ has promised, "Lo, I am with you alway, even unto the end of the world." If God be for us, who can be against us? If Christ is our companion, because we wear his yoke and lift his burdens, we shall gain advanced victories. The opposition of men will be strengthless, and their wisdom weakness, as the disciples of Christ reach out their empty hands of faith to One who is always ready to impart. Men may oppose, but no weapon can prosper that is formed against those who are imbued with the love of Christ, and armed with the Gospel weapons.

More Precious than Gold

This miracle contains lessons of more value to us than silver or gold. Carried out in experience, they would never lose their force. The work of the Holy Spirit is to impress the minds of those who should live in all generations with the importance of these lessons. It was God's design that they should sound down the line to our time.

We need to receive more of the heavenly grace, that we may have more to impart to others. Thirty years after the day of Pentecost the apostle Paul wrote: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." If in that short time the work had extended so far through the cooperation of the heavenly intelligences, should we not take courage? Christ has promised, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "I will pray the Father," he said again, "and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you."

As the disciples of Christ, do we act a part in the great work of saving souls for whom he has died? Do we point them to the Lamb of God, that they may believe in him, and have everlasting life? The means in our possession may not seem to be sufficient for the work, but if we will move forward in faith, believing in the all-sufficient power of God, abundant resources will open before us. If the work be of God, he himself will provide the means for its accomplishment. He will reward honest, simple reliance upon him. The little that is wisely and economically used in the service of the Lord of heaven will

increase in the very act of imparting. In the hand of Christ the small supply of food remained undiminished until the famished multitude were satisfied. Shall we not, as servants of Christ, learn to impart as we receive from him? If we go to the Source of all strength, with our hands of faith outstretched to receive, we shall be sustained in our work, even under the most forbidding circumstances, and shall be enabled to give to others the Bread of Life. Mrs. E. G. White

August 26, 1897

"Laborers Together with God"

"For we are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." Before the world was, God destined his Son to minister to the human family, and in him we may receive the highest ideal of true ministry. God has exalted such ministry as worthy of the highest place in the work to be accomplished in our world; and only through his Son, who was equal with himself, could he exemplify it. God invested his Son with the ideal of ministry, and bade him work it out in humanity. It was not simply a theory that Christ was to hold in regard to the character of ministry; he worked it out after the similitude which God had given him. Out of his own fulness he ministered to all.

Christ was the greatest Teacher the world has ever known. And he is the example his followers are to copy, both in manner of address and in the subjects of his lessons. His words were most simple. The truth spoken bore its own credentials to the people who heard. The very tones of his voice expressed his warm, tender sympathy for his hearers. And Christ was a practical teacher. The truth coming to the people in deep, earnest tones from a man who was one in nature with themselves was what they needed above everything else. Never did so many people congregate to listen to the teachings of one man as gathered to hear Christ. Men, women, and children listened to his words with solemn, earnest attention.

Christ came to give expression to the law of God, to represent the Father's character. He came to minister to man, to restore in him the moral image of God. Tho he was rich, yet for our sake he became poor, that we through his poverty might be made rich.

God did not create man sinful. Adam came forth from the hand of his Maker without the taint of evil. The holy pair might have retained their innocence, had they lived by every word that proceedeth out of the mouth of God, had they refused to listen to the strange voice declaring another story than that which God had told them. But they abused their high and holy privileges. They were left free to choose between good and evil, and they chose the evil. And as they chose to believe the lie of Satan and disobey the express command of God, that which was pure and godlike in their nature became perverted and defiled.

But Christ came to be the propitiation for man's sins. John, the beloved disciple, declares: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin."

In his humanity, Christ lived a perfect life, thus elevating humanity in the scale of moral worth with God. With his human arm Christ lays hold of man, while with his divine arm he grasps the throne of the Infinite. Thus he imbues man with his own spiritual nature, and lifts him to his side, to be cherished and loved as the Father loves his Son.

Christ declared, "I am among you as one that serveth." And yet how many of us want, not to serve, but to be served. Man's selfish nature needs a divine teacher to show him by practical godliness the example he must follow. Christ sets our duty before us in clear lines. To those on his right hand he is represented as saying in the judgment, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Those who, with the love of God burning in their hearts, minister to their fellow-beings, are accounted as ministers unto Christ himself. And the reward offered to such is, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ has promised: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." But those who have no sense of the blessings of ministry will not appreciate heaven; they will not see the necessity of doing the will of God in this life, but will go where inclination leads.

Every faculty that we possess has been provided for us in Christ; for when God gave his Son to our world, he included all heaven in his gift. And God would have men value their powers as a sacred gift from him. A spark of God's own life has been breathed into the human body, making man a living soul, the possessor of moral endowments, and a will to direct his own course of action. He has the privilege of becoming a partaker of the divine nature. This will give him power to conquer evil, and love and choose that which is good. He has a conscience, which, under the control of God, will approve the right and condemn the wrong. And he may, if he will, have fellowship with God. He may walk and talk with God as did Enoch. This holy companionship is denied to none who will believe on Christ as their personal Saviour.

By thus centering his affections upon the contemplation of God, man may develop a noble character. Consecrated to God, each faculty should be a worker in the character we are to build. Brick by brick these workmen are building the temple, and if the structure is erected on a solid foundation, the Rock, it will stand the storm and tempest that will surely beat against it. The warning comes to us, "But let every man take heed how he buildeth thereupon." As one flaw makes the chain worthless, so one defect will spoil the character, and if not overcome, will gain the mastery. Self is our greatest enemy, and day by day each must strive for the victory. There must be no careless, haphazard work in the foundation chosen or in the structure built thereon. Our physical, mental, and moral powers must be trained, every ability must be cultivated and used to the fullest extent, every power must be brought into working order.

Man is called upon to cooperate with God. Day by day he must be careful how his work of character-building is performed; for this work is to last, not merely for time, but for eternity. He may, if he will, become pure in thought, noble and upright in action. Every deed may be of a character that will receive the approval of God. God takes pleasure in the man who through faith in Jesus will stand as a polished stone in his temple, honored of God and man. He declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

God looks with pleasure upon the man, woman, youth, or child who will fear and love him, and refuse to be enticed amid a world of corruption. Through his prophet he has said: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Mrs. E. G. White

September 2, 1897

A Lesson from the Three Hebrew Children

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up."

A Confederacy to Establish Religion

This scheme, devised in the counsel of Satan, was made in order to compel the three Hebrew children to obey human laws in direct opposition to the laws of Jehovah. The most learned of the nation, men who were noted for their aptness and educational advantages, thus worked to form a confederacy that would exalt the king of Babylon and excite enmity against the Hebrew captives. They prevailed upon the king to enact certain laws which these youth could not consent to respect.

The worship of the image which the king had set up, was made the established religion of the country. But the Hebrew children were determined not to dishonor the God of heaven, who made the world, and all things that are therein. Their God was the King of kings and Lord of lords, and they would serve him, at whatever cost.

"Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut,

psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up." Hitherto the king had shown great regard for these youth. Their faithfulness in all their duties could not but increase his confidence in them, and he had exalted them to positions of high honor. But he was filled with rage that his word had been disregarded, and commanded that they be brought into his presence.

"Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." The sentence of death did not change their decision. The martyrs knew what would lessen the fierceness of the fire kindling upon nerve and muscle. In beholding Christ, in the manifestation of his presence, the most cruel death was made bearable.

The Last Resort of a False Religion

The last resort of the king of Babylon was force, and he put his terrible threat into execution. Filled with fury against these men for thus defying him, he commanded that the furnace should be heated seven times more than it was wont to be heated. "And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth,

and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

A Lesson for Today

The Children of God today must not expect to meet less of persecution and trial than did these ancient worthies. Just as long as we are followers of Christ we must be witnesses for him. Tribulation will assuredly come; for Satan knows that Christ has purchased salvation for the whole world, and he is determined to wrest every soul possible out of his hand.

Christ forewarned his disciples of this, saying: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." It is not the world, who make no profession, from whom the persecution comes. It is those who profess to be doing God service who manifest the most bitter hatred.

But tho man may have power to harm the bodies of those who exalt the law of God above all human enactments, he can not harm their souls. God's grace will be given in every way proportionate to the trial suffered to come upon us. Christ has promised, I "will manifest myself to him;" "I will not leave you comfortless; I will come to you." And again he comforts us with the words: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

Our victory as believers is obtained through the grace of Christ, which he can and will bestow upon all who will put their trust in him. This is the good news with which Christ would have us comforted. In all the tribulation which the child of God must receive, whatever his position in the world, he may be of good cheer in contemplation of the truth that Christ has overcome the world.

It is a great thing to be right with God, the soul in harmony with its Maker. Amid the contagion of evil example, which by its deceitful appearance would lure the soul from duty, angels will be sent to our rescue. But if we invite temptation, we can not have

divine aid to keep us from being overcome. The three worthies endured the fiery furnace, for Jesus walked with them amid the flames. If they had, of themselves, walked into the fire, they would have been consumed. Thus it will be with us. If we do not deliberately go into temptation, God will sustain us when the temptation comes.

Meet the Future by Meeting the Present

But let no one think that an entirely new set of energies are to be communicated when we are brought into trying circumstances. We are to seek daily for the converting power of God. We should daily seek to recover in ourselves the moral image of God. Every affection, every attribute that has been perverted, must be restored by the grace of Christ. Lesser trials nobly borne under the control of God, will purify, refine, and ennoble us for endurance when the time shall come for greater test and greater trials.

Then let us look the future decidedly in the face, and say, "I can do all things through Christ which strengtheneth me." We must cherish the presence of Christ, for we need him in the less as well as the greater trials. By a willingness for his sake to endure shame and reproach, by learning the meekness and lowliness of Christ, we shall prove the sincerity of our Christianity. When we are called to imprisonment and shame, when degraded by our fellow-beings, who are inspired by the spirit of Satan, God will give his grace to sustain us. His promise is, "As thy days, so shall thy strength be."

The righteous have ever obtained help from above. How often have the enemies of God combined to destroy the character and influence of a few simple persons who trusted in God! But because the Lord was for them, none could prevail against them. Only let the followers of Christ be united, and they will prevail. Let them be separated from their idols and from the world, and the world will not separate them from God. Christ is our present, all-sufficient Saviour. In him all fulness dwells. It is the privilege of Christians to know that Christ is in them of a truth. "This is the victory that overcometh the world, even our faith." All things are possible to him that believeth; and whatsoever things we desire when we pray, if we believe that we receive them, we shall have them. This faith will penetrate the darkest cloud, and bring hope to the drooping, desponding soul. It is the absence of this faith and trust which brings perplexity, distressing fears, and surmisings of evil. God will do great things for his people when they will put their entire trust in him. Christ will prove a never-failing source of strength, a present help in every time of trouble. Mrs. E. G. White

September 9, 1897

The Woman of Canaan

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon." Here Jesus hoped to find the rest and quiet that his human nature needed. Tyre and Sidon were not like Jerusalem, where every one knew of Christ's wonderful works; nor like Galilee, where multitudes followed him daily. He hoped that where his work was not so widely known he might find retirement. But this was not his only purpose in taking this journey.

"Behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." The people of this district were of the old Canaanite race. They were idolaters, and were despised and hated by the Jews. To this class belonged the woman who now came to Jesus. She was a heathen, and was therefore excluded from the advantages which the Jews daily enjoyed.

This woman had heard of a wonderful prophet, who, it was reported, healed all manner of diseases. As she heard of his power, hope sprang up in her heart. Inspired by a mother's love, she determined to present her daughter's case to him. It was her resolute purpose to bring her affliction to Jesus. He must heal her child. She had sought help from the heathen gods, but had obtained no relief. And at times she was tempted to think, What can this Jewish Teacher do for me? But the word had come, He heals all manner of diseases, whether those who come to him for help are rich or poor, and she determined not to lose her only hope.

Christ knew this woman's situation. He knew that she was longing to see him, and he placed himself in her path. By ministering to her sorrow, he could give a living representation of the lesson he designed to teach. For this he had brought his disciples into this region. He desired them to see the ignorance existing in cities and villages close to Judea. Those who had been given every opportunity to understand the truth, were without a knowledge of the needs of those around them. No effort was made to help those in darkness.

The Jews thought themselves superior to any other people because they were the descendants of Abraham. No others, they thought, had a right to the promises or the love of God. They had been specially blessed by the Lord, but it was that they might in their turn be a blessing to others. But this they had lost sight of. In their pride and self-

sufficiency they built a wall between themselves and the surrounding nations. But with all their advantages, the Jewish priests and rulers were ignorant of the Scriptures. They failed to see their true import. They stood in important and responsible positions, as the leading men of the nation, but they were in need of understanding the first principles of pure and undefiled religion. They should have been willing to minister to those around them, but they passed by on the other side, unheeding their wants.

Christ did not immediately reply to the woman's request. He received the importunities of this representative of a despised race in the same manner as the Jews would have done. In this he designed that his disciples should be impressed with the cold and heartless manner in which the Jews would treat such a case, as evinced by his reception of the woman, and the compassionate manner in which he would have them deal with such distress, as manifested by his subsequent granting of her petition.

But, altho Jesus did not reply, the woman did not lose faith. As he passed on, as if not hearing her, she followed him, continuing her supplications. Annoyed by her importunities, the disciples asked Jesus to send her away. They saw that their Master treated her with indifference, and they therefore supposed that the prejudice of the Jews against the Canaanites was pleasing to him. But it was a pitying Saviour to whom the woman made her plea, and in answer to the request of the disciples, Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Altho this answer was in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterwards understood as reminding them of what he had often told them,-- that he came to the world to save all who would accept him.

The woman urged her case with increased earnestness, bowing at Christ's feet, and crying, "Lord, help me." Jesus, still apparently rejecting her entreaties, according to the unfeeling prejudice of the Jews, answered, "It is not meet to take the children's bread, and to cast it to dogs." This was virtually asserting that it was not just to lavish the blessings brought to the favored people of God upon strangers and aliens from Israel. This answer would have utterly discouraged a less earnest seeker; but the woman saw that her opportunity had come. Beneath the apparent refusal of Jesus, she saw a compassion that he could not hide. "Truth, Lord," she answered; "yet the dogs eat of the crumbs which fall from their masters' table."

Jesus had just departed from his field of labor because the scribes and Pharisees were seeking to take his life. They murmured and complained, they manifested unbelief and bitterness, and refused the salvation so freely offered them. Here Christ meets one of an unfortunate and despised race, that has not been favored with the light of God's Word; yet she yields at once to the divine influence of Christ, and has implicit faith in his

ability to grant the favor she asks. She begs for the crumbs that fall from the Master's table. If she may have the privileges of a dog, she is willing to be regarded as a dog. She has no national or religious prejudice or pride to influence her course, and she immediately acknowledges Jesus as the Redeemer, and as being able to do all that she asks of him.

The Saviour is satisfied. He has tested her confidence in him, and he now grants her request, and finishes the lesson to the disciples. Turning to her with a look of pity and love, he says, "O woman, great is thy faith; be it unto thee even as thou wilt." From that hour her daughter became whole. The demon troubled her no more. The woman departed, acknowledging her Saviour, and happy in the granting of her prayer.

This was the only miracle that Jesus wrought while on this journey. It was for the performance of this act that he went unto the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in his work of mercy toward one of a despised people, for the benefit of his disciples when he should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people.

This act opened the minds of the disciples more fully to the labor that lay before them among the Gentiles. They saw a wide field of usefulness outside of Judea. They saw souls bearing sorrows unknown to those more highly favored. Among those whom they had been taught to despise were souls longing for help from the mighty Healer, hungering for the light of truth, which had been so abundantly given to the Jews.

Afterward, when the Jews turned still more persistently from the disciples because they declared Jesus to be the Saviour of the world, and when the partition wall between Jew and Gentile was broken down by the death of Christ, this lesson, and similar ones which pointed to a Gospel work unrestricted by custom or nationality, had a powerful influence upon the representatives of Christ in directing their labors. Mrs. E. G. White

September 16, 1897

Cleansing the Temple

"And the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting." Christ went to the temple, the place where God should have been worshiped, where heart-searching prayers should have been made, and thanksgiving offered to God for the great ransom he had provided. But the scene that met his eye was strangely different from this.

The Jewish leaders had instructed the people that at Jerusalem they were to be taught by precept and example to worship God. Here, during the Passover week, large numbers assembled from all parts of Palestine, and from distant lands. Many were unable to bring with them the sacrifices which were to be offered up as typifying the one great Sacrifice. For the convenience of these, animals were bought and sold in the temple courts. Here all classes of people assembled to purchase their offerings. Here foreign coins were exchanged for the coin of the sanctuary.

The dealers asked exorbitant prices for the animals sold. And the priests and rulers, as well as the dealers, enriched themselves at the expense of the people. They gathered riches by selling to the worshipers, who had been educated to believe that the blessing of God would not rest upon their children or their lands if they did not offer sacrifice. The animals sold at a high price; for after coming from so far, they would not return whence they came without performing the act of devotion for which they had come.

The precincts of God's temple should have been regarded as holy. The temple was dedicated to the Almighty, and should have been jealously guarded. But in contrast to this, it was made a market-place, and a house of merchandise.

The priests and rulers should have kept the fear of God before their eyes. The buying and selling should have been carried on with an eye single to the glory of God. The dealers should have sold their oxen, sheep, and doves at a just price. They should have been able to appreciate the situation of the purchasers, and been willing to help those who were not able to buy the required sacrifices. But this they did not do. The spirit of avarice, the desire to accumulate riches, by unfair means, had become more and more common.

There came to this feast those who were suffering, who were in want and distress. The

blind, the lame, the deaf, were there. Some were brought on beds. Many came who were too poor to purchase the humblest offering for the Lord, too poor even to buy food with which to satisfy their own hunger. These were greatly distressed by the statements of the priests. The priests boasted of their piety and compassion; they claimed to be the guardians of the people; but they were without sympathy or compassion. The sick, the suffering, the dying, made their vain plea for favor. Their suffering did not awaken any pity in the hearts of the priests.

As Jesus came to the temple, he took in the whole scene. He saw the unfair transactions. He saw the distress of the poor, who thought that without shedding of blood there would be no forgiveness of their sins. He saw the outer court of his temple converted into places of unholy traffic. The sacred inclosure had become one vast exchange.

Christ saw that something must be done. Numerous ceremonies were enjoined upon the people, without the proper instruction as to their import. They offered their sacrifices without understanding that they were typical of the only perfect sacrifice. And among them stood the One symbolized by all their service. He was the foundation of the whole Jewish economy. He had given directions in regard to the offerings. He understood their symbolic value, and he saw that they were now perverted and misunderstood. The temple service had become a mere form. Spiritual worship was fast disappearing. No link bound the priests and rulers to their God. Christ's work was to establish an altogether different form of worship. He had come to the world as a man, that he might meet humanity where it was, and show men what constituted true worship.

With searching glance Christ took in the scene before him, as he stood upon the steps of the temple court. With prophetic eye he looked into futurity, and saw not only years, but centuries and ages. Indignation, authority, and power were expressed in his countenance. Instantly every voice was hushed. The eyes of those engaged in their unholy traffic were riveted upon his face. They could not withdraw their attention from him. It was as if they were arraigned before the Judge of the whole earth.

Divinity flashed through the garb of humanity. When Christ had made a scourge of small cords, "he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." He drove out the sacrilegious robbers, saying, "It is written, My house is the house of prayer; but ye have made it a den of thieves."

Overpowered with terror, the priests and rulers fled from the temple courts, and from the searching glance that read their hearts. Christ looked upon the fleeing men with

yearning pity for their fear, and their ignorance of what constituted true worship. In this scene he saw symbolized the dispersion of the Jewish nation for their wickedness and impenitence.

Why did the priests flee from the temple? Why did they not stand their ground? He who commanded them to go was a carpenter's son, whom they regarded as a poor Galilean, without earthly rank or power. Why then did they not resist him? Why did they leave the gain so ill acquired, and flee at the command of One whose outward appearance was so humble?

Christ spoke with the authority of a king, and in his appearance and the tones of his voice, there was that which they had no power to resist. At the word of command, they realized as they had never realized before their true position as hypocrites and robbers. When divinity flashed through humanity, not only did they see the expression of indignation on Christ's countenance, they realized the import of his words. They felt as if before the throne of the eternal Judge, with their sentence passed upon them for time and for eternity. For a time they were convinced that Christ was a prophet; and many believed him to be the Messiah. The Holy Spirit flashed into their minds the utterance of the prophets concerning Christ, "The zeal of thine house hath eaten me up." Would they yield to this conviction?

Repent they would not. They knew that Christ's sympathy for the poor had been aroused. They knew that they had extorted from the people more than what they had sold them was worth. Because Christ discerned their thoughts, they hated him. They would challenge him as to the power by which he had driven them forth, and who gave him this power.

Slowly and thoughtfully, but with hate in their hearts, they returned to the temple. But what a change had taken place during their absence! When they fled, the poor remained behind; and these were now looking to Jesus, whose countenance expressed his love and sympathy. With tears in his eyes, he said to the trembling ones around him, Fear not; I will deliver thee, and thou shalt glorify me. For this cause came I into the world.

The people pressed into Christ's presence with urgent, pitiful appeals, Master, bless me. His ear heard every cry. With pity exceeding that of a tender mother, he bent over the suffering little ones. All received attention. Every one was healed of whatever disease he had. The dumb opened their lips in praise; the blind beheld the face of their Restorer. The hearts of the sufferers were made glad.

As the priests and temple officials witnessed this great work, what a revelation to them

were the sounds that fell on their ears! The people were relating the story of the pain they had suffered, of their disappointed hopes, of painful days and sleepless nights. But when the last spark of hope seemed to be dead, Christ had healed them. The burden was so heavy, one said; but I have found a Helper! He is the Christ of God, and I will devote my life to his service. Placing palm branches in their children's hands, parents said to them, He has saved your life; lift up your voice and praise him. The voices of children and youth, fathers and mothers, friends and spectators, blended in thanksgiving and praise. Hope and gladness filled their hearts. Peace came to their minds. They were restored, soul and body, and they returned home, proclaiming everywhere the matchless love of Jesus.

At the crucifixion of Christ the voices of those who had thus been healed did not join with the rabble throng in crying, Crucify him, crucify him. Their sympathies were with Jesus; for they had felt his great sympathy and wonderful power. They knew him to be their Saviour; for he had given them health of body and brought light to their souls. They listened to the preaching of the apostles, and the entrance of God's words into their hearts gave them understanding. They became agents of God's mercy, and instruments of his salvation.

So Christ fulfilled the words of prophecy: "The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.... To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Mrs. E. G. White

September 23, 1897

At the Feast of Tabernacles

Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more commenced. It was God's design that these anniversaries should call him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance, witnessed their perversion.

The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on his goodness and mercy. The whole land had been under his guidance, receiving his blessing. Day and night his watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered for future use. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine-press.

This feast continued for seven days, and for its celebration, the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bearing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest. Booths or tabernacles of boughs were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

With sacred song and thanksgiving the worshipers celebrated this occasion. "O give thanks unto the Lord; for he is good; for his mercy endureth forever," arose triumphantly, while all kinds of music accompanied the united singing. The hills were made vocal, as the vast multitude, waving their branches of palm or myrtle, took up the strain and echoed the chorus.

At the first dawn of day, the priests sounded a long, shrill blast upon their silver

trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time to the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem." He bore the flagon to the altar, which occupied a central position in the temple court. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that at the command of God had gushed from the granite rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and song;" "therefore with joy shall we draw water out of the wells of salvation."

As the sons of Joseph made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying his intention of attending. They watched him with anxiety. Tho they did not rank themselves with his disciples, yet they were impressed by his works, and they hoped that he would give an evidence of his power that would lead the Pharisees to see that he was what he claimed to be. What if he were the Messiah, the Prince of Israel! They cherished this thought with proud satisfaction.

So anxious were they about this that they urged Christ to go to Jerusalem. "Depart hence," they said, "and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world." They had witnessed his works, and when it was rumored that he spent his night in prayer, after working all day, they with his mother came to him, thinking to compel him to cease from so continually taxing his strength. Now they said, "If thou do these things, show thyself to the world." The "if" expressed doubt and unbelief. They attributed cowardice and weakness to him. If he knew that he was the Messiah, if he really possessed such power, why not go boldly to Jerusalem, and assert his claims? Why not perform in Jerusalem the wonderful works reported of him in Galilee?

They reasoned from the selfish motives often found in the hearts of those ambitious for display. This spirit was the ruling spirit of the world. They were offended because, instead of seeking a temporal throne, Christ declared himself to be the Bread of Life. When he made this declaration, many of his disciples forsook him, and John says, "Neither did his brethren believe in him." They turned from him to escape the cross of acknowledging what his works revealed,--that he was the Sent of God.

Not Seeking the World

"Then Jesus said unto them, My time is not yet come; but your time is alway ready. The world can not hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast. I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee." His brethren had spoken to him in a tone of authority, prescribing the course he should pursue. He cast their rebuke back to them, classing them not with his self-denying disciples, but with the world. "The world can not hate you," he said; "but me it hateth, because I testify of it, that the works thereof are evil." The world does not hate those who are like it in spirit; it loves them as its own.

The world was not a place of ease and self-aggrandizement for Christ. He was not watching for an opportunity to seize its power or its glory. It held out no such prize for him. It was the place into which his Father had sent him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing his work for the fallen race; but he was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in his work had its appointed hour. He must wait patiently. He knew that he was to receive the world's hatred; he knew that his work would result in his death; but to prematurely expose himself would not be the will of his Father.

"When his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret." In the midst of the feast, when the excitement concerning him was at its height, he entered the court of the temple, in the presence of the multitude. Because of his absence from the feast, it had been urged that he dared not place himself in the power of the priests and rulers. All were surprised at his presence.

Standing thus, the center of attraction to that vast throng, Jesus addressed them as no man had ever done. His words were most clear and convincing, and again, as at Capernaum, the people were astonished at his teaching; "for his word was with power."

The feast was drawing to a close. The morning of the last crowning day found the people wearied from the long season of festivity. Suddenly Jesus lifted up his voice in tones that rang through the courts of the temple: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity; their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing to meet the wants of the spirit, nothing to satisfy the thirst of the soul for

that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which should be in them a well of water, springing up into everlasting life.

The priest had that morning performed the imposing ceremony which represented the smiting of the rock in the wilderness. That rock was a symbol of Him who by his death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude, he set himself apart to be smitten, that the water of life might flow to the world. In smiting Christ, Satan thought to destroy the Prince of life, but from the smitten rock there flowed living water. As Jesus thus spoke to the people, their hearts thrilled with a strange awe, and many were ready to exclaim with the woman of Samaria, "Give me of this water, that I thirst not."

The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than it did to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted are offered the refreshing draught of eternal life. Jesus is still crying, "If any man thirst, let him come unto me, and drink." Let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."
Mrs. E. G. White

September 30, 1897

Exercise and Diet

There are many suffering from ill health today because they do not pay attention to the laws of health. They do not exercise their reason in caring for the human machinery that God has intrusted to them and thus they present to God a crippled offering. Many persons confine themselves in ill-ventilated rooms, where the air is not charged with its appropriate supply of oxygen. In expiration we are constantly throwing off from the lungs impurities that defile the air, and there is positive necessity of having a constant supply of pure air. Many breathe air that is poisoned, and the blood is not purified in the lungs, and passes into the body without being vitalized by a fresh current of air. The result is that such persons are troubled with giddiness, restlessness, with confused thoughts, and gloomy spirits. The process of digestion is not properly carried forward, the brain is clouded, and the heart depressed. Such persons are suffering for want of exercise in the pure air. If they would have their organs perform their work properly, and be saved from the inroads of disease, they must change their course of action.

Schoolrooms are often death traps, as also are ill-ventilated bedchambers. If buildings are constructed in such a way that they can not have a constant supply of fresh air, the health of their inmates will surely be impaired. Ministers are often forced to pay a severe penalty for speaking in close, ill-ventilated buildings. The preacher marvels that he has not power to impress the people, when they, as well as himself, are suffering from lack of vitalizing air, and are thus rendered incapable of appreciating the subject upon which he is speaking. The want of the circulation of pure air in a church makes many a meeting of no effect; for labor is expended for naught, because the people can not keep awake.

There are many who imagine that they are health reformers, and that they are practising right habits in matters of diet. Many have wretched feelings, which they attribute to an insufficient amount of food, when these wretched feelings are due to a different cause altogether. Sometimes it is because the food is not of the right quality, or has not been properly prepared. Others who have indulged their appetite from childhood, think that it is essential for them to have food that tastes good, no matter how unhealthful may be its character. Thus they cultivate a perverted taste, and as a result have a diseased stomach. They abuse and overtax their digestive organs by eating that which they like rather than that which is good for them. On the other hand, many who think themselves patterns of strict propriety in matters of diet are in reality not intelligent health reformers, and their example is not worthy of imitation. They have educated their tastes in the wrong

direction, and will have to learn anew what constitutes health reform. Some who have professed to be health reformers have said that they were furnished with rich food from their youth, and that their tastes were cultivated to enjoy this kind of a diet. But such should understand that they should take a different course, and educate themselves to enjoy simple, nutritious food. They should study to prepare inexpensive dishes for the table. Those who profess to be health reformers should not mislead others by their own habits of eating. Neither by precept nor example should they give a false example in these matters. If we do not begin to practise economy now, we shall be compelled to practise economy in the near future. Time is money; it belongs to God. To use precious time in preparing a variety of dishes that will only result in dyspepsia, is certainly putting time to a wrong use. The cook should not be made a slave, or be required to cater to appetite. Let the diet be of such a character that she may prepare it, and yet have time for the reading of her Bible, for prayer, and for relaxation from labor. We should not cherish self-indulgence, or teach others by our example to follow in a selfish course. We should understand what we are about, and consider what kind of impressions we are making upon the minds of those who look to us for guidance.

As applied to diet, true hygiene demands the intelligent selection of the most healthful articles of food, prepared in the simplest and most healthful manner. It is customary to provide a variety of vegetables and other articles of diet for the first course at dinner. Then fashion requires that dessert shall come on the table in puddings, custards, or other kinds of sweets. To introduce such combinations into the stomach after partaking of vegetables and fruit is anything but wise. A large share of the endless mixtures called health reform dishes is in reality anything but healthful. Grains and fruits, or vegetables with bread and accompaniments, are all that the system needs. It would be better not to tax the stomach with unhealthful desserts, and not to demand that the cook expend time and strength and ingenuity in preparing them. It would be much better to discard the sweet puddings, jams, and marmalade, which cause fermentation in the stomach. When these are banished from our tables, when we have sweeter stomachs, we shall have sweeter tempers, and be better enabled to live a Christian life.

There is real common sense in health reform. We can not all eat the same things. Some articles of food that are wholesome and palatable to one person may be hurtful and unpalatable to another. Some can not use milk, while others can subsist upon it. Some can use dried beans and peas, while others find them indigestible. Some, whose stomachs are sensitive, can not use the coarser kinds of graham flour. It is impossible to make an unvarying rule by which to regulate every one's dietetic habits. Do not indulge the idea that we are health reformers only as we use mush for breakfast. There are some who can not eat mush and have a healthy stomach.

But while we would recommend simplicity in diet, let it be understood that we do not recommend a meager diet. Let there be a plentiful supply of fruits and vegetables that are in a good condition. Overripe fruit or wilted vegetables ought not to be used. Vegetables and fruit should not be eaten at the same meal. At one meal use bread and fruit, at the next bread and vegetables. Thus we may have all the variety that we need to desire, and if we must have puddings and custards, let bread and these articles form the meal.

In order to preserve health, we must practise temperance in all things,--temperance in labor, temperance in study, temperance in eating and drinking. Our heavenly Father sent light on health reform to guard against the evil that results from a debased appetite. He would have us know how to use with discretion the good things he has provided for us. By exercising temperance in our daily life, by loving purity and holiness, we may become sanctified through the truth.

Intemperance in eating and drinking, intemperance in labor, intemperance in almost everything, exists on every hand. Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them that they ought to rest, are never gainers. They are living on borrowed capital. They are expending vital force which they will need at a future time. When the energy they have so recklessly used, is demanded, they fail for want of it. Physical strength is gone, and mental power unavailable. They realize that they have met with loss. Their time of need has come, and their physical resources are exhausted. Those who violate the laws of health will sometime have to pay the penalty. God has provided us with constitutional force, and if we recklessly exhaust this force by continual overtaxation, our usefulness will be lessened, and our lives end prematurely. Mrs. E. G. White

October 7, 1897

"Trust in the Lord"

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

It is the privilege of every member of the family of God to know his will in regard to his course of action. The Lord would be sought unto by all who would be instructed and enlightened by the Holy Spirit. He is ready to commune with his people. He declares: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and I smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

Every individual must seek by earnest prayer to know the Word of God for himself, and then to do it. Only by daily putting his trust in God, and not in the arm of flesh, will any soul obtain the experience essential to answer the prayer of Christ, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

"Come unto me," is the invitation of Christ. By this he does not mean that we shall go to the next town or to the ends of the earth to learn what course to pursue. He desires us to trust in him as our present Helper, as One who will overrule all things for the best. "If any of you lack wisdom," he says, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

"In quietness and confidence shall be your strength." This is the lesson given to every

soul. The strength of every soul is in God and not in man. Quietness and confidence is to be the strength of all who give their hearts to God. In all our temporal concerns, in all our cares and anxieties, we need to wait upon the Lord. "Put not your trust in princes, nor in the sons of men," is the word that comes to us. The Lord has united our hearts with his. If we love him, and are accepted in his service, we shall bring all our burdens to the Lord, and wait upon him. Then we shall have an individual experience, a conviction of his presence and his readiness to hear our prayer for wisdom and for instruction, that will give us assurance and confidence in his willingness to succor in perplexity.

God would have us rejoice, and praise him every day for the privilege granted us in the words of Christ: "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." A kind and loving Friend and Father is overruling all things. And if this is true of individuals and nations, how much more of his church, his chosen ones.

The church is established, not on theories of men, not on long-drawn-out plans and forms. It is built on the Rock Christ Jesus, "and the gates of hell shall not prevail against it." This is the Rock upon which the church may build successfully. It is the living presence of God. The weakest depend upon it. Those who think themselves the strongest become the weakest unless they depend upon Christ, as their efficiency, their worthiness. As long as the members of the church shall through faith draw nourishment from Christ, and not from man's opinions and devisings and methods; if, having a conviction of the nearness of God in Christ, they put their entire trust in him, they will have a vital connection with Christ, as the branch has connection with the parent stock.

The Lord would have all come to him as their refuge. He would have them come to him for counsel and instruction, for comfort and for hope, in all their anxieties. To him you may tell all your griefs. You will never be told, "I can not help you." To him all your troubles are worthy of consideration. You may have his help under every difficulty. You may, I may, the weakest one in all the ranks of believers may, trust in a loving, pitiful, faithful High Priest, who is touched with the feelings of our infirmities. He keeps us safe from Satan's power even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the author and finisher of his faith. All who will do this, will work calmly and quietly, as if in view of the whole heavenly universe. They will trust to no man's opinion of their virtues, but feeling an individual responsibility resting upon them in temporal and eternal things, they will put their trust in God.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward him as his Saviour. He knows by experience what are the weaknesses of humanity, what are their wants, and where lies the strength of their temptations. The weakness of our human nature will not bar our access to the heavenly Father; for Christ was tempted in all points like as we are, "yet without sin."

Christ has not a casual interest in us. His love for us is stronger than that of a mother for her child. Says the prophet, "Can a woman forget her sucking child? ... yea, they may forget, yet will I not forget thee." Our Saviour has purchased us by human suffering and sorrow. He suffered insult, reproach, abuse, mockery, rejection, and death. God is near in Christ's atoning sacrifice, in his intercession, his loving, tender, ruling power over his church. Seated by the eternal throne, he watches his children with intense interest. He is watching over you, trembling child of God. He will make you secure under his protection. His promises are: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." "They that wait on the Lord shall be as Mount Zion, which can not be moved, but abideth forever." Mrs. E. G. White

October 14, 1897

That We Might Be Partakers of the Divine Nature

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Our future, eternal happiness depends upon having our humanity, with all its capabilities and powers, brought into obedience to God, placed under the control of Divinity. Many have no real faith in Christ. They say, "It was easy for Christ to obey the will of the Father; for he was divine." But God's Word declares, "He was tempted in all points like as we are." Christ was tempted according to his elevation of mind; but he would not weaken or cripple his divine power by yielding to temptation. In his life on earth he was a representative of what men may become through the privileges and opportunities granted them in him.

In order that the human family might have no excuse because of temptation, Christ became one with them. The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent. He lived the life which he requires of all who claim to be his children. Thus was cut off the powerful argument of Satan that God required of humanity a self-denial and subjection that he would not himself render. The weapons that Satan designed to use against God, were taken from his hands.

When Satan tempted our first parents in Eden he said, "Yea, hath God said, Ye shall not eat of every tree of the garden? ... Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Thus he tried to flatter Eve into believing that they should be raised above the sphere of humanity. But Christ, by the example he has set before us, encourages the human family to be men, obeying the Word of God within the sphere of their humanity. He himself became a man, not a bond-slave to Satan, to work out his attributes, but a man in moral power, obedient to the law of God, which is the transcript of his character.

Christ became a man that he might mediate between man and God. He clothed his divinity with humanity, he associated with the human race, that with his human arm he might encircle humanity, and with his divine arm grasp the throne of Divinity. And this humiliation on his part was that he might restore to man the original mind, the image of God, which he lost in Eden through Satan's alluring temptations, that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden.

The Lord has given Jesus to our world, to a life of suffering and a shameful death, in order to save perishing souls. In the place of punishing the guilty sinner, the Lord allowed his only-begotten Son to suffer the penalty of transgression, that man might have another opportunity, that another probation might be granted him in which to return from his transgression to his loyalty to God. By thus dying for man, Christ has shown that his love for the human family is measureless. And having done this, he will not withhold any facilities, any gift of heaven, that will enable man to accomplish the glorious work of salvation.

God would have us realize that all this was done to counterwork sin and rebellion against him, and bring in everlasting righteousness. Christ is able and willing to save unto the uttermost all that come unto God by him. Through his servant he declares, "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." As obedient children, we have the privilege of relationship with God. "If children," he says, "then heirs, heirs of God and joint heirs with Christ."

God loves his children the same as he loves his only-begotten Son. Then let us have a sense of our relationship to him, and walk circumspectly before the world. This world is our training-place for the world to come. If we would be saints in heaven, we must first be saints on earth. Wherever we are we must bear in mind that we are near to God. If we would only believe that angels of God are constantly around us to protect us from Satan's snares, and to be a present help in every time of need, we would grow strong. Having a sense of our companionship we would do the things that are pleasing in the sight of God. How careful would we be lest our words should offend Christ, whose character we are to represent to the world. We need to meditate and converse on the mercy and love and compassion of God for us. Satan is not at all pleased with such pure, ennobling, and elevating themes, and he draws apart from us. God's promise is, "Draw nigh to God, and he will draw nigh to you."

Through the moral power Christ has brought to man, we may give thanks unto God,

who has made us meet for the inheritance of the saints in light. Through Jesus Christ every man may overcome in his own behalf standing in his own individuality of character. The word comes to him, "Behold the Lamb of God, that taketh away the sin of the world." Our whole earthly solace hangs upon him whose mission to earth was to give power unto men.

Christ would have us yoke up with him. "Learn of me," he says, "for I am meek and lowly in heart; and ye shall find rest unto your souls." Then we shall be overcomers. We "shall see his face," and his name shall be in our foreheads. We shall be his chosen ones on earth, to enjoy the kingdom of his grace; we shall be with him in the heavenly world, to share in the kingdom of his glory. We shall be heirs of God, and joint heirs with Christ; for he is our portion and our inheritance. We shall be partakers of his divine nature, and one with him in his perfection. We shall have the same life as Jesus; for we are sons and daughters of God.

God has a kingdom awaiting his children whom he has tested and tried in a world marred and corrupted by sin. Mansions are prepared for all who have subjected themselves in obedience to the divine law. Christ declared to his disciples: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Jesus asks no more of men than that they shall follow in his footsteps. He was the Majesty of heaven, the King of glory; but for our sake he became poor, that we through his poverty might be made rich. Almost his last words to us are. "Let not your heart be troubled; ye believe in God, believe also in me." Instead of being sorrowful, your hearts troubled, you should rejoice. For your sake I came into the world. For your sake I have been a disinterested worker in the world. In the future I shall be engaged, just as devotedly, in an important work in your behalf. I came into the world to redeem you; I go away to prepare an abiding place for you in my Father's kingdom. Mrs. E. G. White. October 21, 1897

October 21, 1897

The Pharisee and the Publican

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." This parable was spoken to show the need of true humility.

Both these men are represented as resorting to the same place for prayer. Both came to meet with God. But what a contrast there was between them! One was full of self-praise. He looked it, he walked it, he prayed it; the other realized fully his own nothingness. The Pharisee was looked upon as righteous before God, and thus he was in his own estimation. The publican, in his humility, looked upon himself as having no claim to the mercy or approval of God.

"God, I thank thee, that I am not as other men are, ... or even as this publican," the Pharisee prayed proudly. The publican would not so much as lift his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner." The Searcher of hearts looked down upon both men, and he discerned the value of each prayer. He looks not on the outward appearance; he judges not as man judges. He does not value man according to his rank, talent, education, or position. "To this man will I look," he declares, "even to him that is poor, and of a contrite spirit, and trembleth at my word." He saw that the Pharisee was full of self-importance and self-righteousness, and the record was made against his name, "Weighed in the balances, and found wanting." His self-righteous prayer was unanswered. But the poor publican, who could only say, "God be merciful to me a sinner," moved the pity of the Lord; and his prayer was accepted. "I tell you," said Christ, "this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

"God, I thank thee, that I am not as other men are." This prayer represents the prayers of many. They think that because they perform outward religious duties, they are entitled to the approval of God. Like the Pharisee, they say, "God, I thank thee that I am not as

other men are." But they are self-centered and self-sufficient, and, altho they pray, they are unblessed of God. He says to them: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

The Majesty of heaven humbled himself from the highest authority, from the position of one equal with God, to the lowest place, that of a servant. His home was in Nazareth, a place proverbial for its wickedness. His parents were among the lowly poor. His trade was that of a carpenter, and he labored with his hands to do his part in sustaining the family. In order to save sinful man, he left his riches, his splendor, his honor, his glory, for a life of humility, shame, and reproach. He came not to be ministered unto, but to minister. He came not to do his own will, but the will of Him that judgeth righteously. From his lips were heard the words, "I can of mine own self do nothing." His humility did not consist in a low estimate of his own character and qualifications, but in humbling himself to fallen humanity, in order to raise them with him to a higher life.

A Distinguishing Characteristic of God's People

Among the peculiarities which should distinguish God's people from the world is their humility. That man is nearest God, and is the most honored of him, who has the least self-importance and self-righteousness, the least trust and confidence in self, who waits on God in humble trusting faith. Instead of being ambitious to be equal with each other in honor and position, or perhaps even higher, we should seek to be the humble, faithful servants of Christ.

Christ has invited 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." In humility and lowliness of mind we find great peace and strength. They shine brightest who feel most their own weakness; for such make Christ their righteousness. God brings men over this ground again and again, increasing the pressure until perfect humility and a transformation of character bring them into harmony with Christ, and they are victors over themselves.

In self-love, self-exaltation, and pride, there is great weakness; but in humility there is great strength. Pride and self-importance, when compared with humility and lowliness, are indeed weakness. It was our Saviour's gentleness, his plain, unassuming manners, that made him a conqueror of hearts. But in our separation from God, in our pride and

darkness, we are constantly seeking to elevate ourselves, forgetting that lowliness of mind is power.

True humility means working for God, trusting entirely to his guidance. God looks down from heaven with pleasure on the trusting, believing ones who have a full sense of their dependence on him. To such he delights to give when they ask him. "He satisfieth the longing soul, and filleth the hungry soul with good things." "The meek shall eat and be satisfied; they shall praise the Lord that seek him." "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain." Through good and bad report, through darkness, through all the antagonism of the agencies of Satan, the Sun of Righteousness calmly shines on, searching out evil, repressing sin, and reviving the spirit of the humble and contrite ones.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." Mrs. E. G. White

October 28, 1897

For Christ, or Against Him

"He that is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad." The mind, the heart, the strength, of every son and daughter of Adam, belongs to God. None of us are at liberty to shape our own course of action as we please. And we can not possibly be neutral. Our influence is cast either for the right or for the wrong. Do not think that because you do not manifest decided hostility against Christ, you are doing him service. Those who think thus deceive their own souls. Every time that you are not guided by the Holy Spirit, your influence is used against Christ. You are scattering abroad. We can not withhold from Christ a portion of his intrusted goods and resources without giving the power of darkness an advantage. By withholding that which God has given us to use in his service, be it time, or means, or influence, we work against him.

God's workers should earnestly co-operate with heavenly intelligences, using every particle of light and grace for the saving of the souls for whom Christ has died. When one of Christ's professed servants relaxes his hold, Satanic agencies take up the work, hurting and destroying where an active, interested worker might save and strengthen.

Souls are in the darkness of error, ignorant of God, of Christ, and of the truth. But too many of those who call themselves Christians, carry no burden for their fellow-beings. They expect the minister to devise all the plans, and set in operation all the influences that are to win souls to the cross of Christ. By far the larger number of professed Christians feel themselves detached from the perishing world around them. Yet they are a part of the great web of humanity, and Heaven looks upon them as brothers to sinners, as well as to saints. As they mingle with others, they exert an influence that either helps souls on the way to heaven, or helps to drive them to perdition. Each one acts himself.

I would that those who profess to be servants of Christ could, with the angels, look down from the heavenly courts upon the world, and upon the churches that profess to be serving God and obeying his orders. What would they see?--They would see God's precious time spent, and nothing accomplished. They would see his intrusted means used for self-gratification and self-indulgence.

What more would they behold from the lofty heavens, from which angels descend, cooperating with every one who is dedicated to the service of God?--They would see that this world is the scene of a continuous conflict. They would see that human beings

are required to fill posts of duty. They would see unnumbered agencies of evil at work, taking advantage of those who are off guard, to set in operation influences fraught with evil.

What further would they see?--They would see that in the great judgment day those who have not worked for Christ, who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of the whole earth with those who did evil. Both receive the same condemnation. If those who thus wasted their lives were given another probation, would they not work soberly and righteously, with soul and mind and strength, to accomplish something for the Master, who left them an example by his life of self-denial and self-sacrifice, by his diligence in the work of saving perishing souls?

When Satan succeeds in lulling the professed followers of Christ to carnal security, so that they fall asleep at their post, a shout of joy runs through the ranks of the invisible foe. The enemy uses the listless, sleepy indolence of Christians to strengthen his forces and win souls to his banner. Many who think that, tho they are doing no actual work for Christ, they are yet on his side, are enabling the enemy to preoccupy ground and gain advantages. By their failure to be wide-awake, diligent workers for the Master, by leaving duties undone, and words unspoken, they have allowed Satan to gain control of souls.

There is an abundance of work to be done in our world, and no one with reason and a knowledge of the will of God will be excused from doing his share. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, against the mighty." These words mean much to those who have no spirit to labor, no desire to wear the yoke or lift the burdens in the service of Christ. Our faith must be a living faith. It must work by love, and purify the soul. We are to study to show ourselves approved, workmen that need not to be ashamed. We are to employ our intrusted capabilities in God's service, thus demonstrating our fidelity to him. If we do only a third of what our talents enable us to do, with the other two-thirds of our power we are working against Christ.

"Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word

of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Mrs. E. G. White

November 4, 1897

Peter's Fall

While in the upper chamber, just previous to his betrayal, Jesus poured forth the burden of his soul in words of comfort, of counsel, and of prayer which would ever remain imprinted on the hearts and minds of his disciples. But throughout his whole discourse, he made no mournful allusion to his own sufferings and death. The Shepherd knows he will be smitten, that the rod lifted in his Father's hand will fall heavily upon him because of the law transgressed, but he thinks only of his followers. His heart of tenderest love is ever seeking to cheer them, and to prepare them for their disappointment and his absence. Looking around upon the little flock so soon to be left without a shepherd, he tenderly said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Christ longed to have his disciples understand the privileges and advantages coming to them through his death upon the cross. If they had heeded these last lessons, what instruction they would have received! One who loved them was seeking to give them special instruction. He was thinking of them, praying for them. His eye read every phase of their experience during the terrible ordeal through which he was about to pass. O, if they could have looked into that heart of infinite love! If they could only have seen how sorry he was for them! Had they known more of Jesus, more of the deceptions of the human heart; if they could have known of the sorrow of Christ's heart, that the Shepherd was to be smitten and his sheep scattered; had they but comprehended that he was to gather them again, to speak to them with comforting assurance, they would have known more what his great sacrifice meant.

The last supper ended, Christ bent his steps toward the place of his severest suffering in humanity. Jesus had often resorted to Gethsemane with his disciples for meditation and prayer; but never before had he visited the spot with a heart so full of sorrow. In tones of deepest anguish he addressed his disciples: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."

The period that is to answer to the prophetic past has come, and Jesus takes his disciples over the terrible scenes about to be enacted. He speaks of their scattering and forsaking him at the very time when he most needs their sympathy and their prayers. But he does

not allow this thought of sadness to leave a depressing gloom upon them. He wants their hearts to know no fear, but to trust in him. He revives them with hope, assuring them that he will break the fetters of the tomb. "After I am risen," he says, "I will go before you into Galilee."

But now Peter feels that he must speak, and assure his Master that he will never be guilty of forsaking his Lord. "Tho all men should be offended because of thee," he says, "yet will I never be offended."

Peter did not realize that in this very assertion he was refusing caution and reproof from Christ. The time had come when silence was eloquence, when to think in quietness was far better than any speech he could have made. But Peter knew so little of his own heart that he denied the truthfulness of Christ's statement.

In answer Jesus said, "Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice." Jesus could see the future. He could read even the thoughts of the heart. He knew that Peter's first denial would not stop there. His first denial would give occasion to deny again, and the second brought circumstances in its train to lead him to deny the third time, and that with cursing and swearing.

On one occasion Christ had declared to his hearers: "Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that heareth me, even he shall live by me." These words were spoken to test them; and when they heard them, many of his disciples said among themselves, "This is an hard saying, who can hear it?" The spiritual perception of these followers could not grasp Christ's words, and "from that time many of his disciples went back, and walked no more with him." Turning to the twelve, Jesus said, "Will ye also go away?" But Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

What honor Peter might have done his Lord had he received his words. When tempted to deny his Lord it was his privilege to solicit Christ's help as earnestly as when, ready to sink beneath the tempestuous waves, he cried, "Lord, save, or I perish." Then his cry for help brought him a hand that grasped his own; and now, had he said: "Lord, I receive thy word; altho I can not see that it is possible. I love thee, but I do not know myself; and I ask thee to save me from denying thee, whom I so love," Christ would

have saved him from himself. He would have asked for him help of his heavenly Father. He would have prayed that Peter might have been made watchful over his temper, vigilant when most strongly assailed by the enemy, wide-awake to Satan's wily assaults. Then how watchful Peter would have been to maintain his loyalty to Christ! While others might deny their Lord, he would have remained steadfast. He would have listened silently, and learned of Jesus how to conduct himself under charges and provocation, and in the darkest hour. Then he would have come close to the Saviour, and would have done honor to Christ.

But he proved unfaithful, unworthy of being the depository of the rich treasure of God's grace. At this time Peter should have been examining himself. How distrustful of self should he have been! But he refused to admit that the picture presented before him was correct, and in the place of inviting research, altho the Holy Spirit of God had revealed to him the character he would manifest under test and trial, he refused to accept it.

Peter should have taken it for granted that Jesus knew him better than he knew himself. He should have humbled his heart, and asked for special grace that this thing might not be. But this opportunity presented to him he lost by not heeding or believing the warning given. In a most decided manner he declared, "Tho I should die with thee, yet will I not deny thee." Peter was thoroughly honest in this assertion, but he was not half as wise as he thought himself to be. He was ignorant of himself. He did not realize his own weakness. He needed a distrust of self, and deeper views of God. If he had humbled his soul before God, in the place of denying the searching and reading of his inmost soul, he would have said with the prophet, "Woe is me; for I am undone; because I am a man of unclean lips."

And so it is today. The reason why so many of Christ's professed disciples fall into grievous temptation, and make work for repentance, is that they are deficient in a knowledge of themselves. Here is where Peter was so thoroughly sifted by the enemy. Here is where thousands will make shipwreck of faith. But, altho we may have temptations, altho we may be beset by the wily foe, yet if we have the fear of God before us, angels that excel in strength will be sent to our help, and we shall be more than a match for the powers of darkness. Jesus lives. He died to make a way of escape for a fallen race, and he lives today to make intercession for us. As we travel in the narrow way, and have to contend with principalities and powers and meet the opposition of foes, we should bear in mind that provision has been made for us. Help has been laid upon One that is mighty, and through him we may conquer. Mrs. E. G. White (Concluded next week.)

November 11, 1897

Peter's Fall

Peter needed a deeper, broader knowledge of Jesus Christ. He had listened to his words and enjoyed his lessons. He had acknowledged him to be the Son of God, and he believed him to be thus; but he had only touched the margin of faith in Christ. There were depths in the knowledge of his character which demanded his homage, his faith, his tribute of perfect trust and unshaken confidence. "Thou shalt see greater things than these," is the promise that invites increased expectation.

Jesus stood ready to reveal himself to Peter. In his great love he told him of his denial. He sought to reveal the defects of his character, and his need of the help which Christ alone could give. He told Peter that he was mistaken in his ideas of himself, and that in not receiving and believing the words of Christ, he was doing the very evil of which Christ had declared he would be guilty. How earnest, then, should have been Peter's prayers, that the Lord would teach him how to resist the wiles of the devil, how to be watchful against his temptations! But Peter's boastful assertions, while refusing to see himself as Christ viewed him, were causing his light to grow dim.

Jesus did not try farther to make Peter believe that he knew the course he would pursue; but he knew that "the heart is deceitful above all things, and desperately wicked." "Simon, Simon," he said, "behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

The object of conversion is twofold, personal and relative. It is to bless us, and to make us a blessing. This is an individual work; but those who profess to believe the Word of God have so long accustomed their minds to be content with little things that they have disqualified themselves to discern and appreciate the great things prepared for them. In the place of receiving into good and honest hearts the Word that God sends in messages to help them, to elevate, ennoble, and sanctify them, they cavil and gossip over it, because it cuts directly across their inclinations. In the place of seeing their need of conversion, they regard the means which the Lord has provided to change their characters as idle tales. To them their habits are stronger than truth. Individual conversion means a change of character. Man must place himself in personal relation to Christ, that, in the place of following his own hereditary and cultivated tendencies, he may have the mind of Christ, placing himself under the moulding influence of the Holy Spirit.

O, that Peter had better learned the lesson given in the fifteenth chapter of John, of the necessity of abiding in Christ! "As the branch cannot bear fruit of itself," said Christ, "except it abide in the vine; no more can ye, except ye abide in me." Peter was listening to his words as, pointing to a vine on which was a withered branch, he said: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit.... As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.... If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Peter denied the Man of Sorrows in his acquaintance with grief, in the hour of his humiliation; but he was filled with shame and sorrow for his act. With blinding tears he made his way to the solitudes of the Garden of Gethsemane, and there prostrated himself where he had seen his Saviour's prostrate form. He remembered with remorse that he was asleep when Jesus prayed during those fearful hours. His proud heart broke, and penitential tears moistened the sod so recently stained with the bloody sweat-drops of God's dear Son. He left the garden a converted man.

Then how tender and charitable, how meek and forgiving, Peter revealed himself to be! While under the test, he had been but a very dim reflector of the character of his Lord. How much of infirmity, of unmortified sin, of carelessness of spirit, of unsanctified temper, of heedlessness in entering into temptation, he revealed, rather than giving up his own way and will! But now he was ready to pity the tempted. He was humbled, and could sympathize with the weak and erring. He could caution and warn the presumptuous, and was fully fitted to strengthen his brethren.

Peter's history has a lesson for us. We need an abiding Christ with us, as Enoch had when he walked with God three hundred years. We can have what Enoch had. We can have Christ as our constant companion. Enoch walked with God, and when assailed by the tempter, he could talk with God about it. He had no "It is written," as we have, but he had a knowledge of his heavenly Companion. He made God his counselor, and was closely bound up with Jesus. And Enoch was honored in his course. He was translated to heaven without seeing death. And those who will be translated at the close of time will be those who commune with God on earth. Those who make manifest that their life is hid with Christ in God will ever be representing him in all their life practises.

The highest testimony that Peter could have borne for Christ under trial would have been to reveal his steadfast principles, and in revealing the pure, holy beauty of the character of Christ, show that Christ was abiding in him. The Lord would have his

followers reveal in their life-practises his life of self-denial, lifting the cross at every step. We are to show our consecration in every act. And this will be the highest testimony that we can bear to the Redeemer's glory.

The Word must be studied, it must rule in the heart, that we may be prepared to bring from the treasure-house good things. Let the Word of God dwell in you richly; then when you are assailed, you will have the armor of God to wear. Having done all, you may stand. When the host of hell seek to destroy with temptations, you will be ready with sharp perception to discern their wiles, and meet them as Christ met his enemy in the wilderness,--with, "It is written."

When men feel themselves strong, then it is that they need the words of inspiration brought to their minds, "Let him that thinketh he standeth take heed lest he fall." Had Peter taken heed, he would not have disgraced himself, and put Christ to open shame. Often the tempted one does not realize that he has unseen, heavenly agencies working in his behalf; but this is so. When we feel our personal weakness, when we depend on Christ, and not on self, we have done what we can. Then the heavenly intelligences are ready to lift up a standard for us against the enemy, saying to the Satanic agencies, "Thus far shalt thou go, and no farther." At such times if words were to pass from Christ to us, they would be, spoken gently and sympathisingly, "Abide in my love. Be of good cheer. Thou art in Christ's heart; thou art not alone." Mrs. E. G. White

November 18, 1897

Farewell Words--Words of Comfort

While he was still among them, Christ sought to give to his disciples all the encouragement possible; for they were to be sorely tried. "Let not your heart be troubled," he said, "ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.... Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

Christ himself was the truth. The world would not listen to his pleadings. They would not accept him as their guide; therefore they could not discern unseen things; spiritual things were unknown to them. But his disciples had discerned in him the Way, the Truth, and the Life, and his promise to them was that they should have his abiding presence. They should have an experimental knowledge of the only true God, and Jesus Christ, whom he hath sent. He who had begun a good work in them would perform it unto the day of Jesus Christ.

The thought that their Teacher was going to leave them filled the disciples with sorrow; but Christ comforted them with the assurance that he was coming again to take them to the place he would prepare for them. He assured them that if he went not away, he could not provide them with an advocate; that if they only knew of the blessings that were to come because of his departure, they would not mourn; they would rejoice in the presence of the Holy Spirit, who was to be with them always. He told them that if he went not away, they could not do a greater work; but that, deprived of his personal presence, by faith they would see and know him, and by continuance in his love, by showing their appreciation of the truth in revealing to others what the truth is, by obeying his commandments and bearing a living, vital testimony, by doing his work that he would leave in their hands, carrying it forward to completion, they would become representatives of himself.

"I will not leave you comfortless," Christ continued; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Importance of Obedience

Christ attaches a weight of importance to the obedience of his people to the commandments of God. They are to have an intelligent knowledge of them, and bring them into their daily life. But man can keep the commandments of God only as he is in Christ, and Christ in him. And while he is in Christ, having light on his commandments, it is not possible for him to disregard the least of them. None will keep the law of God unless they love Him who is the only-begotten of the Father. And, none the less surely, if they love him, will they express that love by steadfast, willing obedience. And all who love Christ will be loved of the Father, and he will manifest himself to them. In all their emergencies and perplexities they will have a helper in God.

But it was difficult even for the disciples to understand the words of Christ. That Christ should manifest himself to them, and yet be invisible to the world, was a mystery to them. They could not understand the words of Christ in a spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet he be unseen by the world. They had yet to learn that the inward spiritual life, all fragrant with the obedience of love, would give them the spiritual power they needed.

"Lord, how is it," questioned one of the disciples, "that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Enlightenment by the Spirit

Christ had sought to make the lessons which they did not understand as clear as possible to their befogged minds. But they had failed to understand them. Now he declared that the time was not far distant when every word which they could not grasp would be

clearly comprehended as living truth. No more, he says, will you say, I can not comprehend. No longer will you see through a glass darkly. You shall comprehend with all saints what is the length and breadth and depth and height of the love of Christ, which passeth knowledge. Your Teacher, ascended to heaven, will advocate the cause of all who believe in him. He will plead that spiritual power may be given to you, that in the strength of One mightier than all the enemies of God and man, you may be able to overcome your spiritual foes. He asks you to trust in him, and commit yourself into his keeping.

The promise of the Comforter presented a rich truth to the disciples. It assured them that they should not lose their faith under the most trying circumstances. The Holy Spirit, sent in the name of Christ, was to be their Guide, teaching them all things, and bringing all things to their remembrance. This comforter was to be the representative of Christ their Advocate, who is constantly pleading in behalf of the fallen race.

He who knows the end from the beginning had provided for the attack of Satanic agencies; and he will fulfill his Word to the faithful in every age. That Word is sure and steadfast; not one jot or tittle of it can fail. The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine comforter, and convincing of sin as an appointed judge and guide. If men will keep under the protection of God, he will be to them as an impregnable fortress. He will give evidence that his Word can never fail. He will prove a light that shineth in a dark place until the day dawn; as the Sun of Righteousness he will arise with healing in his beams. Mrs. E. G. White

November 25, 1897

Farewell Words

The Peace of Christ

In the East, in Christ's day, the customary greeting when one visited the house of a friend was, "Peace be to this house;" and in leaving it he used the same words. But how different in character is Christ's farewell! "Peace I leave with you," he says; "my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The world in its busy activity will try to give us peace. Its cry is, "Peace and safety;" but no dependence is to be placed on its alluring representations. But the peace that Christ leaves as his legacy, he gives not as the world giveth. His gift is of higher value than can be computed; it is eternal.

Of Christ the prophet Isaiah had written, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Christ bears the title of "Prince of Peace," yet he says of himself, "Think not that I am come to send peace on earth; I am not come to send peace on earth, but a sword." In explanation of this apparent contradiction, he declared, "In the world ye shall have tribulation; but in me ye shall have peace." Christ warned his disciples that the time would come when they should be hated of all men for his sake; that they would be brought before kings and rulers; and that to destroy their lives would be deemed a service done to God. The peace which he bequeathed to his followers was not a peace which would prevent all divisions; it was a peace given and enjoyed in the midst of divisions.

Christ brought this peace with him to the world; he carried it with him throughout his earthly life. And now the time had come when he must give his life in order that that peace might ever abide in the heart by faith. As then he left his peace with his disciples, so now he is implanting and maintaining it in the hearts of all who will welcome its presence. From him alone can come that peace which the world can neither give nor take away. His peace was the consciousness of having done the will of his Father; and that peace in his follower is the consciousness that he is doing the will of God, and reflecting his character in good works.

"If ye loved me," said Christ, "ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

The time had come for Satan's last attempt to overcome Christ. But Christ declared, He had nothing in me, no sin that brings me in his power. He can find nothing in me that responds to his Satanic suggestions. No other being could say this but the One who was offering up his life as a sinless sacrifice for a sinful race.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." "And ye know that he was manifested to take away our sins; and in him is no sin." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

But why this severe conflict with the prince of the world, when Jesus, through his childhood, youth, and manhood, had lived the law of God? By a word Christ could have mastered the powers of Satan, but he came into the world and took humanity that he might endure every test, every provocation that it is possible for man to bear, and yet not be provoked, or retaliate in word, in spirit, or in action. For the honor and glory of God he was to offer himself a living, spotless sacrifice to the Father. He must bear, under fierce temptations, the test that Adam failed to endure. He suffered, being tempted; but there was no yielding to the temptations of Satan. He did as the Father had given him commandment.

Christ was a spectacle to the world, to angels, and to men. The worlds unfallen, the heavenly intelligences, and the fallen race were watching every movement made by the representative of the Father and the representative of perfect humanity. And in his mouth was found no guile; his character was without a flaw.

All the humiliation which Christ endured was in behalf of the fallen race, that man might have the mind of Christ. Christ revealed to the world the love of God for fallen

man and the perfect love which he bore his Father. And in humanity this same love is to be revealed. In the fallen race the very image of God is to be reflected. The cold heart is to be quickened and glow with divine love. It is to beat in unison with the heart of the Redeemer. The honor of Christ must stand complete in the perfection of the character of his chosen people. He desires that they shall represent his character to the world. In the work of redemption, in the sufferings which Christ was called upon to endure, you are to co-operate with him, that you may be complete in him. In being united to him by faith, believing and receiving him, you become part of himself. Your character is his glory revealed in you. Then, when you shall appear in his presence, you will find the benediction awaiting you, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over the many things; enter thou into the joy of thy Lord." Mrs. E. G. White

December 2, 1897

In Gethsemane

"And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him." "And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray." As Christ left the disciples, bidding them pray for themselves and for him, he selected three, Peter, James, and John, and went still farther into the seclusion of the garden. These three disciples had been with him at his transfiguration; they had seen the heavenly visitors, Moses and Elias, talking with Jesus, and Christ desired their presence on this occasion also. And he "began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me."

Christ expressed his desire for human sympathy, and then withdrew himself from them about a stone's cast. Falling upon his face he prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

At the end of an hour, Jesus, feeling the need of human sympathy, rose from the ground, and staggered to the place where he had left his three disciples. He longed to see them. His human nature yearned for human sympathy. He longed to hear from them words that would bring him some relief in his suffering. But he was disappointed. They did not bring to him the help he craved. Instead, he "findeth them sleeping."

Just before he bent his footsteps to the garden, Jesus had said to his disciples, "All ye shall be offended because of me this night;" and they had given Christ the strongest assurances that they would never forsake their Lord, that they would go to prison with him, and if need be would suffer and die with him. And poor, self-sufficient Peter had added, "Altho all shall be offended, yet will not I." But the disciples trusted in their own strength; they did not look to the mighty Helper, as Christ had counseled them to do. Thus at the most critical moment, when the Son of God was in need of their sympathy and heart-felt prayers, they were found asleep. Even the ardent Peter, who, only a few hours before had declared that he would die with his Lord, was sleeping.

Addressing Peter, Jesus said: "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Even in his great agony he was willing to excuse the weakness of his disciples. "The spirit truly is ready," he said, "but the flesh is weak."

Again the Son of God was seized with super-human agony, and, fainting and exhausted, he staggered back to the place of his former struggle. His suffering was even greater than before. Only a short time before Christ had poured out his soul in songs of praise in unfaltering accents, as one who was conscious of his Sonship to God. He had spoken to his disciples in words of tenderness and love. Now his voice came to them on the still evening air, not in tones of triumph, but full of human anguish. So lately he had been serene in his majesty, he had been like a mighty cedar; now he was as a broken reed. The words of the Saviour were borne to the ears of the drowsy disciples, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Their first impulse was to go to him; but he had bidden them tarry there, watching unto prayer lest they should enter into temptation. But when Jesus came to them again, he found them sleeping; "for their eyes were heavy." "And he left them, and went away again, and prayed the third time, saying the same words." "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

Hear that agonized prayer of Christ in the garden of Gethsemane! While the disciples were sleeping beneath the spreading branches of the olive trees, the Son of man,--a man of sorrows and acquainted with grief,--was prostrate upon the cold earth. As the agony of soul came upon him, large blood drops were forced from his pores, and with the falling dew moistened the sods of Gethsemane, while from the pale and quivering lips came the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Christ was now standing in a different attitude from that in which he had ever stood before. Hitherto he had been as an intercessor for others; now he longs for an intercessor for himself. In his soul anguish he lay prostrate upon the cold earth. Christ had suffered insult at the hands of the men whom he came to bless and save; he had been charged with being linked with Beelzebub, that his miracles of healing were wrought through Satanic agencies; but these things did not cause him the intense agony of soul he was now suffering. He was bearing the penalty of transgression for a sinful world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of hosts." Christ was realizing his Father's frown. He was now suffering under divine justice. He saw what justice meant. He felt that as man's substitute and surety he must be bound to the altar. He had taken the cup of suffering from the lips of guilty men, and proposed to drink it himself, and in its place give to men the cup of blessing.

Satan urged upon Christ all the force of his temptations. He presented before him that the sin of the world, so offensive to God, was chastisement too great. He would never again be looked upon as pure and holy and undefiled, as God's only-begotten Son. He

had himself become a sinner, and would suffer the penalty of sin. The wrath that would have fallen upon man, was now to fall upon him.

It was here that the mysterious cup trembled in his hand. It was here the destiny of a lost world was hanging in the balance. Would his human nature bear the strain? Would the sins of an apostate world, since Adam's transgression to the close of time, be laid upon him? Would he drink the cup? Or would he wipe the blood drops from his brow, and cast from his soul the guilt of a perishing world, which was placing him, all innocent, all undeserving, under the penalty of a just law? Would he refuse to become man's substitute and surety, refuse to give him another trial, another probation? It was not yet too late to refuse to drink that awful cup of suffering, the wrath of his Father against transgression. He might have said, "Let the wilful transgressor receive the penalty of his sin, and I will go back to my Father." But no; he did not make this choice. Altho sin was the awful thing that had opened the flood-gates of woe upon the world, he would become the propitiation of a race that had willed to sin. Mrs. E. G. White (Concluded next week.)

December 9, 1897

In Gethsemane

The heavenly universe had watched with intense interest the entire life of Christ,--every step from the manger to the present awful scene. And what a scene was this for ten thousand times ten thousands of angels, of cherubim and seraphim, to look upon. They beheld the Son of God, their loved Commander, in his superhuman agony apparently dying on the field of battle to save a lost and perishing world. All heaven had listened to that prayer of Christ. His soul agony, which three times forced from his pale and quivering lips the cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt," convulsed all heaven. They saw their Lord inclosed by legions of Satanic forces, his human nature weighed down with a shuddering, mysterious dread. Everywhere he may look is a horror of great darkness beyond the measurement of human minds. And there was silence in heaven; no harp was touched. Could mortals have viewed the amazement of the angelic host as they watched in silent grief the Father separating his beams of light, love, and glory, from the beloved Son, they would better understand how offensive sin is in his sight.

In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen the divine Sufferer, and brace him to tread his blood-stained path. And while the angel supports his fainting form, Christ takes the bitter cup, and consents to drink its contents. Before the suffering One comes up the wail of a lost and perishing world, and the words come from the blood-stained lips. "Nevertheless, if man must perish unless I drink this bitter cup, thy will, not mine, be done."

Prophecy had declared that the "mighty One," the holy One from Mount Paran, was to tread the winepress alone; "of the people there was none" with him. His own arm brought salvation; he was ready for the sacrifice. The fearful crisis was past. That agony which none but God could endure, Christ had borne.

The human nature of Christ was like unto ours, and suffering was more keenly felt by him; for his spiritual nature was free from every taint of sin. Therefore his desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how his soul longed for relief, is revealed in the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Yet Christ had not been forced to take this step. He had contemplated this struggle. To

his disciples he had said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "Now is your hour, and the power of darkness." He had volunteered to lay down his life to save the world. The claims of God's government had been misapprehended through the deceptive words and works of Satan, and the necessity of a mediator was seen and felt by the Father and the Son. And now the great antitype of all the sacrificial offerings had come. In Christ type had met antitype. In the sacrifice of himself was the substance which all the sacrifices symbolized. In surrendering his spotless soul a living sacrifice, Jesus was bearing the sin of the world; he was enduring the curse of the law; he was vindicating the justice of God. Separation from his Father, the punishment for transgression, was to fall upon him, in order to magnify God's law and testify to its immutability. And this was forever to settle the controversy between Satan and the Prince of heaven in regard to the changeless character of that law.

The Son of God endured the wrath of God against sin. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent, the One who alone could be the propitiation for sin, because he himself was obedient. He was one with God. Not a taint of corruption was upon him. Yet "being in the form of God," he "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.... For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

And was all this suffering undergone to give men the liberty to transgress the law of God?--No, no. This scene of suffering was because of the law transgressed. In order to save the sinner, and yet meet the demands of the law, it was necessary for Christ to suffer the sinner's penalty. Satan's falsehood that has placed the Christian world as transgressors of God's law would not have been found in such company if his temptations had not taken with them as they did with Adam, if by their tradition man had not made void the law of God in the place of leading men to obedience to all its commands.

Strengthened by the angel sent from heaven, Jesus for the third time returned to his disciples. And again he found them sleeping. The disciples looked with terror and

amazement upon his face, which was marked with blood, and marred more than the sons of men. Only a short distance had separated them from their Lord, and they had heard the exclamations from his divine lips. And they had prayed as they had heard the strong cries of the Sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. Had the disciples heeded the words of their suffering Master, "Pray ye, that ye enter not into temptation," they would never have allowed sleep to stupefy their senses. They would have been partakers with him in his suffering.

And in thus sleeping they sustained a great loss. Christ designed to fortify them for the severe test of their faith to which they would soon be subjected. If they had spent that mournful period in watching with the Saviour, Peter would not have been left to his own feeble strength to deny his Lord in the time of trial. The disciples might have stood on vantage-ground through the terrible scenes that were before them. They might have stood secure, defended by the heavenly angels. In God they might have overcome the wicked one. If they had remained watching, they would not have lost faith as they beheld the Son of God dying upon the cross.

And now they hear the heavy tramp of soldiers in the garden. "Behold," said Christ, "the Son of man is betrayed into the hands of sinners. Rise up; let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely." Judas believed that Christ would not permit himself to be taken. "And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him." "But Jesus saith unto Judas, Betrayest thou the Son of man with a kiss?"

"And, behold, one of them which was with Jesus, stretched out his hand, and drew his sword, and struck the servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?"

To the multitude Christ turned and said: "Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scripture must be fulfilled." The disciples were now all together again, surrounding their Lord, but with these words terror seized them, and at the suggestion of Peter, they "all forsook him and fled." Mrs. E. G. White

December 16, 1897

The Work of Christ

It may be surprising to some that Christ's work was confined to so small a circumference, that it was not extended to the heathen nations surrounding Palestine. But the heathen nations were not prepared for his work. And had he devoted his time to the conversion of the Gentile world, he would have closed the door whereby he could bear his message to the Jewish nation. As it was, Jewish prejudice against him was strong. One discourse given by him in Nazareth so enraged the people that they would have killed him if divine power had not saved him from their wicked purposes. The mob drove him out of the synagog, and pushed him hither and thither, quarreling among themselves as to how they could stop his voice entirely. But presently they lost sight of him. He was gone, they knew not whither.

Christ was surrounded by religious enemies. "He came unto his own, and his own received him not." Why did not the Jewish people receive their Lord?--Because truth did not languish on his tongue. They were displeased with him because he did not receive his instruction from the religious teachers of the nation. Yet he showed that he had a perfect knowledge of the Jewish economy as represented in the Scriptures.

The scribes and Pharisees taught the law, but they taught also the commandments of men, mingling human traditions with the divine precepts, covering the genuine requirements of God with man-made forms and ceremonies. Thus their true religious service was corrupted.

Christ gave the true interpretation of the law and the prophets, and the true significance of every type and symbol. While the professed teachers of the law made this law a rigorous burden by their unimportant exactions, Christ stood alone, living the law of God. Altho rejected by his own people, he did not fail nor become discouraged. His discrimination between true and false religion was so clear and sharp that the Pharisees were reproached by his words. He did not spare their pretentious godliness, which was mingled with selfishness, hypocrisy, covetousness, and unfair dealing. He did not try to obliterate the distinction which should exist between the righteous principles that should ever govern the lives of those who claim to be children of God, and the principles of the world.

Christ taught that the idea of remodeling the religion of the scribes and Pharisees was out of the question. A new piece of cloth can not be sewed on an old garment; for the

new will draw away from the old, and the rent will thereby be made worse. So the religion of Christ could not be joined with false religions; for the new principles to be introduced would not harmonize with the old.

The temple service, formed after the divine pattern, and once so pure, so sacred and so holy, had been tainted with evil. It could not be remodeled. It was mingled with the defective plans of men, and could not be rebuilt by human power. The true heavenly Architect, he who created men, "so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." One sent from heaven came to restore the ruined temple in its sacred and beautiful proportions.

While the Pharisees loaded the people with grievous, man-made exactions, Christ revealed the love of God. The untainted purity of his life, his humility and meekness, his sympathy with all classes, high and low, rich and poor, showed the Pharisees to be whited sepulchers, deceiving the people by their profession of sanctity. The contrast between Christ's life and the lives of the religious teachers shed rich light on the pathway of those who claimed to worship God. In his person and mission he revealed the love and holiness of God, and priests and rulers should have set before him an open door; but they chose darkness rather than light.

While Christ's field of labor lay among the Jews, he instructed his disciples to go forth to those without the camp, bearing to them the message of a Saviour's love. Frequently the people of other nations came to him to be healed, or to make some request for their relatives and friends. They listened to Christ's instruction, and as they heard his words of truth, they were deeply impressed. These people represented the great human family, who knew not God or the truth, but who felt a soul-longing for something they had not. In speaking words of hope to these weary, unsatisfied souls, in healing their infirmities, Christ was setting an example to be followed from one end of the world to another. He was speaking and acting for humanity at large. He was giving a message to those who would afterward become his disciples. In the few years of his work he must set forth the object of his mission, and lay the foundation of the work that was to be taken up by his disciples. He must show that his work was to set souls free from the slavery of sin. And, altho generation after generation would pass away, his lessons of practical service would be repeated by his witnesses. He was to ascend to heaven, but his work was to be carried forward with greater power than before, because he and his Father would cooperate in doing greater things for his people than they had seen while he was among them.

"Go ye into all the world, and preach the Gospel to every creature," is Christ's command to his workers. He himself descended from heaven in the garb of humanity that he might

give power to man, enabling him to be a partaker of the divine nature, having escaped the corruption that is in the world through lust. His long human arm encircled the race, while with his divine arm he grasped the throne of the Infinite. By living, not to please himself, but to please his heavenly Father, by spending his life for others, by seeking to save suffering humanity, Christ gave practical lessons of self-denial and self-sacrifice.

We are to work while it is day; for the night cometh, in which no man can work. Our life is represented as a day. When night comes to us, we fall asleep. But tho the worker ceases his busy activity, the work goes on; for others take it up. Human agents may pass away, but Christ's work does not cease; it goes forward, each worker doing God service by working as Christ worked.

We often feel that in the work of God there are greater interests to be handled, that we are unable to touch. We seem to be bound about. Let all remember that Christ's work while on earth was confined in a narrow compass. Yet multitudes from all parts of the world heard his lessons.

Christ worked out before his disciples and before the world a perfect example of true religion. And when men show that patience, sympathy, and love for the souls of their fellow-men that Christ showed, Christ will be revealed in his followers. "We are laborers together with God," writes Paul; "ye are God's husbandry, ye are God's building." By his Holy Spirit God is framing the building, using sanctified men and women to compose his temple. But none can do a good work, at home or abroad, unless they receive power from above. If we would work as Christ worked, we must look to Christ to give our work efficiency and perfection. We must depend upon Christ, our risen and ascended Saviour, our substitute, our surety, our power, and our sufficiency.

Mrs. E. G. White

December 23, 1897

The Love of God

But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" "O sing unto the Lord a new song; for he hath done marvelous things; his right hand, and his holy arm, hath gotten him the victory."

The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Majesty of heaven, the King of glory, would become a servant. The only-begotten Son, in whom the Father delighted, was given for the ransom of a fallen race.

Those who represent God the Father as unloving, ready to break forth on his sinful creatures in vindictive wrath, do not speak the truth. In his prayer to his Father, Christ said, "O righteous Father, the world hath not known thee: but I have known thee." The world has measured God by their own finite measurement. They have misjudged and misinterpreted his truth and righteousness. But Christ could say, "I have known thee, for I have been in the secret chambers of the Most High." If the world had been admitted into the counsels of God, they would have one and only one testimony to bear, and that is, "God is love."

The Father gave himself to the world in the gift of his Son. It was the love of the Father for fallen man that devised in union with the Son the plan of redemption. And in this great gift the character of God is exemplified to all who shall receive the world's Redeemer by faith, as a God of holiness and a God of love. In the crucifixion of his dear Son upon the cross of Calvary, he gives to all the sons and daughters of Adam an expression of his justice and his love. This offering made manifest the immutability of the holiness of his law. In the cross of Calvary justice and truth have met together, righteousness and peace have kissed each other.

The Lord God omnipotent is the God of his people. He is also a tender, loving Father, ready to hear their prayers; for God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. God sent forth his Son to be the propitiation for them through faith in his atoning blood.

The Cause of Christ's Suffering

What was the cause of the suffering of God's dear Son in the garden of Gethsemane--suffering so intense that it forced from his lips words that revealed the greatest mental distress: "My soul is exceeding sorrowful, even unto death?" Christ had often sought the Father in his trouble and anguish of Spirit, as he beheld with keen distress the situation of the inhabitants of Jerusalem. Often in the lonely mountains he had prayed most earnestly, with strong crying and tears, because of all the people on the face of the earth, none were so filled with bitterness and hatred against him as were those who had been favored with every temporal and spiritual advantage. This was the people for whom the Son of God had done so much, in order that they might become a treasure-house of rich truth, to impart the same to the world. And this people, who claimed to know God, were opening their hearts to the attributes of Satan.

To Christ these things were a terrible trial. He had suffered insult from the hands of the men whom he came to bless and save, he had been charged with being linked with Beelzebub, that his miracles of healing were wrought through Satanic agencies, but these things did not cause him the intense agony of soul that he was now suffering. He was bearing the penalty of transgression for a guilty world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones."

The spirit that the Pharisees manifested toward Christ has been manifested through all ages by those who claim to believe present truth. They have watched for some word or action which they could use to the disadvantage of the messengers whom God has sent to reprove, rebuke, and reform them from their evil works. And when sin has been reproved, their hatred has become as deeply rooted as it was in the hearts of the Pharisees.

"And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

This demonstration on this occasion was answering to the prophetic past: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" The priests and elders would fain have robbed Jesus of this adoration, but prophecy must be fulfilled. If the voice of his people were silent, Christ declared God would put a voice in the stones, and the proclamation would be made in his behalf, "Behold your God."

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." At the time when the enthusiastic multitude were gazing upon Jerusalem, the metropolis of the world, the temple with its towers rising toward heaven, gilded with the rays of the fast westering sun, a strange note was brought in amid the general rejoicing, a cry of human agony, followed by the irrevocable sentence upon Jerusalem. Jerusalem's day will soon be ended.

God's Message Now

Who now will hold their peace when the very work which God has foretold should be done is being accomplished? "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The truth of the third angel's message has been proclaimed by some as a dry theory. But we must all place in that message Christ, as the first and the last, the I AM, the bright and morning Star. The message must be given, "Behold the Lamb of God, that taketh away the sin of the world." The second coming of Christ is near, even at the door. Who are prepared to look upon the bright and Morning-star? Who are ready to glorify God? Who will bring the bright and morning-star of hope, of mercy, of forgiveness, and of peace into their own hearts, and proclaim the last message of mercy to be given to the world? "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

God's people must give to the world a representation of the character of God in Jesus Christ. The Christian churches are fast losing their knowledge of God. His character has been misunderstood and misinterpreted. But a message has come from God which must be proclaimed. The trumpet must give a certain sound. "I Jesus have sent mine angel to proclaim these things to the churches." The truth, the revelation which Jesus gave to

John, must be sounded forth everywhere. "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

I Jesus have sent mine angel to testify unto you that these things shall come unto this generation. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Our work is now to rouse the people. Satan with all his angels has come down with great power, to work with every conceivable deception to counterwork the work of God. The Lord has a message for his people. This message will be borne, whether men will accept or reject it. As in the days of Christ, there will be the deep plottings of the powers of darkness, but the message must not be muffled with smooth words or fair speeches, crying, Peace, peace, when there is no peace, to those who are turning away from God. "There is no peace, saith my God, to the wicked." "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God."

A Warning Example

This whole chapter is applicable to those who are living in this period of the earth's history. Consider this chapter attentively; for it will be fulfilled. At this time the message is to come to the people to warn them against being one of the number represented by Jesus Christ as fulfilling the prophecy: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant,

whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

The life of Christ, in its self-denial and self-sacrifice, is to be made manifest at this time. This is the time when there should be decided testimonies borne by all of God's commandment-keeping people. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." This is our message to every family who claims to know the truth, "Be ye also ready." Self must die. The appetites and passions must be brought into strict conformity to the Word of God. Selfish indulgence is weakening physical, mental, and moral power, so that there is no distinction between the sacred and the common. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Mrs. E. G. White

January 6, 1898

The Way, the Truth, and the Life

As the Saviour met with His disciples for the last time before His baptism of suffering, His thoughts were not of His approaching agony and death, but of the bitter disappointment that was to come upon His disciples. He saw them downcast and sorrowful; and, with a heart full of sympathy and tenderness for them, He said: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Thomas showed his unbelief by saying mournfully, "Lord, we know not whither Thou goest, and how can we know the way?" This question showed that the disciples had not understood Christ's oft-repeated lessons in regard to the kingdom of heaven and the future life. But Christ did not rebuke them. He answered Thomas, not alone to instruct him and his fellow-disciples, but for the benefit of all who should believe on Him through their word, "I am the Way, the Truth, and the Life."

Jesus here made more distinct and plain than ever before the great central truth of all the Gospel. Every lesson given by the great Teacher called forth questions requiring explanation. His answers to these questions presented the truth with freshness and power. This truth is appropriate to all ages, and is spoken to us just as truly as tho Christ in person were among us, teaching us of the things of the kingdom of God.

Truth must be presented to the people in clear lines, and never was this more needed than when Christ came to this earth. Satan had arranged matters after his own order. Truth was not appreciated. Where God should reign supreme, the enemy of God and man was seen. Light was called darkness, and darkness light. Licentiousness and fiction had taken the place of righteousness and truth. Men seemed to be fascinated by evil. Any new ideas that started into life, even tho they were mere vagaries, seemed to possess a bewitching power.

The standard of morality was low. The impure mysteries of the worship of the people had a degrading power on them; and anything that called to remembrance the goodness, mercy, and love of God, was destroyed. The people could not even endure hereditary nobility of character, because this had a tendency to lift them from their debasement.

Men of talent, through whom Christ was working to bring about a reformation, were despised, and many of them suffered a violent death.

Statues were worshiped. Art was made to minister to sin. Nearly every work of art and science was mingled with defilement. Genius was used to obliterate the knowledge of God. The richness of intellect was blotted out of existence. Satan's dark shadow brooded over everything, and the only people who could have revealed God to the world were so destitute of faith and love that they could not be expected to do anything to stem the tide of woe.

Christ came to illuminate the chambers of the mind, to dispel the darkness, and to fill the soul-temple with hope and gladness. And the truth He brought lost nothing by being questioned and critically examined. Christ often illustrated His lessons by parables, which were afterward explained to the disciples, who were to herald the Gospel message.

The perversion and misinterpretation of the Scriptures by the Pharisees, and even by those who claimed to believe His words, made it necessary for Christ to speak plainly. It is thought by some to be a misfortune when erroneous theories are advanced, but the Lord has said, "All things work together for good to them that love God." The contention among the Corinthians made it necessary for Paul to write his wonderful epistles to them. If the Gentiles had not backslidden from the faith, Paul would not have written, "I marvel that ye are so soon removed from Him that called you out of the grace of Christ unto another gospel, which is not another." It was a misapplication of the Scriptures, to prove falsehood and error true. If the Thessalonians had not misinterpreted the instruction they received, they would not have entertained the belief that the Lord was immediately to be revealed in the clouds of heaven, thus making it necessary for Paul to present the truth as it is in Jesus, leaving on record truth important for all time. And so opposition against light and truth called from Christ a clearer definition of the truth. Every time that error is advanced, it will work for good to those who sincerely love God; for when the truth is shadowed by error, those whom the Lord has made His sentinels will make the truth sharper and clearer. They will search the Scriptures for evidence of their faith. The advancement of error is the call for God's servants to arouse, and place the truth in bold relief.

There are those who would rather start speculative ideas, and dwell on new themes, so arousing a desire for something new and strange, than learn the precious lessons given by Christ. By some these speculative ideas are made all and in all. And thus they neglect to seek for the qualifications that they must possess if they would win the eternal reward. The one thing for us to know is Christ, "the Way, the Truth, and the

Life." "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

"I am the Way, the Truth, and the Life." If men and women would hear these words, meditate on them, and believe them with the whole heart, all controversy would be ended. Men think too much of what they themselves can do. They become elated and self-confident. They fail to realize their entire dependence upon God. They think that God is dependent on their ability in His work of saving souls. If these looked to Jesus as the Way, the Truth, and the Life, they would realize the truth of the words, "Without Me ye can do nothing." "No man cometh unto the Father, but by Me," Christ declared. But while the good works even of the best men can not save them, none can be saved without bearing the fruit of good works. The sanctifying power of Christ upon the heart will produce precious fruit, and His Spirit and power will make our works acceptable to God. If by His Holy Spirit Christ abides in the soul, our features, our attitude, our words will reveal Him to the world.

Christ prayed that His followers might be one, "as Thou, Father, art in Me, and I in Thee; that they also may be one in Us, that the world may believe that Thou has sent Me." If the truth were received, its transforming power, as seen in the lives of Christ's followers, would have a convicting power on the most hardened sinners. The holy conversation, humble deportment, the meekness and kindness, would present such a marked contrast to the spirit and character of worldlings, the line of demarcation would be so evident, that this in itself would bring conviction. The words would reveal the purity and fragrance of heaven, and they would also be sharper than a two-edged sword, piercing even to the dividing asunder of joints and marrow, and of soul and spirit.

"I am the Way, the Truth, and the Life." Through sin the world had been separated from heaven. Men might have looked hopelessly at the heavenly battlements, and in distress and anxiety exclaimed, How shall we reach the abode of bliss? With Thomas they could say truthfully, "Lord, we know not whither Thou goest, and how can we know the way?" But with His own body Christ bridged the gulf that sin had made. I have provided a way, He says, whereby you may again be united with heaven. I have bridged the deep and impassable gulf. To every soul that desires to cross that gulf I will give help and strength.

Thus the exiles are made prisoners of hope. They are placed on probation. God would have us realize the estimate He places on us. He would have us consecrate our whole energies to the help of the heavenly angels, who are striving to lead men to the Way, the Truth, and the Life. Men are working out their own destiny, but God helps every soul that appeals to Him in its helplessness. Those who look to Jesus as the Author and

Finisher of their faith, never look in vain. They will never miss the road to Paradise; for they are walking in the true way, and from Christ they receive moral power.

Christ is the ladder to heaven. The base of this ladder rests firmly on the earth, brought to the very level of humanity, while the topmost round reaches and rests firmly on the throne of God. Jacob saw the glory of God shining above this ladder, while the brightness of the Sun of Righteousness illuminated its whole length. Descending this ladder of shining brightness were angels of God, with communications to the inhabitants of this earth.

Only by Christ's aid can we be saved. If by our own efforts we could reach heaven, Christ need not have left the royal courts, to come to a world all seared and marred by the curse, to be a man of sorrows and acquainted with grief, to be tempted in all points like as we are, and yet without sin. But we can reach heaven only by the mystic ladder, Jesus Christ; and He came to this earth that we might be enabled to do this. Here the battle between the prince of darkness and the Prince of light was fought, and here Christ conquered in our behalf. Of His own free will He laid down His life, that He might take it again; and today a living Saviour stands in the heavenly courts as our Intercessor, pleading for us, that through His merits we may be enabled to resist the temptations of the enemy, and be more than conquerors through Him. He knows how to succor them that are tempted, and to deliver the godly out of temptation. Surely He is "the Way, the Truth, and the Life." Mrs. E. G. White

January 13, 1898

The Way, the Truth, and the Life--No. 2

In the announcement, "I am the Way, the Truth, and the Life," Christ by no means pointed His disciples to a new way. Since the days of Adam, the Lord has had His representatives, men who have kept alive the influences imparted to them from heaven. Since the first Gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent's head, Christ has been uplifted as the Way, the Truth, and the Life. The same Christ that is at work today among all classes of people, was at work in the days when Adam lived, when Abel died by the hand of his brother because he presented to God the blood of the slain lamb, representing the blood of Christ. Abel's faithful adherence to God's commands in bringing a lamb as his sacrifice, offended Cain. He had another way, and this way he wanted Abel to follow, instead of following the way of the Lord. Abel would not yield God's way for the way of his brother, and he was murdered. But tho dead, Abel yet speaks.

Enoch was one of God's representatives. During his life on earth he walked with God, and God took him to heaven without seeing death. Enoch prophesied of the great event which is the consummation of all things earthly,--the second coming of Christ. Noah's persevering righteousness and faith made him a representative man. The deep, earnest fidelity of Abraham cause him to be called by God "the father of the faithful." For his self-sacrificing zeal Moses received the testimony that he was the meekest and most humble of all the human family. These were characters illustrious for spirituality and moral excellence.

In every age Christ has been the Way, the Truth, and the Life. He was the Originator and foundation of the Jewish economy. In the pillar of cloud He guided the children of Israel in their wanderings. Everything was adjusted and arranged by the hand of Divinity. And all the knowledge that came direct from God to them, all the power and glory of that ancient economy, had been poured into the treasury of the Christian church. Nothing has been lost. The accumulated light of generations is given to the church of today, not to be hoarded, but to be circulated. Messengers are to be sent to every part of the earth, proclaiming Christ, the Way, the Truth, and the Life.

The earthly temple is no more. Its mysterious vail has been rent asunder; its sacred vessels have been demolished, and the Jewish people are scattered to every part of the world. But the judgments that fell on that nation are a symbol of those that will fall on all who, like Jerusalem, know not the time of their visitation. Let not man mock the

ancient Jewish economy, of which Christ was the Originator, and the One to whom the types and shadows pointed. In these types and shadows is revealed the everlasting Gospel.

The idea that the Old Testament no longer possesses vital interest because the New Testament has been written, is an idea fatal to the soul of him who believes it. Both the Old Testament and the New are necessary. The New Testament does not contain another Gospel, a new religion. It is but the unfolding of the Old. The past ages are of peculiar value to us; and those who are ignorant of the Scriptures, and of the power of God as manifest in the history of His people, understand but dimly the manner of His working.

In the Scriptures the past is brought down to our time. The Word of God offers us the treasures of inspired wisdom that have been accumulating from age to age. Before us are examples of piety and devotion. The lives of these men have been placed on record, not to exalt them, but to make us wise unto salvation, to show us the errors and mistakes of good men, and to lead us to imitate their virtues. Let those who talk of the patriarchal and prophetic age as a Christless age, read their Bibles with humble heart, praying for power to follow the example of holy men of God.

Christ was the way by which patriarchs and prophets were saved, and to pour contempt upon this way is to pour contempt upon Christ, enshrouded in the pillar of cloud, and giving directions to Moses to be given to the children of Israel. There was plenty of light in the old way to lead every soul to the abodes of bliss.

The prophets of God spoke less for their own time than for the ages to come, and especially for the generation that would live amid the last scenes of this earth's history. "Not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." "All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." The prophets and apostles meet and unite their witness, testifying of the sufferings of Christ, and the glory that should follow. The wonderful events in the history of the children of Israel are not to be lost sight of or ignored because of the lapse of time. They are jewels of truth that have been placed in false settings. Christ came to redeem them from error, and to reset them in the framework of truth, that they might shine in their native purity and attractive loveliness. By Him they have been made to give forth a brighter and more powerful luster than ever before.

The patriarchs and prophets were representative men, and through them, from century to century, a flood of knowledge was poured into the world. Adam, repentant and converted, was a Christian; Abel was a Christian; Enoch was a Christian; Noah was a Christian; Abraham was a Christian. In types and symbols the Gospel was revealed to those of former dispensations. The Old Testament Scriptures show us the power possessed by those who looked to Christ. The glorious beams of continually-increasing light are all concentrated in our time. All testify of Christ, "the Way, the Truth, and the Life." But never was this truth so clearly defined as in Christ's answer to the words, "Lord, we know not whither Thou goest, and how can we know the way." Christ is revealed to us in His first advent. We see Him sacrificing riches, power, and glory for poverty, temptation, privation, and suffering.

Christ is indeed the Way, the Truth, and the Life. There are not many ways to heaven. Each one may not choose his own way. Christ says: "I am the Way.... No man cometh unto the Father but by Me." Unless we are individually in this way, we can not reach the heavenly mansions. The Question for each one to ask himself is, Am I following Christ because I know that He is the Way, the Truth, and the Life? Am I in the path that leads to perfect obedience? Those who walk in this way never lose their strength, but constantly receive new power for their heavenward march. Mrs. E. G. White

January 20, 1898

The Way, the Truth, and the Life--No. 3

In answer to Christ's words, "I am the way, the truth, and the life," Philip Said, "Lord, show us the Father, and it sufficeth us." "Have I been so long time with you, and yet hast thou not known Me, Philip?" Christ said, "He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?"

Christ came to our world to reveal the Father. Whatever attractions He possessed, He manifested only those that dwell in the character of God. His words revealed the goodness, mercy, and love of the Father. His excellence was the perfection of the Father. In His every word and work may be seen the manifestation of the attributes of His Father.

In Christ dwelt all the fulness of the God-head. But the only way in which He could reach men was to veil His glory by a garb of humanity. The angels beheld the hiding of His glory, that divinity might touch humanity. Christ ever retained the utmost hatred for sin, but He loved the purchase of His blood. He suffered in the place of sinful men, taking them into union with Himself. This is the mystery into which angels desire to look. They desire to know how Christ could live and work in a fallen world, how He could mingle with sinful humanity. It was a mystery to them that He who hated sin with intense hatred felt the most tender, compassionate sympathy for the beings that committed sin.

Satan had worked long to efface the true impression of God, and to represent Him as a God having no love. This is Satan's character. He is destitute of mercy and compassion. Overbearing and revengeful, he delights in the misery that he brings on the human family. With these attributes he attempted to clothe the God of heaven.

Christ came to remove these unjust impressions. He came to assure men that they need not fear to approach God because of His greatness and majesty. He constantly sought to carry the attention of His hearers to God. He presented the greatness of the Father's love, declaring that He had so great a care for His children that even the hairs of their head are numbered. Not a sparrow falls to the ground without the notice of the heavenly Father. He sympathizes with all the creatures He has made, and if the heart is given into His hands, and attuned by His power, it will respond by strains of melody and thanksgiving.

In His wisdom the Saviour teaches us to approach God with the confidence of a child. He instructs us to call Jehovah by the endearing name of "Father," that we may not separate from Him in awe and coldness. Constantly He points us to the emblems of fatherly love, seeking to encourage faith and confidence in God. He pleads with us to have a correct idea of the Father. He throws back the accusation of the enemy, declaring, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." He would have the memorials of redeeming grace arrest our attention, that we may know that all the goodness, mercy, patience, forbearance, seen in Him, belong to God.

But notwithstanding the fact that the disciples were privileged to be with Christ, and were greatly blessed by His instruction, they were slow to appropriate His words to themselves, and many times they remained in ignorance of the true meaning of the precious utterances that fell from His lips. He pleaded with them to have faith in Him. "Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." "By their fruits ye shall know them." Is not the fruit I bear sufficient evidence?

"Verily, verily, I say unto you, He that believeth on Me [not with a fluctuating faith, but as the only-begotten Son of God, and a personal Saviour], the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." This promise the disciples held fast by faith, and on the day of Pentecost it was graciously fulfilled by the Lord. They were bidden not to leave Jerusalem till they had been endued with power from on high. They therefore remained in Jerusalem, fasting and praying. They emptied from their hearts all bitterness, all estrangement, all differences; for this would have prevented their prayers being as one. And when they were emptied of self, Christ filled the vacancy. The Holy Spirit came upon them, and filled all the house where they were sitting. Then was the promise fulfilled: "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

The Holy Spirit leads men to co-operate with God. This is the design in divine help. And in our turn we are to lead others to Christ, the Way, the Truth, and the Life. As we engage in this work with heart and soul, we are blessed and strengthened. God stands ready to co-operate with us, but this He can not do till we do our duty. If ministers and teachers would learn the lessons given here so clearly and explicitly, a great change would take place in the ministry of the Word. They would realize their entire dependence upon God, and would work for Him with whole-hearted earnestness. The Holy Spirit would work in and through them, and the unconverted would be rescued from their insensibility.

The great reason why the church has not more efficiency and power is that its members love the world. They reject the Spirit of God, and fill their hearts with idols. They love the world, and the things of the world, and of all such the words of inspiration declare, "If any man love the world, the love of the Father is not in him." They are not, as was Christ, in the world but not of the world. The Lord can not manifest Himself to professed Christians who love the world; for spiritual things are spiritually discerned.

The Holy Spirit is given to bring to our remembrance the words and works of Christ, spoken for the salvation of the soul; and if this Spirit were recognized and appreciated, spiritual life would increase one hundred-fold. But many do not choose to remember. They seek rather to forget the good impression made on mind and heart. They do not desire to yield their way for God's way. God bears long with them, and his Spirit is constantly employed to bring spiritual things to their remembrance, that subjects of vital importance may find a lodgment in their hearts. The Spirit takes of the things of God, and presents them to mind. Constantly the mind is given glimpses of God. If men listen for the voice of God, these spiritual impressions become more and more frequent, and extend from one to another till the heaven seems to go through the whole church. A divine presence hovers over the people, and a revival is the result. Souls are converted. The sympathies and energies of the people are enlisted on the side of the truth. God works in them, to will and to do of his good-pleasure, breaking the spell of the world, and engrossing the thoughts with subjects of eternal interest.

The most powerful motives and attractions that can be imagined are offered to reclaim man, and win him from the path of transgression to the path of humble obedience. "He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things?" No stronger inducement could be offered. Nothing is withheld. In Christ God gave Himself. He has enriched the world with a gift beyond all parallel. This gift is the source of all patience, forbearance, and mercy. In it is love sufficient to fill the whole world. It is of infinite value; for with it was given all that heaven could bestow.

Our great peril is in regarding the Lord's plans with cool indifference. All heaven is actively engaged in working out the plans of God for the salvation of an unbelieving world. How then do finite men dare to put aside God's plans for their own? By doing this, they place their souls in great peril. Shall we not respond to God's love by giving ourselves to Him without reservation, by walking in His way, by determining to do His will? Angels are enlisted in this work. They do the bidding of God by co-operating with human endeavor. They are filled with amazement; for they are unable to measure the greatness of God's love. The chosen instruments of righteousness join in the testimony,

saying, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." As the followers of Christ see Him, the Way, the Truth, and the Life, they exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Charged with a special message, they proclaim Christ, and Him crucified.
Mrs. E. G. White

January 27, 1898

Knowing Christ

As Christ was speaking His last words of instruction to His disciples, before His crucifixion, Philip said to Him, "Lord, show us the Father, and it sufficeth us." Amazed at his dullness of comprehension, Christ asked with pained surprise, "Have I been so long time with you, and yet hast thou not known me, Philip?" The disciples had been Christ's companions for nearly three years; they had listened to His words, witnessed His mighty works, and heard Him say to the Pharisees as He read their thoughts, "I and My Father are one," and He was astonished that they did not yet know Him. If they had not been so slow of comprehension, if they had been more devoted hearers and doers of the Saviour's words, they would not thus have grieved His heart of love by their unbelief.

Philip's doubt called for the utterance of golden truth, which it was essential for the disciples to hear. "Believest thou not that I am in the Father, and the Father in Me?" Christ asked. "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." Not long before this, Christ had declared solemnly and decidedly: "He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness."

Christ showed that the treasures of eternity were at His command. He was under no control in the disposal of them. He who thought it not robbery to be equal with God brought into the world the accumulated treasures of eternity. With authority and decision He said that those who suffered here for His name's sake should receive their reward in heaven, thus showing His oneness with God.

Speaking by the inspiration of the Holy Spirit, the apostle Paul says of Christ: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

In His teaching Christ referred to Jonah. The prophet went to Nineveh to deliver God's

message, and the warning rang through the streets of the godless city. His message humbled the nation at that time the mightiest in the earth. The proclamation of their destruction caused them to repent in great humiliation, and their doom was averted. The law of God was revered and the God of Israel honored and exalted throughout the heathen world. This experience the Jews kept ever in remembrance. But said Christ, "A greater than Jonas is here."

Solomon was one of the greatest kings that ever wielded a scepter. He built the magnificent temple at Jerusalem, giving character and greatness to the Jewish nation. The Jews extolled and honored him, yet standing before them, Christ declared, "A greater than Solomon is here." He spoke of patriarchs and prophets who longed to sit at His feet and learn of Him, who would have thought themselves highly honored could they have ministered to Him. Turning to His disciples, He said: "Blessed are your eyes; for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Christ appropriated to Himself the title of authority, and affirmed His claim to our entire service and allegiance. "Ye call Me Master and Lord," He said; "and ye say well; for so I am." Had any one but God manifest in the flesh made such a claim, it would have been pronounced blasphemy in the heavenly courts. But Christ made no false claim. He was indeed one with God. How slow of comprehension the disciples must have been to ask, "Show us the Father, and it sufficeth us."

"This is life eternal," Christ declared, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." These words mean much. It is only by knowing Christ that we can know God. The Sent of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. To know Christ savingly is to be vitalized by spiritual knowledge, to practise His words. Without this, all else is valueless.

Christ came to this world to reveal the Father. What patience, what pitying tenderness, what divine compassion, what strength of purpose, he manifested! He did not fail nor become discouraged. He was the embodiment of purity, and His love was without a parallel. At every step He practised self-denial and self-sacrifice. In His death He was the revelation of the reconciliation between God and man. By taking our nature, He bound Himself to us through eternal ages. He is our representative and head. He represents our race before God, still and forever bearing the humanity of the race. He pleads before the Father the perfect righteousness of all who accept Him.

Christ calls upon us to hear His words, that we may know Him. "He that hath ears to hear, let him hear." We are not to hear as did those of whom the apostles said, "The Word preached did not profit them, not being mixed with faith in them that heard it." Those who hear savingly are those who hear in faith, and who give earnest heed to the things which they have heard, lest at any time they should let them slip.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven," Christ says; "but he that doeth the will of My Father which is in heaven. Many will say unto Me in that day, 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? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity."

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."

God has measured how much it cost to save man. This salvation was accomplished only by the sacrifice of Himself in His Son. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Earthly parents love their children. How then did God feel when the Son of His love was despised by those whom He came to elevate and ennoble and save? He saw Him dying on the cross, mocked at and jeered at by the passers-by, and He hid as it were His face from Him. Christ was bearing the sin of the whole world, and dying in the sinner's stead. Exalt the God of heaven, you who can realize the depth of His self-sacrifice; for He suffered with His Son.

The sinner must see Jesus as He is, full of grace and truth. Heavenly peace will be felt by those who know Him who first loved us, who is the chiefest among ten thousand, and altogether lovely. Every lingering doubt will be swept away. Their hearts will burn with the fire of divine love, and their characters will be transformed. Mrs. E. G. White

February 3, 1898

Knowing Christ--No. 2

Today we hear Philip's words of doubt repeated by those who have had evidence upon evidence, weighty and most solemn. Professed believers in Christ are many, but few have an experimental knowledge of Him. To all practical purposes, they are ignorant of Christ. They know Him afar off, but they have no true conception of Him. Many from age to age have been, as it were, in the presence of Christ, have witnessed the manifestation of heavenly light, have seen the deep moving of the Spirit and power of God, and yet have failed to appreciate these gracious tokens of His goodness and love. Show us a sign, they say. If you have the truth, show us a sign. But the character and influence of the truth is a continual sign. Its transforming influence upon humanity testifies to its divine power, and yet the spiritual senses of unbelievers are so dulled that they can not comprehend it. They echo the words, "Show us the Father, and it sufficeth us." And the Saviour, ever our Priest and King, addresses the unbeliever, "Have I been so long time with you [in your companionship], and yet hast thou not known Me?"

This inability to comprehend divine truth, and to see in Christ the character of God, wounds the Saviour as verily today as when He said to Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip?" "The Word was made flesh, and dwelt among us, ... full of grace and truth." The Son of the infinite God tasted death for every man. He left the royal courts, and clothed His divinity with humanity. For our sakes He became poor, that we through His poverty might be made rich. When here He did not rank with kings and nobles, with the wealthy of the earth, but with the poor, those who were obliged to toil for their living. He was misunderstood, falsified, hated, maligned, by His own nation. He was "despised and rejected of men: a man of sorrows, and acquainted with grief.... He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." "Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously; who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

The sins of every man were punished in Christ. They were placed on the innocent Sin-bearer as tho they were His own. They were charged to His account. Christ so loved man, fallen tho he is, that He bound up His interest with each sinner. In Him divinity

and humanity were united, He linked Himself with every son and daughter of Adam. Having taken the responsibility of dying in the sinner's stead, His interests are identified with those of every member of the human family. And every evil deed, every transgression, every rebellion, whether of thought or action, pierces the heart of Christ, for He has pledged Himself to represent humanity.

In the cross of Calvary mercy and truth have met together; righteousness and peace have kissed each other. By taking human nature Christ fastened each sinner to Himself with threads of sympathy and love that can never be broken until He shall say with awful majesty: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Individually we must accept Christ as our only hope. We must know Him. He is our Days-man, and before Him we must confess and renounce our sins. He made a complete renunciation of Himself for man, and man, through Jesus, must make a complete renunciation of himself to God.

By studying Christ's words we have every opportunity for knowing Him. This we must do would we be saved. "Verily, verily, I say unto you," He said, "except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.... It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

Do we know Christ, or does His voice come down to us through the ages, saying with sorrowful pathos, "Have I been so long time with you, and yet hast thou not known Me?" What is the character of our faith? Is it the same as that of the multitudes who thronged and pressed Christ? or is it like that of the woman who was healed by touching Him? She urged her way through the crowd, saying, "If I may but touch His garment, I shall be whole." And how quickly Christ distinguished the touch of faith from the casual touch of the crowd! What is our relation to Christ? Is it illustrated by that of those who thronged and pressed Him, and yet who received no benefit, because they did not touch Him by faith?

Many are lamentably ignorant of Christ, because they take pleasure in unrighteousness. Like the multitude, they continually touch Christ, but they receive no virtue; for it is not

their determination to know Him. They desire to follow their own inclinations. When they see that they can profess to follow Christ without practising self-denial, they are on His side; but when they are called upon to deny themselves, they are no longer attracted to Him. By their course of action they say, I want not Thy way, O Lord, but my own way!

Who today are of the number that have had every opportunity to know their Lord, and yet are saying, "Show us the Father, and it sufficeth us"? What can we say to those who as far as personal experience is concerned are so ignorant of Christ? The living oracles of God are in your possession. Search the Scriptures; for they testify of Christ. If you really desire to have a knowledge of Him you may obtain it. Search the Scriptures, that you may know Him whom to know aright is life eternal. Behold Him, that by beholding, you may obey His Word. Continue to search as for hidden jewels, that you may be spiritually enriched. Meditate upon Christ's words, and learn what He is to you. As you confess Him, lift Him up, and talk of Him, you will gain faith in Him; and will be imbued with a zeal to become true stewards of His grace.

Do we place an estimate on our Saviour that is according to the light given us? Are we friends or enemies of Christ? This question involves our eternal interests. We must make our calling and our election sure. We can not trust to a fluctuating, haphazard faith. We must be able to say that we have not followed cunningly-devised fables. Christ must be our personal Saviour; and He can not be this unless we have an experimental knowledge of Him. A casual knowledge of Him will not avail. Our knowledge must be practical; it must make us like Him.

Christ waits at the door of the heart, saying, Open to Me; but He will not force Himself upon any one. Are we listening for His voice? Is our pride humbled and subdued by His divine compassion and pitying love? Open the door of the heart; for Christ is waiting to enter. "Behold, I stand at the door, and knock," He says; "if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Look to Jesus, you who are tempted and tried; for He is near, waiting to help you by His redeeming pity and grace. Keep looking to Him, and you will learn to know Him. His name is the precious birthright of every Christian. His example is to be studied and practised. This will elevate, refine, and purify the daily life. With its divine power it will brighten even the humble, every-day duties. Doubts will vanish before the bright beams of the Sun of Righteousness.

Is Christ formed within you, the hope of glory? For some one else to know Christ, and confess Him as His leader, will not avail for you. You must know Him for yourself. You must obtain such a knowledge of Him that you can say with the Samaritans, "Now

we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." You must be able to say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." Mrs. E. G. White

February 10, 1898

Christ and the Pharisees

"And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority? This took place soon after Christ had driven from the temple those that were defiling it by unholy traffic. At that time divinity had flashed through humanity. Christ had said, "Take these things hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves;" and the priests and rulers fled as if pursued by an armed band of soldiers, or by the presence of an offended God.

After fleeing thus, they saw no marks of divine judgment upon them, and they felt ashamed of their hasty retreat at the command of a humble Galilean. What could they answer to those who would inquire why they had fled? We will return, they said, and resume our position in the temple. We will challenge this Man as to His authority. But the very fact that they had fled from Him was sufficient evidence of His divinity.

Now they came to Christ with the question, "By what authority doest thou these things? and who gave Thee this authority?" They hoped that He would say something that they could construe for the advancement of their evil work. But Christ made His reply conditionally on their answering a question He put to them. "The baptism of John, whence was it?" He asked, "from heaven, or of men?"

The priests saw that they were in a dilemma from which no sophistry could extricate them. If they said that John's baptism was from heaven, their inconsistency would be made apparent. Christ would say, Why then have you not believed on John? After the baptism of Christ, John had seen the glory of God, like a dove of burnished gold, resting upon Him, while the voice of the Infinite One proclaimed, "This is My beloved Son, in whom I am well pleased." And John had testified of Christ, "Behold the Lamb of God, which taketh away the sin of the world." Why, then, if the Pharisees believed on John, did they deny the Messiahship of Christ?

If the Pharisees stated their true belief, and affirmed John's baptism to have been of men, the wrath of the people would be turned against them, instead of against Christ; for they believed John to be a prophet.

With intense interest the multitude waited to hear the decision of the Pharisees.

Hypocritically professing ignorance, they said, "We can not tell." "Neither tell I you," said Christ, "by what authority I do these things."

The Pharisees were silenced. Baffled and disappointed, they stood with lowering brows, not daring to press further questions upon Christ, while the people stood by, amused to see these proud, self-righteous men defeated.

Christ's purpose was not to humiliate His opponents. He did not wish to give the impression that He was glad to see them in a hard place. He had an important lesson to teach. He had mortified His enemies by allowing them to become entangled in the net they had spread for Him. Their acknowledged ignorance in regard to the character of John's baptism gave Him an opportunity to speak, and He improved the opportunity by presenting before them their true position, adding another warning to the many already given. It was His custom to let circumstances furnish opportunity for His lessons.

"What think ye?" He said. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

The priests and rulers could not but give a correct answer to Christ's questions; and thus He obtained their opinion in favor of the first son. This son represented the publicans, those who were despised and hated by the Pharisees, who held no intercourse with them. The publicans were grossly immoral. They were indeed transgressors of the law of God, showing in their lives an absolute resistance to His requirements. They were unthankful and unholy, and when told to go and work in the Lord's vineyard, they gave a contemptuous refusal. But appearances are deceiving. Christ did not judge from appearances, but from the fruit borne. When John came, preaching repentance and baptism, the publicans received His message and were baptized.

The second son represented the leading men of the Jewish nation. Some of the Pharisees had repented and received the baptism of John, but the leaders among them would not acknowledge that He came from God. His warning and denunciation did not lead them to make amendment. They "rejected the counsel of God against themselves, being not baptized of Him." They treated His message with disdain. Like the second son, who, when called, said, "I go, sir," but went not, the Pharisees professed obedience, but acted disobedience.

The priests and elders made great professions of piety. They claimed to be looking eagerly for the promised Messiah, and apparently they were waiting with anxious expectancy for the call to the great supper, when they would immediately go in. They were proclaiming everywhere the great events that were to take place when the King of the Jews should come. They boasted constantly of how He was to conquer their enemies, and set up His own kingdom. But they applied to His first advent the prophecies relating to His second coming, and when He did come, they knew Him not.

They claimed to be obeying the law of God, but they were so exacting in their requirements that they made it impossible for any one to keep it. They themselves were constantly disobeying it. The law is holy, just, and good, but the Jewish leaders only rendered it a false obedience.

Before the Pharisees, Christ, who knew their hearts, held up their religious pretensions as God viewed them. He stripped from them their robe of apparent righteousness, laying bare their hypocrisy. The very people they despised and ignored believed in John. His preaching sent conviction to their hearts, and showed them the sinfulness of sin. And, altho at first they refused to obey the call, "Go, work today in My vineyard," yet when John's words fell upon their ears, calling them to repentance, they received his message. They had before made no profession of obedience, but after they heard his words, they saw their error, repented of their neglect, and obeyed. They were denounced and cursed by the Pharisees as infidels, but they showed by their faith and works that they were going into the kingdom of heaven before the self-righteous Pharisees, who had been given great light, but whose works did not correspond to their profession. Mrs. E. G. White

February 17, 1898

Christ and the Pharisees--No. 2

"Hear another parable," Christ said: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country; and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on the inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"

The Pharisees had been listening to the parable, and without realizing that they were condemning themselves, they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

"And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them. But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet." Christ's application was so plain that they could not misunderstand or misapply it. Notwithstanding their own blindness, they could not fail to see that Christ had rebuked them. They recognized their own methods and practises. But did the picture held up before them, that they might see their sinful course, lead them to repent?--No; their hearts were filled with hatred and murder. Notwithstanding the sentence they had pronounced on the unfaithful stewards, they were ready themselves to fill out the picture saying, "This is the heir; come, let us kill him." "But when they sought to lay hands on Him, they feared the multitude." God put His restraining power upon the priests, and they were unable to carry out their murderous designs. When they sought to stir up the people by accusing and denouncing Christ, they found that the public sentiment was in His favor. His words had impressed

the multitude as being words of truth, and they believed Him to be a prophet sent from God.

By this parable the past and the future history of the Jews was faithfully illustrated. Christ presented before them their true religious character, and then asked, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The Pharisees answered as Jesus meant that they should; for they were always ready to condemn others. Christ's design in asking this question was that they should condemn themselves, and admit the justice of the punishment that was soon to fall upon them. He wished to show them the justice of taking away their national privileges, which work had already commenced, and which would end, not only in the destruction of their temple and city, but in the dispersion of the nation.

The Jewish nation was indeed a vineyard inclosed. God's law was a moral hedge about them. This law was altogether superior to the law of any other nation. They were forbidden to intermarry with other peoples, and were warned to keep from idolatry. Every facility which would enable them to become the greatest and most righteous people on the face of the earth was provided. God designed that they should preserve their peculiar, holy character, and represent Him in a godless world.

A wonderful manifestation of God's love had been given in the remarkable deliverance of the children of Israel from Egypt. "For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee." Because of the stubbornness of Pharaoh, the whole land of Egypt was ruined.

God brought His people out from slavery and idolatry that they might keep the Sabbath of the fourth commandment. He Himself ruled over them. But in their desire to be like the nations round them, they rejected the Lord's rule. "Make us a king," they said to Samuel, "to judge us like all the nations.... And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them."

Elijah came to maintain the honor of God, but he was rejected by the people. Because of the sins of the nation God sent a drought upon the land. The suffering of men and animals was terrible; but this did not lead Ahab, the ruler of the people, to repentance. Instead it provoked him to sullen defiance. His and Jezebel's anger was kindled against Elijah and the prophets of the Lord; and they slew all that they could find. Jezebel served Satan with all the idolatrous devotion of her nature. She was the agency through whom he wrought to eclipse every ray of light that God designed should come to the nation. She was determined to uproot the religion so hateful to her, and which, as she

thought, was the cause of the drought.

Spiritual blindness was upon Ahab, and he met Elijah with the question, "Art thou he that troubleth Israel?" This he asked as if to lead Elijah to make some explanation of the drought. Had he been spiritually enlightened, he would have seen behind Elijah the working of the God of Elijah, the great I AM. But Ahab was dishonoring God, and those who dishonor God do not desire to retain the thought of God. They do not like to think of Him as one who knows all their thoughts, and who will surely punish them for their wrong actions. They educate the mind to think of other things, and they lose the habit of seeing God in the providences and transactions of daily life. Those who make this world supreme are conformed in character to the world, and Ahab could only trace the calamity of the world to Elijah. "Art thou he that troubleth Israel?" he said. With a sharp reproof, Elijah threw back the accusation. "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Jeremiah suffered the severest persecution from his own countrymen, because he bore a faithful message from God. Isaiah, who was permitted by the Lord to see wonderful things, was sawn asunder, because he faithfully reproved the sins of the Jewish nation. The prophets who came to look after the Lord's vineyard, were indeed beaten and killed. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented"--men of whom the world was not worthy. They were cruelly treated, and banished from the world.

Thus Satan strove to gain control over the human mind, that he might wreak his hatred and revenge on the only-begotten Son of God. But the last act of the tragedy was yet to be enacted. The Son of God was yet to be killed by the unfaithful stewards.

God sent a forerunner before His Son. Gabriel appeared to Zacharias, a priest of the Lord, saying: "Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a Son, and thou shalt call his name John... And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Zacharias doubted, and, because of his unbelief, he was struck dumb by the Lord. But at the birth of his son, his tongue was loosed, "and he spake, and praised God. And fear came on all them that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied,

saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people.... And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways."

John's mission was to prepare the way for Christ. But the Jewish people rejected John's message. They refused to prepare for the reception of the Son of God. They treated God's messenger with disdain, and his solemn words of warning as idle tales. This hardened their hearts, and prepared them to reject the still clearer light that came to them. And when the Son of God came to present His Father's claims, they said, "This is the Heir; come, let us kill Him." He came to save them from themselves, but they refused Him, choosing a robber and a murderer in His stead.

Now all these things happened unto them for ensamples, and they "are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Mrs. E. G. White

February 24, 1898

Christ and the Pharisees--No. 3

The Jewish leaders felt complete in themselves. They felt no need of a physician. They would not humble their hearts to accept Christ. He presented before them their hypocrisy, pride, and formalism. In their hands the pure gold had become dim. God's law, pure, far-reaching, and comprehensive, was adulterated with laws of human invention. And the farther the priests separated from right principles, the heavier the law of God was by them loaded with exactions.

This is the danger today. As men fail to practise obedience in its simplicity, they depart from God. Plans and methods that bear the marks of man's natural attributes, are brought in to be obeyed, while the principles of truth, love to God and to man, are left out of the life. Kindness, love, and mercy, are not seen in the character.

Christ says: "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." His yoke is not painful and galling. He does not require His followers to pass through the ceremonies often enjoined by men. But because of their unlikeness to Christ, and their false pretensions to obedience, men bring in a yoke that is galling to the neck that wears it. They take the power into their own hands, while acting themselves like undisciplined children. Thus in the minds of men God's ways and works are mingled with the perversity and disobedience of men.

When Adam and Eve were placed in the garden of Eden, everything contributed to their enjoyment. They were simply instructed to dress the garden and keep it. No noxious weeds sprang up, demanding patient toil. How different from this was the work of Christ! The seeds of the Gospel were to be sown on soil in which the enemy had already sowed tares. The rubbish of error had long been accumulating. As the people separated from God, false ideas were accepted, and the leaders of the people taught for doctrine the commandments of men.

Christ came to this world to live the law and represent the character of God, that the delusions which Satan had brought upon the world might be dispelled. In the sermon on the mount, He who gave the law became an expositor of the law. That sermon, so full of what it means to love and obey God, is the unfolding of His character. The law is shown to be a representation of God's character, that man may see that he must render obedience to the law if he would become a member of the royal family, a child of the

heavenly King. This law requires nothing short of perfect spiritual obedience.

Bible religion does not allow a life of inactivity and idleness. One can not believe for another, or depend upon another's evidence. The individuality of one can not be submerged in another. God's work is a personal work. No one can be saved without earnest faith, earnest work, and faithful improvement of every God-given ability. Idleness is sin. While Christ, our Mediator, is presenting in our behalf His atoning sacrifice, we are to work in His vineyard. The Old and New Testaments declare without reservation that those who would enter into life must keep the commandments. The Lord Jesus holds out none of His precious promises as a premium for disobedience. Disobedience is sin, and in the Word of God the terrible consequences of sin are faithfully portrayed.

A certain lawyer stood up before Christ, and tempted Him, saying, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, 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 He said unto him, Thou hast answered right; this do, and thou shalt live."

The question asked by the lawyer is an important one for every son and daughter of Adam. It concerns all, fathers and mothers, brothers and sisters, relatives and friends.

Those who profess to love God with heart and mind and strength, will be severely tempted to justify self in neglecting to love their neighbor as they love themselves. In the parable of the good Samaritan Christ showed the lawyer who his neighbor was. The priests and Levites who listened to His illustration knew that the picture was true to life.

To us as to the lawyer, Christ says, "Go, and do thou likewise." Many say, "I go;" but they go not. In their inmost soul they do not desire to render obedience to God's requirements. They justify disobedience. They make a reservation. They allow the rules and commandments of their own invention to supersede the holy commands of God.

The term "neighbor" includes all who have need of the grace and patience that Christ has promised to supply. Those to whom God would have you minister may be unconverted, uncourteous, and uncouth. They may have disagreeable qualities. By these your kindly deeds may be unappreciated, and totally unrequited. But because of this, you must not forget that they are still your neighbors, whom you are to love as you love yourself. All need to pray much, and watch unto prayer, that their faith fail not. No one can keep the commandments of God who does not cherish love in his heart; for without love there is no true obedience. Supreme love to God is required, and when this is an

abiding principle in the soul, our love to those around us will be seen in our deeds and words.

Thousands are inventing a gospel to take the place of the Gospel of God. They are substituting the commandments of men for the commandments of God. But in the Gospel of Christ honor and dignity are given to the law of God. I have kept my Father's commandments, Christ said, in all their purity and holiness. "I have taught from house to house," Paul said, "repentance toward God, and faith toward our Lord Jesus Christ." Repentance toward God is the first requirement, because His law has been broken. The sinner must be converted and led to Christ as the only remedy for sin. He must have faith in Christ as his personal Saviour. Christ came not to lessen the guilt of sin, that man may have liberty to be disloyal. He came to live the law of God, leaving man no excuse for violating one precept. He did not come to retract from the dignity of the law. By taking the sin of the world upon His soul, He exalted the law, and made it honorable. His death is an unanswerable argument in favor of the immutability of the moral law, and forever settles the question that its character is changeless, and will stand forever, through time and eternity.

Christ came to exalt the law, which had been trampled in the dust, that we might acknowledge its beauty and loveliness, and before angels and men advocate its supreme authority. By keeping the law in humanity, He made it possible for man to keep it. He imputed to us His righteousness, that we might become partakers of the divine nature. He came to this earth that we might be loyal sons and daughters of the heavenly King. God's children never claim to be perfect, because they are often weakened by temptation, but they honestly strive for the victory. Satan tempts them to throw away their hope, because they fall under temptation; but they may be reassured by the words of Christ, "I came not to call the righteous, but sinners to repentance." "Him that cometh to Me, I will in nowise cast out." He came not to save men in sin, but from sin. And all who feel their need of a Saviour, and come to Him believing in His power, will gain the victory over sin. "As many as received Him, to them gave He power to become the sons of God." Mrs. E. G. White

March 3, 1898

Christ's Prayer for Us

The prayer offered by Christ just prior to His crucifixion, for His disciples and for us, should be carefully studied by all who profess to be children of God. "This is life eternal," Christ prayed, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Christ declares that the science by which a heart polluted with sin may be made pure and holy, contains the sum of all wisdom. A knowledge of God and of Jesus Christ is the foundation of all true religion. Thousands are seeking for knowledge that is worthless; but there is a knowledge that is positively necessary for us to obtain. We must know God, and Jesus Christ, whom He has sent. This knowledge is the science of salvation, and is of more value than all earth's treasures. To all who appreciate it, this knowledge gives an inheritance among the sanctified, crowns that fade not away, and a life that measures with the life of God.

Before he was expelled from heaven, Satan had an acquaintance with God. He knew his character; but ever since then, his effort has been to misrepresent that character. It is at his suggestion that religion has been made a series of penances and mortifications, or of splendid sights and pageantries. There are many forms of religion instituted by the enemy of God, that are as Christless as was the offering of Cain.

Left to his finite wisdom, man debases everything he handles. He drops the spirituality and truth of the Gospel out of his reckoning. This is the danger today. In the home and in the church, we are suffering for want of Christ-like simplicity. Thank God that He has not left His kingdom to be molded by human hands and minds; for then it would have been made up of forms and ceremonies. The most trivial matters would have been exalted as supreme. But Christ declared that His kingdom is truth and righteousness, peace and joy.

"I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were and Thou gavest them Me; and they have kept Thy Word.... They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth."

At the time when Christ spoke these words, the world was destitute of the knowledge of God. Christ came to reveal God. The wise man Solomon had a knowledge of God. When he offered his prayer at the dedication of the temple, he felt the need of divine power. But through association with corrupting influences, he separated from God, and forsook the temple worship for idol groves. So the world has separated from God. God came to uplift men from their degradation. It was His prerogative alone to give to His disciples the precious treasures He came from heaven to bring.

"I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." God's people are to shine as lights in the world, in contrast with the moral darkness. Those who belong to the kingdom of Christ have nothing in common with those who follow the maxims, customs, and practises of the world. The Lord designs His people to be a peculiar people; for the church is His fortress in a revolted world. Those who follow Christ will walk, as He did, in heaven's light. They will not be of the earth, earthy. Altho in the world, they will not be of the world. Uplifted to heaven, the soul will breathe a pure atmosphere. These appreciate their Heaven-bought privileges. They may necessarily be associated with the world, but they are united to Christ. Wherever they go, they take Him with them, and He is ever at their right hand to help them.

Did the believers in the truth live the truth, they would today all be missionaries. Some would be working in the islands of the sea, while others would be serving Christ as home missionaries. All are not called upon to go abroad; they may be successful in business lines, and are thus prepared to aid missionary efforts by their means. They may show to the world that business may be conducted on religious principles, that business men may live in strict fidelity to the truth. There may be Christian lawyers, Christian physicians, Christian merchants. Christ to be represented by all lawful callings.

"As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their Word: that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth.

God designs that those who believe in His name shall show to the world an unmistakable representation of His own character, manifesting goodness, mercy, and love. These attributes all who belong to Christ's kingdom must possess. The truth must sanctify them, making them kind, tender, and true to each other, binding them together in the bonds of closest union, and building them up in the most holy faith. Genuine faith and love is the fruit borne by the Christian tree.

It is possible for us to be one with Christ, even as He is one with the Father. If we are grafted into the living vine, if we draw our nourishment from Christ, there will be unity in diversity. Those only who derive nourishment from the Eternal Word, the Son of God, are branches of the True Vine. If we are truly united to Christ, the fruits of His Spirit will be seen in our lives; and tho there may be many branches, each branch will bear the fruit of the True Vine.

Had those who name the name of Christ a knowledge of the Book that unfolds the character of God, they would not be at variance one with another. Those who are one with Christ are one with each other. This union is a living testimony to the power of the Gospel of Christ. Those thus united demonstrate to the world that God has sent His Son to redeem them. They are a manifestation of what the truth can do for humanity. They are living witnesses to the power of redemption. The love of God dwells in their hearts, as it dwelt in the heart of Christ, leading them to obey God's holy law. Christ's character is His glory, and the glory of believers is the representation they give of Christ's character. Unbelievers are convicted and converted as they see Christ's Spirit revealed by His children.

"O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them."

Satan is full of plans and devices to lead our feet in paths that are not cast up for the ransomed of the Lord, but Jesus lifts up His voice and says: Follow Me. My sheep hear My voice, and a stranger will they not follow. The most exalted privileges are offered us. We are made laborers together with God. Wherever you may be, whatever business you may be engaged in, you may have Christ by your side. He is always seeking to draw you to Himself. Prayer and praise will come from the heart of those that respond to this drawing; for Christ is to them a well of water, springing up into everlasting life, with grateful hearts God's children will speak the praises of Him who has called them out of darkness into His marvelous light.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace

that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.... Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Mrs. E. G. White

March 10, 1898

True Service

A life of idleness and self-pleasing is not the life of a Christian, nor has it ever been. Christ was a worker, and He gives to all His followers a law of service, that they may promote the temporal and spiritual interests of their fellow-men. He presents to the world a higher conception of life than they have ever thought of. The true recognition of God's work is service. A life of obedience and service is not only the true life for man, it is the most distinguished and the noblest. By it man brings himself in connection with the light and life of the world, and in connection with his fellow-men. This makes the law of service the connecting link which binds men to God and to their fellow-men, and constitutes them laborers together with God, living to be good and to do good.

Christ was a successful worker with the common people. This was the class that always heard Him gladly. His heart was yearning to make souls happy. "Come unto Me," He said, "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 have the record that on one occasion, after a day of ceaseless toil, our Redeemer lay fast asleep in a fisherman's boat. His exhausted human nature cried for rest and sleep.

What a lesson is this for the human beings who do nothing to bless others. Behold the Saviour! How pressing were the necessities that sought Him for relief! Teaching in the temple, healing the sick, explaining the Scriptures in the streets, by the wayside, in His retired walks,--the subjects so urgent left Him no time for repose; His sympathies were drawn out for the oppressed; He comforted the mourner; He brought hope to the hopeless; He healed the scars and bruises that sin had made. He "went about doing good."

It is the prerogative of God to command; it is the duty of man to obey. Yet nothing is forced upon any soul. The honor of duty is conferred upon him as a son of God, an heir of heaven. He is to labor for God in disinterested, true-hearted, honorable service. And in obedience to all His commandments, a spirit of love for God is revealed. It was in this atmosphere that Christ lived and worked.

When those who profess Christ learn that they must put on Christ in words, in spirit, and actions, they will not be led to feebleness and inactivity, to self-love and self-pleasing. It becomes us as Christians to recognize clearly our duty toward God by

taking up the responsibilities that bind us to our fellow-men by the strong links that the law of God has defined. We are to love our neighbor as ourselves, all our service merging itself into the life of Jesus Christ. The noble life which Christ has made it possible for us to live,--one of obedience and service,--will make us partakers of the divine nature. When we possess the inner strength of piety, which animated Jesus Christ, the experience of the great apostle will be ours. Then we can say, "I live, yet not I, but Christ liveth in me." That life will reveal that it is a part of Christ's life. Its possessor will wear Christ's yoke and lift His burdens. The transformation of the human character makes the yoke of Christ easy, and His burden light.

Every one may find something to do in saving souls and advancing the truth of God. It is because men are not more than half converted that the church is so lifeless. There are many who are, and have been all their lives, only half Christians. Their names are in the book of life, and if they will turn to the Lord with full purpose of heart, if they will respect the voice that says to them, "Seek ye My face," and reply, "Thy face, Lord, will I seek," they will see God with a clear, elevated, spiritual sense. The religious sentiment awakened in the heart will be recognized as the voice of God, and will be obeyed.

The fact that our names are registered in the church books will never make us Christians; it is in doing the Word that we become sons and daughters of God. Judas was chosen as one of Christ's disciples. Christ did not reject him because he was not perfect. He had power to heal the sick. But, notwithstanding the lessons of Christ, he failed to be converted daily, and to be an instrument sanctified and polished for the Master's use. He was subject to temptation. Satan found that the hereditary and natural tendencies of Judas could be used to dishonor the Master and imperil his own soul.

These things are not understood as they should be, and the result will be as it was in the case of Judas. Some will depart from the faith. Having a knowledge of the truth, while not sanctified by it, they will constantly work out wrong characters. And these really do more harm because of the knowledge of the truth which they have. They confederate with apostates, and betray sacred trusts.

God calls for the undivided interests of the men whom He has chosen. Only the pure in heart shall see God. This seeing God in a clear spiritual light is salvation to the soul of the believer. As soon as a soul decides to die to self, the new light begins, and grows stronger and stronger until he is able to endure the seeing of Him who is invisible. And as man sees God, he becomes fashioned in character after the divine similitude. His words, his spirit, his attitude, his actions in everything, testify to the clearness of his judgment. In proportion to his views of God will be his spiritual force of character; and the consecration to God of his life, his time, his powers, is the result.

All our powers belong to God. They are His by creation and by redemption. God has given to every one his measure of power, and He expects each to put it forth on the side of truth. The Christian is to stand with undivided interest on the Lord's side. Our every word and action should be a work for God. Then we shall manifest our faith in God and our confidence in man. Mrs. E. G. White

March 17, 1898

Sufficiency in Christ

Christ would never have given his life for the human race if He had not had confidence in the souls for whom He died. He knew that a large number would respond to the love He had expressed for humanity. It is not every heart that responds, but every heart may, and can if it will, respond to that love which is without a parallel. "My sheep hear My voice," Christ said. A heart yearning for God will recognize His voice. God can not work for one soul who does not respond to His grace offered, His love bestowed. But He is waiting for a response from souls. He bids them to the marriage feast; He sets before them the banquet that will satisfy every want. His word is full of marrow and fatness. "Ye shall seek Me and find Me," He says, "when ye shall search for Me with all your heart."

Christ is everything to those who receive Him. He is their comfort, their safety, their health. He is acquainted with all their peculiar weaknesses, all their wants and griefs. He appreciates the human beings for whom He has done so much. When about to suffer, bearing the sins of the whole world, He left them a rich legacy,--"even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him. But ye know Him," he said; "for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also."

"I am come," said Christ, "that they might have life, and that they might have it more abundantly." "In Me is no darkness at all." With sadness Christ saw that there were some who loved not the light, and would not come unto the light, because their deeds were evil. They would not come to Jesus to be delivered from the power of evil. But why can not all who need help and rest come to the Burden-bearer, that they may have light and life? The Lord wants them to receive Him, to learn to bear His yoke and lift His burdens, that Heaven may behold that they are laborers together with God. There need be no cloud between the soul and Jesus. We are not one of us to act as if the word, the life and the light, were to be given to us grudgingly. Christ's great heart of love is longing to flood the soul with the bright beams of His righteousness. "And let him that is athirst come," He says. "And whosoever will let him take the water of life freely."

Every one will be tested and tried in the way that is the most trying. Men can not trust to their own wisdom. Self-sufficiency, if indulged, will prove a stumbling-block. Self must die--not to have a resurrection every other day. The words must be spoken from the

heart, "I live, yet not I; but Christ liveth in me." The "I" is a very hard personality to kill. "I" rises into life in full proportions if given the least encouragement. Then, confident in their own supposed wisdom, men forsake the right way. Thus many who have been real Christians, who have known the right way, but have forsaken it, come under the jurisdiction of Satan, to be used as his instruments against the truth as it is in Jesus.

Satan's masterly power will be exercised to prevent men and women from obtaining the crown of life. But when the Lord sees that we will trust Him implicitly, He will work in our behalf, and we shall see the salvation of God. The Lord proves us, He tests us to see if we will make the Lord our only trust. We need a much keener faith than we now reveal. We need constantly to cultivate an earnest, living faith, and to keep our petitions constantly ascending, seeking the Lord for clear discernment. Sharp spiritual eyesight will be given every true seeker. The Lord bids us, "Seek ye My face." And individually we should respond, "Thy face, Lord, will I seek." This is the call of God, and this the appropriate answer to that call. The Lord wishes us to know Him as a kind, tender Father, who has our interest and happiness in mind.

We are now amid the perils of the last days, when many shall be purified, made white, and tried. But the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand. The warning is given, "Let us not sleep, as do others; but let us watch and be sober." O, that the work of reformation so essential might begin! O, that all on duty would stand at their post, saying, "Here am I, send me"! He who is wise in counsel is waiting for all to see their need of help; and it is abundantly provided; it is waiting for you. As a present help in every time of need, God's presence is revealed. As you call upon His name for help, He says, "Here I am," close beside you, ready to help you if you are ready to be helped.

Communion with God, personal and direct, is waiting for each one. Then watch unto prayer, and you will know that your life is hid with Christ in God. Those who live in these last days are to be overcomers by the blood of the Lamb and by the word of their testimony. There is no time now for levity, self indulgence, and stupidity in the understanding of the work we have to do. Activity and devotion are to be united; work and piety must blend. Sufficient strength will be given for daily duties. The lamp must burn; and this is impossible unless it is fed with the holy oil. And the oil which is so precious is efficacious only as its light is shed upon the pathway of others. Mrs. E. G. White

March 24, 1898

In the Master's Service

"Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Philip was a real home missionary. In an interview with Jesus he had received light and knowledge. As he listened to the gracious words that fell from the Saviour's lips, he believed, and his first thought was that he must communicate to some one else the light he had received. He told Nathanael of the Saviour. Nathanael was walking in the light as far as he had received it, and God did not permit him to stumble along in ignorance and blindness. As he was praying under a fig tree, Philip, with glad notes of joy in his voice, interrupted him, saying, "We have found Him, of whom Moses in the law, and the prophets, did write."

The words that fell on Nathanael's ear were words of assurance. Philip did not speak of the Saviour in a hesitating manner; his voice was full of hope as he said, "We have found Him, of whom Moses in the law, and the prophets, did write." But, altho a sincere seeker after truth, Philip was not yet fully convinced. He added doubtfully, "Jesus of Nazareth, the son of Joseph."

When Nathanael heard the words, "Jesus of Nazareth," the prejudice that he had received by inheritance and education, filled his mind, and he answered, "Can there any good thing come out of Nazareth?" But Philip did not stop to enter into a controversy, but answered: I have no arguments to advance. Jesus is here. Come and see Him for yourself.

On Philip's face Nathanael saw an expression he had never before seen there,--an expression of heavenly peace,--and he immediately left his place of prayer, and hastened with him to Jesus. When Christ saw him coming, He said, "Behold an Israelite indeed, in whom is no guile!" "Whence knowest Thou me?" questioned Nathanael. "Before that Philip called thee, when thou wast under the fig tree, I saw thee," Christ answered.

Before this evidence Nathanael's traditional prejudice was swept away. Christ's words captivated his soul; he saw the Saviour by divine enlightenment, and, turning to Him, his face aglow with the light that had flashed into his mind, he said, "Rabbi, Thou art the Son of God; Thou art the King of Israel." He had advanced into more perfect light than had Philip; his perception went farther; his faith meant more; for he saw in Jesus of

Nazareth the Son of God.

This conversion from ignorance to light pleased the Saviour, and he said, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these." You have opened your mind and heart and have confessed Me without one word of questioning unbelief. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

There is in this narrative a lesson which all need to learn and practise. Christ gave His life that those who have sinned might be saved; and He calls upon His children to make personal efforts for the saving of souls that are ready to perish. That which Christ has taught and done, His representatives are to teach and do; His influence is to be diffused to others by the well-ordered lives and godly conversation of His followers. God's people are to be links in the golden chain that binds souls to one another and to God.

Those who have received light from Him who is the light of the world can, if they will consecrate themselves to Him, be instruments in His hands of enlightening many souls. As they share their light with others, it is not lessened, but increased and made more brilliant. As we give to others the riches of the grace of Christ, we too grow in grace; for as we bestow, we receive from the Source of all, light and power to bestow.

Preaching the Word is one way of spreading the truth, but it is not the only or the most effectual way. It is by personal interviews that the truth is most effectually communicated. Visiting the people in their homes, speaking to them personally, not in regard to worldly matters, but about Christ's power to save to the uttermost all who come to Him--this makes the deepest impression. A few simple words, spoken from a heart filled with the love of Christ, will frequently do more good than the most powerful sermon. Speak calmly, tenderly; drop the seeds of truth into the minds of your hearers, praying that God will bless your work; and your words will spring up and bear fruit to the glory of God.

This is the work God would have His children do. Whatever may be our circumstances, we can be laborers together with God. We are not all called upon to preach, but each one can tell those around him of the wonderful love of Jesus. Those who have not been blessed with our privileges, those who have not received the light that has flashed into our minds, are to be sought out and labored for. To these souls we must go, saying as did Philip, "We have found Jesus." And as they see our earnestness for the Master, they too will be led to look and live.

All heaven co-operates with Christ in His work of making plain the heavenward path,

and co-operates also with those who strive to follow His example. If we could only realize how much is accomplished by personal effort for those in darkness, there would be one hundred at work where now there is but one. But this work is a solemn work, and unless we have the co-operation of heaven, we can not do it effectually. We may speak words of warning, but they will lack power. The words that are accompanied by the power of the Holy Spirit will find an assent in the judgment of candid, unprejudiced minds. The consciences of those who hear these words will be awakened. The soul hungering and thirsting after righteousness, admits the truth of the evidence presented by those who with power hold forth the words of life. The truth is sought for as hidden treasure; the eye of faith, receiving the heavenly anointing, beholds the light of the knowledge of the glory of God in the face of Jesus Christ.

As individuals and members of the church of God, we need to remember the work that has been committed to us. We are living in a time when every believer must show growth, or he will dwarf into nothingness. Paul writes to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." As the Word of God is received into the heart, it transforms the life and character; and then the influence that flows from us is a positive, life-giving power. "Unto me, whom am less than the least of all saints," Paul writes again, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

Those who look at human souls in the light of the cross of Calvary need not err in regard to the estimate which should be placed upon them. But as witnesses chosen by God do we value Christ's purchased possessions as we should? Are we pleading with God that He will help us to help the souls that are wounded and bruised and struggling with temptation, and lead them to Him? Are we improving the light God has given us, that we may impart it to others? Are we making it evident that we love the souls for whom Christ has died, or are we passing them by on the other side? Are we ready to make any sacrifice within our reach to co-operate with Him, to be laborers together with God.

No one who has true love for Christ will remain indifferent and indolent. All who are bearing the test of God, who obey His commandments, love the perishing human race. They follow the example of their Saviour, by putting forth earnest, self-sacrificing efforts for those around them, by seeking out, in the highways and hedges, the high and

the low, the rich and the poor, bearing to all the message that they are the objects of Christ's special love and guardian care, and inviting them to come to Him.

The Lord Jesus expects more of His children than they give, yes, a great deal more. He has called and chosen them; and every man according to his several ability has been given his work. All are to be "laborers together with God," and, as His agents, they are to strive earnestly to win souls for Him. Why then are there so many who have no burden for the souls for whom Christ has died? The angels are constantly seeking to set every one at work in the vineyard of the Lord. They rejoiced when by the sacrifice of Christ the world was brought into favor with God, and again connected with heaven; and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ.

Every soul who claims to know God and Jesus Christ, whom He has sent, should seek to do his utmost for the enlargement of His kingdom, praying, "Thy kingdom come; Thy will be done on earth as it is in heaven," and working in harmony with the prayer. Entire consecration and unity are needed in this work. How can any one be silent when they know what Christ expects from every human being? I implore all who name the name of Christ to be no longer selfishly indifferent to their duty. Live unto Christ, who died and rose again. God will greatly bless self-denying, self-sacrificing workers. Each angel has his mission, and is at his post of duty, ready to co-operate with you, and, by combining divine power with human effort, make of none effect the opposition of foes. They will make a place for you to walk, even among principalities and powers, beating back spiritual wickedness in high places. Mrs. E. G. White

March 31, 1898

The Sabbath of the Lord

"Blessed is the man that walketh not in the counsel of the ungodly, Nor standeth in the way of sinners, Nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; And in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, That bringeth forth his fruit in his season; His leaf also shall not wither; And whatsoever he doeth shall prosper. The ungodly are not so; But are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; But the way of the ungodly shall perish."

The Hebrews were held in bondage by the Egyptians, but the Lord delivered them from their bondage with a strong arm. Enshrouded in the pillar of cloud by day and the pillar of fire by night, Christ, their invisible Leader, guided them through the wilderness. Through Moses, their visible leader, he educated and instructed them, that they might love and serve the only true and living God. For their food the Lord gave them manna from heaven. Day by day this food was given, and on the sixth day enough fell for the Sabbath. This miracle testified constantly to the Sabbath commandment, which was given in Eden.

The Lord brought the children of Israel to Mount Sinai, and there He spoke the Ten Commandments, and enjoined upon His people the observance of the Sabbath. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."

To Adam and Eve in Eden the Lord gave the use of every tree in the garden save one. So the Lord has given to men six days in which they are to engage in common labor; but He has put His sanctity upon the seventh day, declaring it to be holy. That day is to be sacredly observed as a memorial of creation. "God blessed the seventh day, and sanctified it; because that in it He had rested from all His work."

God has declared in His Word that the seventh day is a sign between Him and His chosen people,--a sign of their loyalty. "I am the Lord your God," He says; "walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." The day God set apart to be kept free from secular labor He designed should be respected in commemoration of His wisdom, power, and goodness in creating the world and man. The Sabbath was instituted before the Jews were distinguished as a people, and was given to all mankind to keep holy, "that ye may know," God declares, "that I am the Lord which do sanctify you." If the Sabbath is accepted, the rest of the commands in the Decalogue will be obeyed; for no one can truly keep the Sabbath and disregard one precept of the law.

From the pillar of cloud Christ constantly set before His church in the wilderness the requirements of God. "Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them... Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man servant and thy maid servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

The seventh day is God's chosen day. He has not left this matter to be remodeled by priest or ruler. It is of too great importance to be left to human judgment. God saw that men would study their own convenience, and choose a day best suited to their inclinations, a day bearing no divine authority; and He has stated plainly that the seventh day is the Sabbath of the Lord.

Every man in God's world is under the laws of His government. God has placed the Sabbath in the bosom of the Decalogue, and has made it the criterion of obedience. Through it we may learn of His power, as displayed in His works and His Word. But today the world is following the example of those that lived before the flood. Now, as then, men choose to follow their own inclinations, rather than to obey the commandments of God. The inhabitants of the antediluvian world glorified themselves instead of commemorating the glorious works of creation. They did not obey the law of God; they did not honor the Sabbath. Had they done this, they would have recognized

their duty to their Creator. This was the original and supreme object of the command, "Remember the Sabbath day to keep it holy."

Men could not place themselves more decidedly in opposition to God's work and to His law than by upholding a day that is without one evidence of sanctity, and professing to worship Him on that day. Those who have corrupted the law by substituting a false sabbath for the holy Sabbath of God, and who compel the observance of this false sabbath, exalt themselves above God, and honor the spurious above the genuine.

Sanctification is claimed by professed Christians who ignore God's holy rest day for a spurious sabbath. But God declares that the sanctification coming from Him is bestowed on those only who honor Him by obeying His commands. The sanctification claimed by those who continue in transgression is a spurious sanctification. Thus the religious world is deceived by the enemy of God and man.

In the temple service the Lord gave special directions that the priests were to use on their censers only the sacred fire of God's own kindling, which was kept burning day and night. But Nadab and Abihu perverted their senses by the use of wine, so that they could not distinguish between the sacred and the common. They "took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not."

Those who ignore the Lord's Sabbath to keep holy the first day of the week, offer strange fire to God. It is a strange sabbath, which He has commanded them not. Will He accept it at their hands? Men have sought out many inventions. They have taken a common day, upon which God has placed no sanctity, and have clothed it with sacred prerogatives. They have declared it to be a holy day, but this does not give it a vestige of sanctity. They dishonor God by accepting human institutions and presenting to the world as the Christian Sabbath a day which has no "Thus saith the Lord" for its authority. As did Nadab and Abihu, they offer the common in place of the sacred. Mrs. E. G. White

April 7, 1898

The Sabbath of the Lord--No. 2

"And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates.... Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers. To cast out thine enemies from before thee, as the Lord hath spoken.

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all His household, before our eyes; and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us."

How positive are these words! How full of assurance! Here it is plainly stated that obedience to the Lord's specified statutes will bring the richest blessings.

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day; lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God.... And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against

you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

The Lord often tested His people, to see if they would have faith in Him. He allowed the supply of water to fail, that they might be reminded of their past deliverance, and be led to put their trust in God. But their continual blessings, for which they should ever have been grateful, led them to forget their dependence. No sooner did their supply of water fail, than they lost sight of God, and blamed Moses as the cause of their calamity. In the place of trusting God, who had so long and so liberally supplied their wants, they gathered themselves together against Moses and Aaron, and bitterly reviled them for bringing them out of Egypt. O, how easily this unbelief springs into life! This is the danger today. The people of God must keep a constant watch over their hearts, lest they allow Satan to interpose between them and God.

God has a controversy with the inhabitants of this world. Satan has come to them disguised as an angel of light, and under his direction the majority of Christians bow at idolatrous shrines, and worship an unknown god. If man had always obeyed the fourth commandment, there would not now be an infidel or an atheist in our world. All would recognize and honor the power of the Creator. How vain will be the resistance of humanity against God! By His infinite power He called the earth into existence. With a word He could depopulate it, and return it to its original state, and with a word raise up a new race of beings.

Man broke the law of God, and defied His will. This law reveals to the world the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God could not abolish His law to save men; for this would have immortalized transgression. But He gave men unmistakable evidence that He loved them, and that justice is the foundation of His throne and the evidence of His love. He carried out the penalty of transgression, but He allowed it to fall upon a substitute, even His only-begotten Son. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In this wonderful gift is shown the depth of God's goodness. He so loved men that, in order to save them, He gave His Son to the world, and in that gift He gave all heaven. He gave Himself in His Son, that sinners might have another trial, another opportunity to show their obedience. This was the only provision God could make. Thus a way was provided whereby sinners might return to their loyalty.

God is calling upon all to behold the Lamb of God, which takes away the sin of the world. Christ lifts the guilt of sin from the sinner, standing Himself under the

condemnation of the Lawgiver. He came to this world to live the law in humanity, that Satan's charge that man can not keep the law might be demonstrated as false. He kept the law in humanity, and when He was accused falsely by the Pharisees, He turned to them, asking with a voice of authority and power, "Which of you convinceth Me of sin?" He came to reveal to the heavenly universe, to the worlds unfallen, and to sinful men, that every provision has been made by God in behalf of humanity, and that through the imputed righteousness of Christ, all who receive Him by faith can show their loyalty by keeping the law. As the repenting sinner lays hold of Christ as His personal Saviour, he is made a partaker of the divine nature.

We may all rest in the assurance that whatever the love of God has devised in man's behalf will be executed. Justice and judgment are the habitation of His throne; mercy and truth go before His face. In the cross of Christ mercy and truth met together; righteousness and peace kissed each other.

But it is not by abolishing one jot or tittle of the law of God that salvation is brought to the fallen race. If God were a changeable being, no confidence could be placed in His government. If He retracted what He said, we could not then take His Word as the foundation of our faith. Had He changed His law to meet fallen men, Satan's claim that man could not keep the law would have been proved true. But God did not alter His law. The death of Christ testifies to the heavenly universe, to the worlds unfallen, and to all the sons and daughters of Adam, that the law of God is immutable, and that in the judgment it will condemn every one who has persisted in transgression. The God who rules the world in love and wisdom testifies in the death of His Son to His changeless character. He could not change His character as expressed in His law, but He could give His Son, one with Himself, possessing His attributes, to a fallen world. By so doing, He magnified His name and glory as a God above all gods.

Christ has declared, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." The truth of God's Word alone is permanent and abiding. The loyal subjects of God's kingdom will not be found trampling upon His law, pronounced by Inspiration to be "holy, and just, and good." Every false religion is of Satan's originating, and the warning must be given to the world. Why do men continue so blindly in unbelief when the Word of God is so plain and unmistakable? When the judgment shall sit, and the books are opened, what excuse will they give for taking sides with the first great rebel, thus making the Word of God of none effect in their lives? God's wisdom and truthfulness are changeless, and in that great day when sentence is executed against the despisers of His law, the cross of Christ will show that He is a God of love in thus executing judgment. Those who refuse to obey His law during probationary time could not with safety be received into His kingdom; for they would

labor as earnestly and zealously against the law of His government as did the first apostate. There would be a second rebellion in heaven.

God is true. He reigns, and will reign, notwithstanding that the church and the world have entered into a confederacy to abolish His law. Age after age Satan has been blinding men by his wiles. He has co-operated with human agencies in an effort to make falsehood truth. He has worked with intensity to defy the God of heaven by making His law of none effect. But he has not done this; for in the ark of God in heaven are the tables of stone upon which are written the precepts that are the foundation of His government. And the Sabbath, which God declares to be the sign of the loyalty of His people, is placed in the bosom of the Decalogue. Its sanctity reaches into eternity; for God declares that from one new moon to another, and from one Sabbath to another, His subjects shall come up to worship before Him in the earth made new. Mrs. E. G. White

April 14, 1898

Christ and the Law

By the crucifixion of Christ the immutability of the law of God was forever established. Had it been possible, God would have changed His law to meet man in his fallen condition. But this law is unalterable, and the only way in which man could be saved was for a substitute to be provided, who would bear the penalty of transgression, and thus give man an opportunity of returning to his loyalty.

Charged with an embassy of mercy, love, and pardon, Christ came to His own. But His own received Him not. He was buffeted by temptation, and bruised and lacerated by the cruel lash. He was crowned with thorns, and crucified. His hands and feet were pierced by nails.

Behold the spectators who reviled Christ while He hung on the cross. Were they the abandoned class, the heathen, who knew not God? "They that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God."

Those that Christ had declared were whited sepulchers, who deceived the people by an outward appearance of sanctity, were now reviling One who came from heaven to save a perishing world, and in whose heart a zeal for right and justice and for the glory of God was the highest object. Those who chose Barabbas, thus yoking up with Satan, gave evidence that a profession of piety and of love for God, and a claim to know the Scriptures, neither made them the sons of God nor led them to represent His character. To those who had true religion, and there were such among the spectators, it must indeed have appeared as tho Satan were linked up with the men who were triumphantly shouting in blasphemy against the Commander of all heaven.

Obedience to every word that proceeds from the mouth of God is required. Had Christ conceded one jot or tittle of this, the hostility of Satan and his army would not have burst upon Him with irrepressible fury. He was able to perform marvelous works, and had He but given some license to sin, had He permitted evil passions to go unrebuked, men would have rendered Him their homage. But He rebuked all sin and hypocrisy, and

men said, He is an impostor. The principalities and powers of darkness assembled round His cross. The arch apostate, still retaining his lofty stature, led the apostate host, who were leagued with human beings in the strife against God. When the Lord created these beings to stand before His throne, they were beautiful and glorious. Their loveliness and holiness were equal to their exalted station. They were enriched by the wisdom of God, and girded with the panoply of heaven. But who could recognize in the fallen angels the glorious seraphs that once ministered in the heavenly courts?

Satanic agencies confederated with evil men to lead the people to believe that Christ was the chief of sinners, and to make Him an object of detestation. But the priests and rulers failed to realize that in Christ divinity was enthroned in humanity. Christ's humanity could not be separated from His divinity. Could one sin have been found in Christ, the world would have plunged into blackness and ruin. If Satan could have so bruised Christ's heel that He would have yielded to the physical torture, his triumph would have been complete. He could have shouted victory. The world would have been his kingdom. But Satan could only cause pain. He could not touch Christ's head unless Christ proved false to God. Satan and his angels united with the priests and rulers in mocking and deriding the Son of God. He filled them with vile and loathsome speeches. He inspired their taunts. But by all this he gained nothing. He was permitted to bruise Christ's heel, but Christ was bruising his head. By working through the priests against Christ, Satan was effecting his own downfall.

Hanging on the cross, the Son of God bore the insults of His enemies. Heavenly angels were not far away. They heard the mocking taunts and saw the wagging heads. Gladly would they have broken their ranks and gone to the Son of God in His humiliation and bodily anguish; but they were not permitted to do this. It must be demonstrated before the universe what men will do when under the control of Satan. The insult, abuse, and mockery that Christ bore were part of God's great plan. The result of Satan's working through the professedly pious men must be shown.

As the prince of darkness inspired the Jewish priests to join the rebellion against God, so he will again inspire men. He will persuade them to apostatize from the service of God, and to use their religion as a weapon against their Creator. They may profess great zeal in God's service, but, poor souls, they are serving the prince of darkness, and as their general, Satan leads them.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?" The wrath of God fell upon Christ. This was the hiding of the Father's countenance. Tho innocent, Christ was treated as a sinner, that through His merits sinners, tho guilty, might be treated as the loyal and obedient children of God. Christ

died with the sins of the world imputed to Him, that His righteousness might be imputed to the sinner. When the sense of the loss of His Father's favor was withdrawn, Christ had drained the last dregs in the cup of bitterness.

"Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished." There was a shriek, shrill and agonizing, and the Son of God expired. He died of a broken heart. When the spear was thrust into His side, there flowed forth blood and water. His heart was broken by His mental agony. And the hearts of all who seek the Lord and find Him will be broken as they see the result of sin.

In His dying agony on the cross, Christ was scorned by the people who claimed to be waiting for the Messiah, but who showed by their actions the value of their spirituality. Surely Christ has borne our griefs and carried our sorrows. Surely he was wounded for our transgressions and bruised for our iniquities. But did not Satan understand that while He was bruising the heel of the Son of God, the Son of God was bruising his head? What great and wonderful effects have resulted from the crucifixion! What a view of the character of God, Christ's sacrifice has opened to the universe! His love for man, far surpassing all human love, has lifted the law of God to its own eternal dignity. The attributes of God have been revealed, and the holy requirements of His law have been vindicated. The effects of the sacrifice on the cross are still felt; but all who would be saved must themselves have an interest in the crucified One.

In His great suffering, Christ felt no pang of bitterness against His Father. He felt no remorse for His own sins, but for the sins of the fallen race. But those who refuse the gift of Christ will one day feel the sting of remorse. Entire obedience to the law of God is the condition of salvation. Those who refuse this, who refuse to accept Christ, will become embittered against God. When punished for transgression, they will feel despair and hatred. This will be the experience of all who do not enter into Christ's suffering; for it is the sure consequence of sin.

We read of chains of darkness for the transgressor of God's law. We read of the worm that dieth not, and of the fire that is not quenched. Thus is represented the experience of every one who has permitted himself to be grafted into the stock of Satan, who has cherished sinful attributes. When it is too late, he will see that sin is the transgression of God's law. He will realize that because of transgression, his soul is cut off from God, and that God's wrath abides on him. This is a fire unquenchable, and by it every unrepentant sinner will be destroyed. Satan strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins, and despises forgiveness and grace, will suffer the result of his course.

By dying on the cross, Christ gave His life as an offering for sin, that through His power man might turn from his sins, be converted, and become a laborer together with God. Greater love than this can never be shown. More could not be done than has been done to demonstrate the immutability of God's law. Christ did not die to abolish the law or to detract in the slightest degree from its influence or power. He died to exalt the law and make it honorable. Full of goodness, compassion, and love, he hated only one thing,-- sin, "the transgression of the law." In the very act of dying to save what was lost, Christ reached the perfect standard of obedience as our substitute and surety. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." No pang of anguish that Christ endured was in vain. Thus the ransom was paid for all who accept Christ as their personal Saviour. From the Word of God they receive their title to freedom. "Wherefore the rather, brethren, give diligence to make your calling and election sure; ... for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Mrs. E. G. White

April 21, 1898

Preparation for His Coming

In the twenty-fourth and twenty-fifth chapters of Matthew is described the second coming of Christ to our world: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Then the warning is given: "Watch therefore; for ye know not what hour your Lord doth come..."

["]Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." What earnest zeal should these words arouse in the heart of the true believer! Here the condition of the church at Christ's second coming is portrayed.

Again its spiritual condition is described in the parable of the ten virgins, five of whom were wise and five foolish: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our

lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." And we may all ask, Can it be that I shall be among the wise virgins?

Here also is given the parable of the talents. The man who hid his lord's money in the earth, was pronounced an unprofitable steward of his lord's goods, and the sentence was issued, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." And this is an illustration of the last general judgment, when each shall be dealt with according to the use he has made of his talents. The righteous alone will shine forth in the kingdom of God in that great decisive day when every character shall appear just as it is. They that have done good will have a part in the resurrection of life; they that have done evil will be awarded according to their works. The obedient and the disobedient decide the whole matter.

The Word declares, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Then the triumph of Christ will have come. What a scene will this be upon which the whole universe will gaze! How the love of God is here displayed through His Son to all who have proved true and faithful! In that day Christ does not present before men the great work He has done for them in giving His life for their redemption. He presents before them the faithful work they have done for Him. What surpassing love is this! He even mentions the work of the heathen world, who have had no intelligent knowledge of the law of the Lord, but who have done the very things the law requires, because they heeded the voice speaking to them in the things of nature around them. The grace of God working upon their darkened minds, softened their savage nature, untaught by the wisdom of men.

While among men, Christ pronounced sentence upon rabbis, rulers, Pharisees, and Sadducees, because of their hypocrisy, their rejection of light. Looking at them searchingly, He said, "He that is without sin among you, let him first cast a stone." But He addressed the woman who was guilty of sin in words of tenderest compassion. He knew all about the character of the sin committed; but He traced upon the ground the sins of her accusers, who had laid their net for the woman, that thus they might find occasion for condemning Christ. Their curiosity led them near to Christ, to see what He had written in the sand; but they did not care to look more than once, and one by one they hastily left His presence. Those who had acted a part in bringing this poor woman

before Him were far more guilty than she, and Christ knew it. The guilty persons expected that before they could take themselves away, Christ would single them out, and expose them and their deep-laid plot before the gathered throng. These professors were spiritually blind. Maxims and traditions were cherished by them, and obedience to God's requirements was regarded as a thing of naught. Christ was grieved with them. He looked upon them with anger, being grieved at the hardness of their heart. He could detect every phase of their hypocrisy, and their great sin brought from His divine lips a scathing rebuke.

The humble, tho ignorant, are Christ's most hopeful disciples. The uneducated heathen in all their cruelty are regarded in a more favorable light than are those who have had great light, who have had evidence upon evidence, but who, when the Lord in His mercy reproves them for the sins they are cherishing as virtues, are offended, and (mark the words), like the disciples of Christ's day, go back, and walk no more with Him. Christ recognizes every act in the savage that reflects His own mercy and compassion. When the Holy Spirit puts Christ's Spirit into the savage, and he befriends God's servants, the quickening of the heart's sympathy is contrary to his nature, contrary to his education. Christ implants His grace in the heart of the savage, and he ministers to the necessity of the missionary even before he has heard or comprehended the words of truth and life. Behold that crowd collected about some of God's servants to murder them; but the Lord is working upon the heart and mind of perhaps only one man to plead in behalf of those servants who love and fear God. When the war council has been carried on to determine the destruction of some Christian's life, on several occasions the intercession of one savage has turned the decision and his life has been spared. O, the love that goes forth to the savage for this one act! To such in the judgment Christ is represented as saying: "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."
Mrs. E. G. White

April 28, 1898

Christ's Invitation

"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." This invitation presented a direct contrast to the teaching of the priests and rulers. They laid heavy burdens upon men, enforcing ceremonies that reached to every step in life. The service of God was made a ritual burden, and the people were constantly under a sense of violation. They lived in continual unrest; for they could not possibly fulfil the requirements laid down by the priests.

The rigorous exactions bound on the Jews did exactly what Satan designed they should do. The people saw the impossibility of keeping man-made commandments, and this made them careless in regard to God's commandments. The commandments of men were placed on a level with the commandments of God. Wearing so grievous a yoke, the people could in no way present to the world a correct representation of God.

The Sabbath was so cumbered with useless restrictions by the priests that its true significance was lost. It was made a burden, and its meaning was hidden by traditions and man-made rights. This was done by the priests because they knew that their want of true godliness must be supplied by an outward pretense of piety. Christ declared: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments."

The rule of the Jewish priests was cold and loveless. Their many exactions could have originated only with the instigator of all sin. Christ said of these leaders: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."

"Then spake Jesus to the multitude, and to His disciples, saying, The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." It was the Lord's appointment that the Scriptures should be read publicly every seventh month. During their captivity the Jews had not observed this command. They repented of their sins, and when they returned to Jerusalem, they made request to have the Scriptures read to them.

A platform was erected, and Ezra read to them from morning till midday. But sin had increased, and at the time of Christ's advent the priests taught for doctrine the commandments of men; and the people had become very ignorant of the Word of God.

Christ came to reveal God. He did not lay upon His followers so many exactions that they became discouraged, and by their actions taught that the law of God is a yoke of bondage. He invited the weary and heavy-laden to come to Him and find rest. He asked them to bring their cares and burdens to One who would indeed be to them a true helper. "Come unto Me, all ye that labor and are heavy-laden," He cried. Let the yoke that is so galling to the neck be exchanged for My yoke. You have received incorrect ideas of what constitutes godliness. Learn of Me, and you will find rest unto your souls. "For My yoke is easy, and My burden is light."

Today it is claimed by some that the law of God is a yoke of bondage. But this is not so. The human additions to it are what makes it grievous to be borne. The law is holy, just, and good. But none can keep this law without accepting the righteousness of Christ. In His strength all may be wholly obedient. Through His grace they can show to the world a character like His, holding up by precept and example the high and holy standard of the divine law. They do not weave their own requirements with God's, passing them off as genuine. They have learned in the school of Christ, and ever, as did Mary, they will sit at His feet. Thus they may be teachers of truth.

Jesus came to our world, His divinity clothed with humanity, to live a man among men. He came to live the law of God. When He came, He found that the only nation that claimed to have a knowledge of God, was mistaking tradition for truth, and pretense for piety. Interest in internal things was well-nigh obliterated. Delusion was taught as truth. Eternal realities were obscured by phantoms. Satan had misinterpreted the Father.

Christ taught that temporal interests must be subordinated to the things of eternity. He urged men, instead of being all-absorbed in the things of time, to contemplate the life that measures with the life of God. He showed His followers the confederacy of evil arrayed against all who fix their eyes on heaven. He told them plainly that they were engaged in a warfare against Satanic instrumentalities, and that angels of God fought their battles for them, but that these angels could do nothing without the cooperation of humanity. He told them that if they would do God's service, they must be consecrated to Him. If they fought manfully in the battle of the Lord, they would receive immortality and a crown that would brighten through eternal ages.

In the warfare of good against evil, unseen, heavenly agencies are in the ranks of God's servants. "Be of good cheer," Christ said, "I have overcome the world." With all heaven

engaged in the warfare against sin, how can we be listless? Why not accept the help of the Holy Spirit, and fight as in the presence of the heavenly universe, looking undauntedly into the face of every foe, and saying with heart and voice: "Be of good cheer. Christ has overcome the world. Because He lives, we shall live also"? At every step we should advance heavenward, the eye fixed upon the crown of life, the hands employed in saving those who are ready to perish.

"Ye are the light of the world." The rays of light, shining from the living stones in the temple of God, disturb those who are resting in false security. The world would gladly forget eternity, but it can not wholly succeed in doing this while there are men and women who cheerfully and gladly wear Christ's yoke and bear His burden, singing as they carry them in His strength. Linked up with Christ, they are channels of light. Full of earnestness, love, and true Christlike sympathy, they reveal Christ to the world. Christ fills them with His Spirit; and they are indeed living stones, emitting the light of the Sun of Righteousness.

God has His chosen standard-bearers. They are precious in His sight, and as long as they hold aloft the banner on which is inscribed the commandments of God and the faith of Jesus, the trumpet gives a certain sound, and the attention of worldlings is called to eternal realities.

These men and women are in harmony with Christ. Their lives are guided by His principles. They keep His commandments, not as if they were a galling yoke, but willingly, cheerfully. As they advance in harmony with the great standard of righteousness, they make melody to God in their hearts, singing as they walk in the way of happiness:

"Blessed are the undefiled in the way, who walk in the law of the Lord.

"Blessed are they that keep His testimonies, and that seek Him with the whole heart.

"They also do no iniquity; they walk in His ways....

"Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart."

"My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes....

"Thy testimonies are wonderful; therefore doth my soul keep them.

"The entrance of Thy words giveth light; it giveth understanding unto the simple.

"I opened my mouth, and panted; for I longed for Thy commandments."

"Make me to understand the way of Thy precepts; so shall I talk of Thy wondrous works."

This is the light in which we may regard the law of the Lord. Instead of giving the impression that the yoke of Christ is grievous, we may demonstrate the truthfulness of the words, "My yoke is easy, and My burden is light."

Satan has arranged matters to suit himself. He has declared the religious life to be a life of exaction, of galling sacrifice. Shall we not strive to counteract this by revealing Christ as He is,--a compassionate Redeemer, who is constantly saying, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest"? Show the world that you keep the commandments of God because it is for your happiness to do so, even in this life. The reward of obedience is indeed pledged, in this life and the next. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Mrs. E. G. White

May 5, 1898

A Lesson from Peter

"Then saith Jesus unto them, All ye shall be offended because of Me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto Him, Tho all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice. Peter said unto Him, Tho I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples."

Jesus entered into controversy with no man. He had a work to do in the world. After his baptism John pointed to Him as "the Lamb of God, that taketh away the sin of the world." Even when in the wilderness of temptation He was met by Satan, He held no controversy with His foe. He took His stand upon the written Word. The weapon with which He met and repulsed the enemy was, "It is written." And Christ obtained the victory on the point of appetite in behalf of the whole world, that every soul might have His example before them.

And now the steps of Christ are tending to the last place of His humiliation and suffering in humanity. Turning to His disciples, He said in tones of deepest pathos, "All ye shall be offended because of Me this night;" for it is written, "Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered." These words were spoken as from a breaking heart.

Throughout His whole discourse, Christ had made no mournful allusion to His own sufferings and death. The Shepherd knows He will be smitten, that the rod lifted in His Father's hand will fall heavily upon Him because of the law transgressed. But Christ thinks only of His disciples. His heart of tenderest love is ever seeking to cheer them. He must prepare them for the absence of His bodily presence. "Let not your heart be troubled," He said: "ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." He alludes to their scattering and forsaking Him at the very time when He most needs their sympathy and prayers. But He does not allow this thought of sadness to leave a depressing gloom upon them. He adds, "But after I am risen again, I will go before you into Galilee."

The period that is to answer to the prophetic past had come. Christ takes His disciples over the terrible scenes to be enacted, and revives them with hope. He assures them that He will break the fetters of the tomb in the morning of the resurrection, when He will meet them in Galilee. He wanted their hearts to know no fear, but trust in Him.

But now Peter feels that he must speak, and assures his Master that he will never be guilty of denying his Lord. He did not realize that in that very assertion he was refusing caution and reproof from Christ. When men feel themselves so strong, then it is that they need the words of Inspiration brought to their minds, "Let him that thinketh he standeth, take heed lest he fall." Had Peter done this, he would not have disgraced himself, and put Christ to open shame. The time had come when silence was eloquence, when to think in quietness was far better than any speech he could have made. But Peter knew so little of his own heart that he denied the truthfulness of Christ's statement.

Christ had told Peter that he was mistaken in his ideas of himself, and that in not receiving and believing the words of Christ he was doing the very evil that Christ had declared he would be guilty of. We see this same spirit manifested today. We need ever abiding in the soul the treasure of the Word of God, that when the host of hell shall seek to destroy with temptations, we may be ready with sharp perception to discern his wiles, and meet him as Christ met him in the wilderness, with, "It is written." When we feel our personal weakness, when we depend on Christ and not on self, we have done what we can. Then the heavenly intelligences are ready to lift up the standard for us against the enemy, saying to the Satanic agencies, "Thus far shalt thou go, and no farther." The tempted one often does not realize that he has unseen heavenly agencies working in his behalf, but this is so.

"Peter answered and said unto Him, Tho all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice." O, how poorly will many who feel so self-sufficient, stand the test! Jesus could see the future. He could read even the thoughts of the heart. He knew that Peter's first denial would not stop there. Having denied his Lord once, occasion was given to deny again, and the second denial brought circumstances in its train to deny the third time, and that with cursing and swearing. Peter should have taken it for granted that Jesus knew him better than he knew himself. He should have humbled his heart, and asked for special grace, that this thing might not be. But he lost this opportunity in not heeding or believing the warning given.

In a most decided manner he declared, "Tho I should die with Thee, yet will I not deny Thee." Peter was thoroughly honest in his assertion, but he was not half as wise as he

thought himself to be. He was ignorant of himself. He did not realize his own weakness. It is the privilege of the believer to know that Christ knows all things, and that He would never have made that statement if Peter had known his own heart.

Jesus did not try farther to make Peter believe that He knew what course he would pursue. But He knew that "the heart is deceitful above all things, and desperately wicked." At this time Peter should have been examining himself. How distrustful of self should he have been! But he refused to admit that the picture presented before him was correct, and in the place of inviting research, altho the Holy Spirit of God had revealed to him the character he would manifest, under test and trial, he refused to accept it. If he had humbled his soul before God, in place of denying the searching and reading of his inmost soul, he would have said with the prophet, "Woe is me! for I am undone; because I am a man of unclean lips."

Peter needed a deeper, broader knowledge of Jesus Christ. He had listened to His words and enjoyed His lessons. He had acknowledged Christ as the Son of God, and believed Him to be this; but he had only touched the margin of faith in Christ. There were depths in the knowledge of His character which demanded his homage, his faith, his tribute of perfect trust and unshaken confidence. "Thou shalt see greater things than these," is the promise that invites increased faith and expectation. Jesus stood ready to reveal Himself to Peter. In His great love He told Peter of his denial. He sought to reveal the defects of his character, and his necessity for the help which Christ alone could give. Peter needed a distrust of himself, and deeper views of God.

When Peter had done the very thing Christ had told him he would do, he was filled with shame and sorrow. He was a repentant man, and became thoroughly converted. Then how tender and charitable, how meek and forgiving, Peter revealed himself to be! Mrs. E. G. White

May 12, 1898

Abiding in Christ

The object of conversion is twofold, personal and relative. It is to bless us, and make us a blessing. This is an individual work; but how frequently is it the case that those who profess to believe the Word of God so long accustom their minds to be content with little things, that they disqualify themselves to discern and appreciate the great things prepared for them! In the place of receiving in good and honest hearts the Word the Lord sends in messages to help them, to elevate, ennoble, and sanctify them, they cavil and gossip over it, because it cuts directly across their inclination and appetite. In the place of seeing their need of conversion, they regard the means which the Lord has provided to change their characters, as idle tales. Their habits to them are stronger than truth. Unless they will heed the warnings, they will wrap themselves in a deception that, as in the case of Judas, will cause them to become traitors and blind. Individual conversion means a change of character. The human agent must place himself in personal relation to Christ, that in the place of following his own hereditary and cultivated tendencies, he may have the mind of Christ, placing himself under the moulding influence of the Holy Spirit.

The soul of Paul was constantly thirsting for greater knowledge. He exclaimed: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." And how earnest and anxious should every soul be to have a faithful presentation of themselves, of their dangers, and of the trials that await them, that they may lay hold of a power outside of themselves!

The Word must be studied; it must rule in the heart, that we may be prepared to bring from the treasure-house good things. Let the Word of Christ dwell in you richly; then when you are assailed, you will have the armor of God to wear. Having done all, you may stand. We need an abiding Christ with us, as Enoch had when he walked with God three hundred years. We can have what Enoch had: we can have Christ as our constant companion. Enoch walked with God, and when assailed by the tempter, he could talk with God about it. He had no "It is written," as we have, but he had a knowledge of his heavenly Companion. He made God his Counselor, and was closely bound up with

Jesus. And Enoch was honored in this course. He was translated to heaven without seeing death. And those who will be translated at the close of time, will be those who commune with God on earth. Those who make manifest that their life is hid with Christ in God will ever be representing Him in all their life practises. Selfishness will be cut out by the roots.

When many of the disciples left Christ and walked no more with Him, because He had claimed to be that bread which came down from heaven, He had declared: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even shall live by Me." And what did His own disciples say to His words?--"This is an hard saying; who can hear it?" The spiritual perception of His hearers could not grasp Christ's words, and "from that time many of His disciples went back, and walked no more with Him."

Turning to the twelve, Jesus said, "Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." But while under the test in the judgment-hall, Peter was but a very dim reflector of the character of his Lord. How much of infirmity, of unmortified sin, of carelessness of spirit, of unsanctified temper, of heedlessness in entering into temptation, he revealed rather than giving up his own way and will!

Peter would not let his mind take any close view of the cross. The highest testimony he could have borne for Christ under trial was to reveal His steadfast principles, and in revealing the pure, holy beauty of the character of Christ, show that Christ was abiding in him. The Lord would have His followers reveal in their life practise His life of self-denial, lifting the cross at every step. We are to show our consecration in every act. And this will be the highest testimony we can bear to the Redeemer's glory.

What honor Peter might have done his Lord had he received His words! But he proved himself to be unfaithful, unworthy to be the depository of the rich treasure of God's grace. His boastful assertions, while refusing to see himself as Christ saw him, were causing Peter's light to grow dim. Yet at this time it was his privilege to solicit Christ's help as earnestly as when, ready to sink beneath the tempestuous waves, he cried, "Lord, save, or I perish." Then his cry for help brought him a hand that grasped his own; and if, when Christ told him that he would deny his Lord, Peter had said, "Lord, I

receive Thy word; altho I can not see that it is possible. I love Thee, but I do not know myself, and I ask Thee to save me from denying Thee, whom I so love," Christ would have saved him from himself. He would have asked for him help of His heavenly Father. He would have prayed that Peter might have been made watchful over his temper, vigilant when most strongly assailed by the enemy, wide-awake to Satan's wily assaults. Then how watchful Peter would have been to maintain his loyalty to Christ! While others might deny their Lord, he would remain steadfast He would listen silently, and learn of Jesus how to conduct himself under charges and provocation, and in the darkest hour. Then he would strive to do honor to Christ and come close to his Saviour.

O, that Peter had learned more of the lesson given in the fifteenth chapter of John, of the necessity of abiding in Christ! "As the branch can not bear fruit of itself," said Christ, "except it abide in the vine; no more can ye, except ye abide in Me." Christ longed to have His disciples understand the privileges and advantages coming to them through Him. Peter heard these lessons as Christ pointed to the vine on which was a withered branch, and said: "Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth [pruneth] it, that it may bring forth more fruit.... As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.... If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

This lesson we will all learn if we believe on Jesus Christ. O, that it might have been received by Judas, who was plotting his Master's death! If all could have heard this last lesson Christ gave to His disciples, what instruction they would have received! If they had known more of Jesus, more of the deceptions of the human heart; if they could have known the sorrow of Christ's heart that the Shepherd was to be smitten and His sheep scattered; had they known that He was to gather them again, to speak to them with comforting assurances, they would have known more what His great sacrifice meant. One who loved them was seeking to give them special instruction. He was thinking of them, praying for them. His eye read every phase of their future experience during the terrible ordeal through which He was about to pass. Then how eager would they have been if they could do nothing more than look with sympathy and love upon their Lord, and with faith undimmed show that they realized that His eye was upon them, and that at this trying moment He was guiding, upholding, and caring for them. O, if they could have looked into that heart of Infinite Love, if they could only have seen how sorry He was for them! If words could have passed from Him to them, they would have been, spoken gently and sympathizingly: "Abide in My love." "Be of good cheer, thou art in Christ's heart, thou art not alone." Mrs. E. G. White

May 19, 1898

Faith and Good Works

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do [through the grace and power of Christ]; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments." This promise was spoken by lips that never deceived, and we must take the pledged Word of God and believe it, and act upon it. We must receive His Word as spoken to us; and if we regard it thus, we shall come to the throne of grace with full assurance of faith.

Many who profess to be children of God have lost their simplicity; there is no genuine faith in their prayers, no confidence in the promise that if we believe we shall receive the thing we ask of Him. But if we have this faith, we shall not be disappointed; for God will honor His word. The Lord would have us tell Him all our perplexities, and ask Him for those things that we need. His promise is, "Ask, and ye shall receive." God will give us the very things we need. It is our privilege to ask, it is God's prerogative to know what is for our good, that receiving them we may glorify His name by giving of them to others.

We need to have more of Jesus, and far less of self. We need a childlike simplicity that will lead us to tell the Lord all our wants, and believe that according to His riches and goodness and love He will satisfy our needs. "If ye shall ask anything in My name," He says, "I will do it." If you love Me, you will show that love by keeping My commandments. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth."

The Comforter is promised only as the Spirit of truth. There is no comfort in a lie. The work of the Comforter is to define and maintain the truth; and there should be no worry lest the comfort will not follow. The Holy Spirit first dwells in the heart as the truth, and this He does through the truth. The world, said Christ, can not receive the Spirit of truth, "because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you."

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." This is the only true test of character. In doing the will of God we give the best

evidence that we love God and Jesus Christ whom He has sent. The oft-repeated words of love for God are of no value unless that love is made manifest in the life practise. Love for God is not a mere sentiment; it is a living, working power. The man who does the will of his Father who is in heaven shows to the world that he loves God. The fruit of his love is seen in good works.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." This means more than an assent to the truth that Christ came into the world and died for the salvation of the race. The understanding may be convinced, but the text means more than this. It means entire sincerity. It means faith, intelligent faith, that will cling to the Saviour as the only hope of a fallen world. It means a faith that will grasp the wonderful provision made, and will engage the affections and control the life, resting upon the merit of a crucified and risen Saviour. It means a faith that works by love and purifies the soul.

The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored to show that genuine faith can not exist without corresponding works. The experience of Abraham is presented. "Seest thou," he says, "how faith wrought with his works, and by works was faith made perfect?" Thus genuine faith does a genuine work in the believer. Faith and obedience bring a solid, valuable experience.

There is a belief that is not a saving faith. The word declares that the devils believe and tremble. The so-called faith that does not work by love and purify the soul will not justify any man. "Ye see," says the apostle, "how that by works a man is justified, and not by faith only." Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness.

We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God's love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing.

"Being justified freely by His grace," the apostle Paul says, "through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be

just, and the justifier of him which believeth in Jesus."

Here the truth is laid out in plain lines. This mercy and goodness is wholly undeserved. The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace.

There is nothing in faith that makes it our saviour. Faith can not remove our guilt. Christ is the power of God unto salvation to all them that believe. The justification comes through the merits of Jesus Christ. He has paid the price for the sinner's redemption. Yet it is only through faith in His blood that Jesus can justify the believer.

The sinner can not depend upon his own good works as a means of justification. He must come to the point where he will renounce all his sin, and embrace one degree of light after another, as it shines upon his pathway. He simply grasps by faith the free and ample provision made in the blood of Christ. He believes the promises of God which through Christ are made unto him sanctification and righteousness and redemption. And if he follows Jesus, he will walk humbly in the light, rejoicing in the light, and diffusing that light to others. Being justified by faith he carries cheerfulness with him in his obedience in all his life. Peace with God is the result of what Christ is to him. The souls who are in subordination to God, who honor Him, and are doers of His Word, will receive divine enlightenment. In the precious Word of God, there is purity and loftiness as well as beauty that, unless assisted by God, the highest powers of man can not attain to.

Faith earns nothing for us; it is the gift of God, which we may receive and cherish by making Christ our personal Saviour. We may refuse the gift, and talk doubts, and become unhappy by cherishing unbelief. But this will grow into an impassable barrier, shutting us away from the Spirit of God, and closing our hearts to His light and His love. Thus we dishonor God, and make of none effect to us the priceless sacrifice. We give Satan an opportunity to triumph over us, when we might triumph over him.

We are none of us excusable, under any form of trial, for letting our hold upon God become loosened. Although the compassion of man may fail, still God loves and pities, and reaches out His helping hand. God's everlasting arms encircle the soul that turns to Him for aid. He is our source of strength, or stronghold in every trial. When we cry unto Him for help, His hand will be stretched forth mightily to save. In earnest resolution and prayer to God for the help we need, we shall find strength. God loves to have His children ask Him, and trust Him to do for them those things which they can not do for

themselves. Then let us heed the voice of Him who spoke as never man spake:
"Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in
the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My
commandments." Mrs. E. G. White

May 26, 1898

God's Chosen People

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

These words call for earnest thought. They mean more than many suppose. If we would be lights in the world, we must open the mind to receive Him who is the Light of the world. We must have the mind of Christ. It is a precious privilege to know Christ by personal experience, and to walk humbly before God.

Satan claims this world as his kingdom. Here he has set his seat. But even amid the moral darkness some light shines. God has a little flock. His people are not popular; for the world has chosen darkness rather than light, because their deeds are evil. But Christ says to His chosen ones: "if ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you."

God's loyal and faithful children are found in a world where atheists and worldly religionists abound, a world that ever since the day when Cain lifted up his hand against Abel, has rejected every provision that Heaven has made to restore the moral image of God in man. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.... And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth." But even this Gift was cast aside as worthless. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not."

It is amazing to the angels that those who live in God's house, and daily receive His favors, should refuse His only-begotten Son. And God asks: "Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of My mouth; and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than

burnt-offerings. But they like men have transgressed the covenant; there have they dealt treacherously against Me."

Christ, the great Teacher, said to His hearers: "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." "For ye were sometime darkness," writes Paul, "but now are ye light in the Lord; walk as children of light."

We are in the world, where, because of their sin, our first parents lost the beautiful Eden that God had given them. Adam and Eve were placed in the garden, and were given permission to eat of every tree in the garden but one. But they ate of the forbidden fruit, and their sin opened the flood-gates of woe upon our world. From that time sin grew worse, till God destroyed the world by a flood, saving only Noah and his sons. Since that time sin has been steadily increasing. Men have not learned that God means what He says. Sodom was destroyed by bolts of fire from heaven. God threatened to destroy Nineveh. The inhabitants repented, and their destruction was averted. But they turned once more to their idolatry, their sins reached to heaven, and their destruction came.

The world is fast becoming as it was before the flood. Satan has set up his throne on the earth, and the law of God is trampled underfoot. God made the world in six days, and rested on the seventh, sanctifying it as the day of His rest. He gave it to man as a memorial of His creation, saying, "Remember the Sabbath day, to keep it holy." But Adam's sin is repeated. The Sabbath of the Lord is discarded and scorned, while a spurious sabbath, the child of the Papacy, is accepted by the Protestant world, and is cherished and exalted as supreme. But it has not a vestige of sacredness, more than has any common working day.

"Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My covenant, and trespassed against My law. Israel shall cry unto Me, My God, we know Thee. Israel hath cast off the thing that is good; the enemy shall pursue him. They have set up kings, but not by Me; they have made princes, and I knew it not; of their silver and their gold have they made them idols, that they may be cut off.... I have written to him the great things of My law, but they were counted as a strange thing."

How true is this today! Laws enacted by finite authority are exalted above the law of Jehovah. Men trample underfoot God's holy law, and say of God's people, as the Jews said of Christ, "We have a law, and by our law He ought to die." Over and over again this will be repeated. Christ has told us that in the world we shall have tribulation, but

that in Him we shall have peace. Those who live during the last days of this earth's history will know what it means to be persecuted for the truth's sake. In the courts injustice will prevail. The judges will refuse to listen to the reasons of those who are loyal to the commandments of God, because they know that arguments in favor of the fourth commandment are unanswerable. They will say, "We have a law, and by our law he ought to die." God's law is nothing to them. "Our law" with them is supreme. Those who respect this human law will be favored, but those who will not bow to the idol sabbath will have no favors shown them.

All that is brought against the validity of the fourth commandment is of human invention. There is not one word in the Bible to sustain the first day of the week. It is a spurious sabbath, baptized by human enactment, and given to the world to be kept holy. But, false tho it is, the world cherishes it, thus pursuing a blasphemous course. The sins of the inhabitants of the cities and towns have reached to heaven, and it is time for men to pray in humility before God. "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?" Mrs. E. G. White

June 2, 1898

God's Chosen People--No. 2

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to His face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

These words were spoken by Christ when enshrouded in the pillar of cloud, and were given to Moses for the chosen people of God. The Lord has not left the world without witness. He has His loyal, chosen people. They do not make this world their home, but they are here to witness for God; and as long as probation lasts, a living witness will be borne by these faithful messengers. Satan and his angels confederate with evil men against God's people, the champions of righteousness. They strive to counteract their testimony, and to destroy them. So Christ was treated. The Prince of Life came to His own, but they refused to receive Him. Though rebellion against His law had become widespread, He came on an embassy of mercy, to save, not to condemn the world. He called upon all to behold Him, the Lamb of God, which taketh away the sin of the world. But He was scorned as a deceiver, and hunted from place to place as a pretender.

Christ has ascended on high, but before leaving this earth, He said to His chosen people: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me." Many, because of their faith, will be cut off from house and heritage here; but if they will give their hearts to Christ, receiving the message of His grace, and resting upon their Substitute and Surety, even the Son of God, they may still be filled with joy.

We may all know, if we wish, of the provision which has been made for the salvation of every one that lives on the earth. But there is a serious question for each one to answer: Have you personally accepted that salvation? A mere assent to the theory of truth is of no value to you. Your name may be enrolled on the church books, but do you love the truth of God's Word? Do you regard it as a privilege to be able to gain an experimental knowledge of the truth? Do you associate with those who are faithful and true, who believe and practise the truth? In the sixth chapter of John is recorded Christ's lesson on the bread of life, spoken that His children might have an understanding of the terms of salvation. Read and understand the truth as it is here presented. Cling to the truth of Christ's Word, eating His flesh and drinking His blood.

By the mighty cleaver of truth, God has separated a people from the quarry of the world, and brought them into His workshop. Here the Master Worker can successfully hew them with ax and chisel, and polish them for a place in His kingdom. No longer are they like the mass from which they were taken. They stand like noble pillars, to be used for God's glory.

The future glory of the adopted sons and daughters of God is not now discerned. By the world God's people are scorned and despised. But they have the sympathies of a better world than this, even a heavenly. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." He has that faith which works by love and purifies the soul. The Spirit of God brings every faculty, every organ of the body, into conformity with right. Even the thoughts are brought into obedience to Christ. In every habit and practise, the desire to be like Jesus is cherished. The aspirations are upward; the heart is filled with joy at the anticipation of the future; for he looks "for a city which hath foundations, whose builder and maker is God."

Through bigoted religionists, Satan has sought to uproot the vine of the Lord's planting. But the roots strike deep, and can not be torn up. The husbandman cares for his own vineyard, watching over the precious plants. If these plants will receive the nourishment God offers them, they will grow and bring forth much fruit to His glory.

The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. "We have not followed

cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The only evidence the world can have that God's people believe His Word is to see them practising that Word and following Christ's example in all things. Those who do not practise the truth in true piety and godliness, who shun the reproach that always comes to the true believer, will never enter the kingdom of heaven. For us the Redeemer endured the contradiction of sinners against Himself. There was not one iota of suffering that was not borne in our behalf, that we might be justified before God. Every pang of distress and anguish endured by Him was to secure deliverance for us. Could Satan have led Christ to commit one sin, the serpent would have bruised the head of the Seed of the woman. Satan would have triumphed in the fact that he had succeeded in overcoming our Saviour. The world would have become his property. But Christ did not yield in one instance, and He says to us, "Be of good cheer; I have overcome the world." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." With one hand Christ holds fast to humanity, while with the other He grasps the throne of the Infinite.

What are we who claim to be one with Christ?--"Ye are laborers together with God." Between the true believer and the unbeliever there will ever be the same conflict that there was between Christ and those who rejected Him. Those who are partakers with Christ in His sufferings, will also be partakers with Him in His glory. But those who evade the cross here, deny Him who has bought them at an infinite price, and in the day of judgment they will be denied. Many, many, are misrepresenting and denying Christ by their low standard of Christianity. Those who truly believe in Christ will show their faith by a well-ordered life and godly conversation. By working in Christ's lines, they will show that they have been adopted into the family of heaven. Of all such God says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Mrs. E. G. White

June 9, 1898

"Tempted in All Points Like as We Are"

After the fall of man, Satan declared that human beings were proved to be incapable of keeping the law of God, and he sought to carry the universe with him in this belief. Satan's words appeared to be true, and Christ came to unmask the deceiver. The Majesty of heaven undertook the cause of man, and with the same facilities that man may obtain, withstood the temptations of Satan as man must withstand them. This was the only way in which fallen man could become a partaker of the divine nature. In taking human nature, Christ was fitted to understand man's trials and sorrows and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ condescended to take man's nature, and was tempted in all points like as we, that He might know how to succor all who should be tempted.

In assuming humanity Christ took the part of every human being. He was the Head of humanity. A Being divine and human, with His long human arm He could encircle humanity, while with His divine arm He could lay hold of the throne of the Infinite.

What a sight was this for Heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men. For our sake He became poor, that we through His poverty might be made rich. "The foxes have holes," He said, "and the birds of the air have nests; but the Son of man hath not where to lay His head."

Christ submitted to insult and mockery, contempt and ridicule. He heard His message, which was fraught with love and goodness and mercy, misstated and misapplied. He heard Himself called the prince of demons, because He testified to His divine Sonship. His birth was supernatural, but by His own nation, those who had blinded their eyes to spiritual things, it was regarded as a blot and a stain. There was not a drop of our bitter wo which He did not taste, not a part of our curse which He did not endure, that He might bring many sons and daughters to God.

The fact that Jesus was on this earth as a man of sorrows and acquainted with grief, that

in order to save fallen man from eternal ruin, He left His heavenly home, should lay in the dust all our pride, put to shame all our vanity, and reveal to us the sin of self-sufficiency. Behold Him making the wants, the trials, the griefs and sufferings of sinful men His own. Can we not take home the lesson that God endured these sufferings and bruises of soul in consequence of sin?

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement. Speaking through His servant He declares, "His commandments are not grievous." It was sin that separated man from his God, and it is sin that maintains this separation.

The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of Life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. "I will put enmity," said God, "between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense natural; in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked degree as when Christ became an inhabitant of this earth. Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, and all His powers were enlisted against it.

The purity and holiness of Christ, the spotless righteousness of Him who did no sin, was a perpetual reproach upon all sin in a world of sensuality and sin. In His life the light of truth was flashed amid the moral darkness with which Satan had enshrouded the world. Christ exposed Satan's falsehoods and deceiving character, and in many hearts destroyed his corrupting influence. It was this that stirred Satan with such intense hatred. With his hosts of fallen beings he determined to urge the warfare most vigorously; for there stood in the world One who was a perfect representative of the Father, One whose character and practices refuted Satan's misrepresentation of God. Satan had charged upon God the attribute he himself possessed. Now in Christ he saw God revealed in His true character,--a compassionate, merciful Father, not willing that any should perish, but that all should come to Him in repentance, and have eternal life.

Intense worldliness has been one of Satan's most successful temptations. He designs to keep the hearts and minds of men so engrossed with worldly attractions that there will be no room for heavenly things. He controls their minds in their love of the world.

Earthly things eclipse the heavenly, and put the Lord out of their sight and understanding. False theories and false gods are cherished in the place of the true. Men are charmed with the glitter and tinsel of the world. They are so attached to the things of the earth that many will commit any sin in order to gain some worldly advantage.

It was on this point that Satan thought to overthrow Christ. He thought that in His humanity He could be easily overcome. "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." But Christ was unmoved. He felt the strength of this temptation; but He met it in our behalf, and conquered. And He used only the weapons justifiable for human beings to use,--the word of Him who is mighty in counsel,--"It is written."

With what intense interest was this controversy watched by the heavenly angels and the unfallen worlds, as the honor of the law was being vindicated. Not merely for this world, but for the universe of heaven, was the controversy to be forever settled. The confederacy of darkness was also watching for the semblance of a chance to triumph over the divine and human Substitute of the human race, that the apostate might shout, "Victory," and the world and its inhabitants forever become his kingdom.

But Satan reached only the heel; he could not touch the head. At the death of Christ, Satan saw that he was defeated. He saw that his true character was clearly revealed before all heaven, and that the heavenly beings and the worlds that God had created would be wholly on the side of God. He saw that his prospects of future influence with them would be entirely cut off. Christ's humanity would demonstrate for eternal ages the question which settled the controversy.

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. He was the Lamb "without blemish and without spot." Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect

confidence, in full and entire faith in the atoning Sacrifice. This is essential that the soul may not be enshrouded in darkness. This holy substitute is able to save to the uttermost; for He presented to the wondering universe perfect and complete humility in His human character, and perfect obedience to all the requirements of God. Divine power is placed upon man, that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. This is why repenting, believing man can be made the righteousness of God in Christ. Mrs. E. G. White

June 16, 1898

The Truth as it is in Jesus

Truth in Christ and through Christ is measureless. The student of Scripture looks, as it were, into a fountain which deepens and broadens as he gazes into its depths. As he searches the Word of God, the grand theme of redemption opens to his research. What subject is so vast and mysterious as the manifestation of God's compassion for man? Herein is love, not that we loved God; for why should we not love Him? but that God loved us, sinful human beings.

Before Christ's advent, darkness covered the earth, and gross darkness the people. He who is the Light of the world saw that Satan was throwing his shadow athwart the pathway of men, that he might prevent them from gaining a knowledge of God and of the future world. Men were sitting in the shadow of death. The only hope for the world was for this gloom to be lifted, and God revealed to the world. A teacher from heaven must come to this earth. The Sun of Righteousness must banish the darkness. Man's necessities could be met in no other way.

The prophetic roll testifies of the Messenger that was to visit the earth: "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law." "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins."

"When the fulness of the time was come, God sent forth His Son." God could reveal Himself in no other way. The Eternal Word was made flesh, and dwelt among us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

With mercy that is without a parallel, God strove to melt the hardened, sin-bound heart of man. His only-begotten Son, the Majesty of heaven, came to live among men. His life was far from being one of ease or pleasure. Painful toil was a part of each day's

experience. Weary, hungry, sorrowful, opposed and misrepresented by His brethren, His soul acquainted with grief, He did indeed bear the yoke in His youth. No other human being was ever so weighted with responsibility. He had a mission to perform, and constantly the words were on His lips, "I will not fail nor be discouraged."

"Come unto Me," Christ cried, "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." This is Christ's recognition of duty. What is a yoke?--That which restrains. What is a burden?--Something to be carried. Obedience and service are combined in Christ's words.

Many take views of life entirely opposite to Christ's teaching. They look upon a life of freedom and idleness as the happiest. But Christ acknowledges no such principle. He put His neck under the yoke of obedience; and He says to us, Take My yoke upon you, and learn of Me how to obey and how to serve. In this you will find rest.

What is God's law?--It is the expression of His character. What is service?--The work that human beings are to do for Christ. By wearing the yoke of obedience, we may be laborers together with Him. Through perfect obedience Enoch walked with God. The life in which the mind, soul, heart, and strength are given to God forms a part of the divine plan.

It was the spirit of uncomplaining submission in which our Saviour did His duty that made His yoke easy and His burden light. He conformed to the law of obedience and service, and the same principle that made Him so useful everywhere, He requires His followers to obey. In this way every man must be educated before he can love God supremely and his neighbor as himself.

During His life on earth Christ went about doing good. His sensibilities were most acute; for in Him was all that is elevated in mind, exalted in sentiment, and fine and delicate in feeling. In His nature was seen the perfection of humanity. His sensibilities were all in continual activity. Wherever He looked, He saw work to be done. At times He suffered beyond what any language can express as He realized that unaided humanity would be extinguished. Supernaturally sustained, He endured the seeing of men for whom He gave His life, perishing within reach of abundant help. With tender longing He looked pityingly upon them, and said with quivering lips, "Ye will not come to Me, that ye might have life."

Man's insensibility to wrong was sufficient to blunt Christ's affections. Those who were

the objects of His tenderest regard requited His compassion by fixed hostility and defiance. A constant demand was made on His forbearance, a demand sufficient to drain any heart but the one replenished at the Fountain Head of compassion itself. Were it not for the hidden Source from whence Christ drew His strength, He could not have lived. But thus supplied, He failed not, neither was He discouraged. His affections languished not. Throughout His life He constantly ministered to others. After His resurrection His first work was to convince His disciples of His undiminished love and tender regard for them. To give them proof that He was their living Saviour, that He had broken the fetters of the tomb and could no longer be held by death, that He had the same heart of love as when He was with them as their teacher, He appeared to them again and again, drawing the cords of love still closer around them.

All that Christ suffered, He suffered for us, that His grace might lighten the load we have to carry. He looked steadfastly to His Father for strength to live a perfect life and develop a complete, symmetrical character, that He might say to every struggling soul: Fear not; for I have overcome the world. I will give you the aid of My Spirit.

Not in this life shall we comprehend the depths of God's love in giving Jesus to be the propitiation for our sin. The work of our Redeemer on this earth is, and ever will be, a subject that will put to the stretch our highest imagination. Man may strain every mental muscle and sinew in the endeavor to solve this mystery, but his mind will become faint and weary. The most diligent searcher will see before him a boundless, shoreless sea.

The truth as it is in Jesus can be experienced, but never explained. Its height, and breadth, and depth pass our knowledge. We must look to the source, in the great heart of the infinite God, our Creator. We may strain our imagination to its utmost, and then we shall only see dimly the outline of a love that is unexplainable, that is as high as heaven, but that stooped to earth to stamp the image of God on all mankind.

Yet it is possible for us to see all that we can bear of the divine compassion. This is unfolded to the humble, contrite soul. To be permitted to have a view of God is the highest privilege accorded to man. This privilege should be prized above all earthly distinction or honor. We shall understand God's compassion just in proportion as we appreciate His sacrifice for us. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Mrs. E. G. White.

June 23, 1898

Matthew's Feast

When the Saviour invited Matthew to follow Him, the publican did not stop to think of earthly loss. He considered nothing so profitable to him as discipleship to Christ; and without framing one excuse, without waiting to ask what he should do to obtain a livelihood, he arose and followed Christ.

In his grateful humility, Matthew desired to show his appreciation of the honor bestowed upon him; and, calling together those who had been his associates in business, in pleasure, and in sin, he made a great feast for the Saviour. If Jesus would call him, who was so sinful and unworthy, He would surely accept his former companions, who were, thought Matthew, far more deserving than himself. Matthew had a great longing that they should share the benefits of the mercies and grace of Christ. He desired them to know that Christ did not, as did the scribes and Pharisees, despise and hate the publicans and sinners. He wanted them to know Christ as the blessed Saviour.

At the feast the Saviour occupied the most honored seat. Matthew was now the servant of Christ, and he would have his friends know in what light he regarded his Leader and Master. He would have them know that he felt highly honored in entertaining so royal a guest.

Jesus never refused an invitation to such a feast. The object ever before Him was to sow in the hearts of His hearers the seeds of truth,--through His winning conversation to draw hearts to Himself. In His every act Christ had a purpose, and the lesson which He gave on this occasion was timely and appropriate. By this act He declared that even publicans and sinners were not excluded from His presence. Publicans and sinners could now bear the testimony that Christ honored them with His presence and conversed with them.

The Pharisees beheld Christ sitting and eating with publicans and sinners. He was calm and self-possessed, kind, courteous, and friendly; and while they could not but admire the picture presented, it was so unlike their own course of action that they could not endure the sight. The haughty Pharisees exalted themselves, and depreciated those who had not been blessed with such privileges and light as they themselves had had. They hated and despised the publicans and sinners. Yet in the sight of God their guilt was the greater. Heaven's light was flashing across their pathway, saying, "This is the way, walk ye in it;" but they spurned the gift. Turning to the disciples of Christ, they said, "Why

eateth your Master with publicans and sinners?" By this question they hoped to arouse the prejudice which they knew had existed in the minds of the disciples, and thus shake their weak faith. They aimed their arrows where they would be most likely to bruise and wound.

Proud but foolish Pharisees, who fast for strife and debate, and to smite with the fist of wickedness! Christ eats with publicans and sinners, that He may draw them to Himself. The world's Redeemer can not honor the fasts observed by the Jewish nation. They fast in pride and self-righteousness, while Christ eats in humility, with publicans and sinners.

Since the fall, the work of Satan has been to accuse, and those who refuse the light which God sends, pursue the same course today. They lay open to others those things which they consider an offense. Thus it was with the Pharisees. When they found something of which they could accuse the disciples, they did not speak to those whom they thought to be in error. They spoke to Christ of the things which they thought to be so grievous in His disciples. When they thought that Christ offended, they accused Him to the disciples. It was their work to alienate hearts.

The world's Redeemer heard every word uttered against Him by the Pharisees. "When Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." These self-righteous men, who felt no need of help, could not appreciate the work of Christ. They placed themselves where they could not accept the salvation which He came to bring. They would not come unto Him that they might have life. The poor publicans and sinners felt their need of help, and they accepted the instruction and aid which they knew Christ was able to give them.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ came to seek and to save those that were lost. He came to reach to the very depths of human woe and misery. He placed Himself where He could reach the needy, the suffering, the oppressed, just where they were; and, altho to all appearance they were the most unpromising, with what intense interest did He work for them! What holy joy arose in His heart as He saw them opening their hearts to Him, that He might fill them with His transforming grace, and imbue them with His spirit of self-denial and self-sacrifice. He came to honor men with the privilege of being participants in the blessings of His kingdom. He called upon them to repent of their sins, receive of His pardoning love, and unite with Him in sowing the seeds of truth, laboring for the souls that were ready to

perish.

It is not possible to give to Christ more service than is His due. If you have, as had the Pharisees, a self-complacent spirit, if you wrap about you the garments of self-righteousness, and leave sinners in darkness and transgression, you give evidence that you are not converted; and those whom you deem publicans and sinners will go into the kingdom of heaven before you. Those who would object to eating with publicans and sinners should closely criticise their own course of action. They have important lessons to learn. What saith the Scriptures?--"To do justice and judgment is more acceptable to the Lord than sacrifice." "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings."

The follower of Christ is not to live to himself. He who lives to himself is not a Christian. He has not been created anew in Christ Jesus. From the moment the sinner views Christ upon the cross, every barrier is broken down. He sees sin in its offensive character, and exercises repentance toward God, and faith toward the Lord Jesus Christ. He lays hold of the merits of a crucified and risen Saviour. Then all his transformed powers will be held as sacred to God's service. Every talent, every qualification, reason, knowledge, affection, speech, property, will be appreciated as a precious trust. He will live with an eye single to the glory of God. He will be a man of prayer, that he may have the spirit and wisdom of Christ to win souls from sin to holiness, from error to truth.

The disciple who loves Christ will love the souls for whom Christ has died, and will devote himself unreservedly to Christ. He will work as Christ worked; he will do as Christ did. He will go where the sinner is. He will educate all his powers, his tact and ability, that he may become a laborer together with God. He will hold the secret of the cross before those who do not know God. Every soul who is indeed united with Christ, will be a laborer together with God for the uplifting and saving of humanity. No other being in the world has the shadow of a claim upon our service. Every part of our nature, every moment of our existence, has been purchased with the precious blood of the Son of God. Mrs. E. G. White

June 30, 1898

Dangers which Threaten

Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!

The defenders of popery declare that she has been maligned; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility for eight hundred years put forth by this haughty power? So far from relinquishing this claim, the church in the nineteenth century has affirmed it with greater positiveness than ever before. As Rome asserts that she has never erred, and never can err, how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be re-instated in her former power, and there would speedily be a revival of her tyranny and persecution.

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to His Word, and therefore they do not discern the truth. They have never seen the contrast between a living heart-service and a round of mere forms and ceremonies. But God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and they

will yet take their position with His people.

But Romanism as a system is no more in harmony with the Gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground in our country upon every side. Look at the number of her churches and chapels. Look at her colleges and seminaries, so widely patronized by Protestants. These things should awaken the anxiety of all who prize the pure principles of the Gospel.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

Many suppose that the Catholic religion is unattractive, and that its worship is a dull, stupid round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Romish Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. There is nothing to excel the music. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, can not fail to impress the mind with awe and reverence.

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that external decorations only hide its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.

Brilliancy of style is not an index of pure, elevated thought. The highest conceptions of art, the most delicate refinement of taste, often spring from minds wholly earthly and sensual. They are often employed by Satan to lead men to forget the necessities of the

soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this world alone.

A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception. A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny Him whom it represents.

Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. The Saviour's words concerning the bigoted Jews apply with still greater force to the Romish leaders: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Conscientious souls are kept in constant terror, fearing the wrath of an offended God, while the dignitaries of the church are living in luxury and sensual pleasure.

Satan instigates the worship of images, the invocation of saints, and the exaltation of the pope, to attract the minds of the people from God and from His Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation. He will direct them to any one that can be substituted for the One who has said, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Mrs. E. G. White

July 7, 1898

True Fasting

"Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not?" The disciples of John were very sorrowful. Their master was in prison, and their days were passed in mourning and frequent fasts. They had not accepted Jesus as the world's Redeemer as fully as had John. They thought Christ needed to reform in His practise, because He did not do in every particular as John did. They saw how differently the disciples of Christ were being molded from themselves and the scribes and Pharisees. While they were mourning and fasting because of the imprisonment of John, they saw Jesus sitting and eating with publicans and sinners. Misinterpreting His object, they united with the Pharisees in condemning His practise.

Christ's answer met both classes of complainants. "Can the children of the bride-chamber mourn," He said, "as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast." The disciples of Christ had the Bridegroom with them. He was everything to them. It would not be appropriate for them to spend their days in mourning and fasting. They must now be catching the rays of light from Jesus, learning the spiritual nature of His kingdom, and the grace of His character, that they might work when He should leave them.

Christ was constantly working to instruct those who were to fill the office of apostles. The work for which the Lord was preparing them was to teach the commandments of God. Nearly two thousand years ago there was heard from the throne of God in heaven a voice of mysterious import: "Sacrifice and offering Thou didst not desire; ... burnt-offering and sin-offering hast Thou not required.... Lo, I come; in the volume of the book it is written of Me: I delight to do Thy will, O My God; yea, Thy law is within My heart."

Christ did not come to abrogate the law given on Sinai, but to enforce it. He was the foundation of the whole Jewish economy. That which He had spoken from Sinai was the foundation of the government of heaven, and was to be as enduring as eternity. He knew the strength of the law of Jehovah. He knew its immutability. It was because the law of God could not be changed to meet man in his fallen condition, that Christ clothed His divinity with humanity, and came to our world to take upon Him the sins of a fallen race. He became sin for us, that we might be made the righteousness of God in Him.

Christ, in whom dwelt all the fulness of the Godhead bodily, came to our world to

reveal truth, to present God to the world in His true character. Would you know God? Look upon His only-begotten Son. "He that hath seen Me," "Christ said to Philip, "hath seen the Father." Christ saw how men's devices and ideas had been interwoven with truth, and He came to rescue truth from the rubbish of error, and reset it in the framework of the Gospel, presenting the law of God in its original dignity and purity. Who could so well cope with superstition and the misinterpretation of the Word of God as He who was the Author of all truth? Who was so well fitted to conquer the power of darkness as He who knew the enemy as an angel fallen? Who could so well rescue the gems of truth, which, through the devices of Satan, had been made to serve in companionship with error, as He who had given these truths?

Christ veiled His divinity beneath the garb of humanity. This was the only way in which He could approach men. Had He not done this, He could not have conversed with men, and gathered them around Him to hear the grand and elevating truths which were to be to them eternal life. It was a part of the plan that He should hide the brightness of His glory, that, during His earthly life, He should humble Himself to man's estate. The world's Redeemer was to make a solemn oblation of Himself. His divine greatness had long been the subject of prophecy. His work had long been foretold. He must identify Himself as the subject of prophecy. He, the Light of the world, must lighten every man that cometh into the world. If He displaced types and shadows, it was only because type had met antitype in Himself. He must occupy the place which the types had prefigured. He must stand out prominently as the only One who could redeem the world.

How could those who had the presence of God with them, believing in Him, trusting in Him, loving Him, daily being taught by Him, mourn and fast as did the Pharisees? The children of the bride-chamber could not fast while the Bridegroom was with them. But Christ knew that the days were coming when the Bridegroom would be taken away from them. Then when days of trial and temptation came, and the presence of the Comforter was not clearly discerned, the disciples could more consistently mourn and fast.

When He should approach the cross, and descend into the depths of humiliation; when His disciples should witness Him in whom their hopes of eternal life were centered, in the hands of wicked men; when they should hear His own nation clamoring for His blood, and see Herod and his soldiers plaiting the crown of thorns for His sacred brow; when they should see Him clad in the purple robe, and His persecutors bowing before Him, striking Him with the reed which they had placed in His hand; when they should see Him who they thought was to take His place on David's throne, scourged as the worst of criminals, and the murderous Barabbas chosen in the place of their beloved Teacher; when they should see Him lifted up on the cross, and dying as a malefactor--

then they would have cause to mourn and fast. Then their faith would be tried, and their hope and courage would fail.

But the Life-giver comes forth from the sepulcher. From above the rent sepulcher of Joseph there is heard a shout of triumph from the heavenly universe. Jesus is risen, and is again with His disciples, talking with them, opening to them the Scriptures, and testifying that Christ must needs have suffered, been crucified, and the third day have risen again. This Christ had told His disciples before, but they did not then want to hear it. The nature and character of His Kingdom they could not fully comprehend. But after His resurrection they were not left in darkness on these points. Christ Himself opened their minds that they might understand the Scriptures concerning Himself. And so when He led them out as far as to Bethany. "He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

These angel messengers had been commissioned to separate from the company who were escorting Christ to heaven, and go and tell the disciples that the same Jesus whom they had loved on earth would come again. Then the disciples remembered the words of Christ, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

"And they ... returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." What a period of triumph was this for the church! Jesus was not in Joseph's new tomb. He had arisen, and had ascended to heaven. Heavenly messengers had told the disciples that He would come again. Mrs. E. G. White (Concluded next week.)

July 14, 1898

True Fasting

The disciples were not to fast and mourn after the ascension of Christ; for this was just what the prince of darkness wanted. He desired that they should give to the world the impression that they had been deceived and disappointed, that their expectations had not been realized. Before His ascension Christ had declared: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

If by faith they would accept and practise the teachings of Christ, they would have, not a cloud of heaviness and mourning, but the peace of Christ. Said Christ: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father; for My Father is greater than I."

Christ had told His disciples: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

After enumerating the persecutions they should meet for His name's sake, Christ said: "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

There are times before us that will try the souls of men, and there will be need of watchfulness, of the right kind of fasting. This will not be like the fasting of the Pharisees. Their seasons of fasting were occasions of outward ceremony. They did not

humble their hearts before God. They were filled with bitterness, envy, malice, strife, selfishness, and self-righteousness. While their heads were bowed in pretended humiliation, they were covetous, full of self-esteem, self-importance. They were oppressive, exacting, proud in spirit.

Everything in the Jewish service had been misinterpreted and misapplied. The purpose of the sacrifice offerings had been perverted. They were to symbolize Christ and His mission, that when He should come in the flesh, the world might recognize God in Him, and accept Him as the world's Redeemer. But their lack of true heart service for God had blinded the Jews to a knowledge of God. Exactions and ceremonies and traditions were the sum total of their religion.

The Pharisees had yet to learn that righteousness exalts a nation, that form and ceremony can not take the place of righteousness. Christ was teaching the people as verily when enshrouded in the pillar of cloud as when seated on the mount. The same compassionate consideration for the poor was enjoined as in the lessons given to the disciples. But the responsibility of every individual in the sight of God, His mercy, love, and compassion, were not included in the lessons given to the people by the rulers in Israel. Said Christ, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." The truth, the life, the light, which should characterize true godliness, could not be united with the manufactured religion of the Pharisees.

The scribes and Pharisees were annoyed that Christ did not approve of their pretension. Instead, Christ reproved them for depending upon forms and ceremonies for salvation, while their hearts were full of wickedness. "Ye pay tithe of mint and anise and cummin," He said, "and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Ye teach "for doctrines the commandments of men."

Thus it is in our day. Forms and outward ceremonies pass for true religion. But through His servant Christ presents before us true Christianity. "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The lesson given to the Pharisees and the disciples of John is for us. There is a work to

do in seeking to bring sinners to repentance. The time spent in needless mourning and bodily humiliation might far better be devoted to merciful acts for suffering humanity. So long as souls are under the dominion of Satan, there must be no saving of self. There is stern, practical work to be done. The works of righteousness revealed in showing kindness to the needy, clothing the naked, relieving the oppressed, give evidence that the Spirit of God is operating on the heart. In the place of advancing and enriching ourselves, oppressing others, and neglecting the simple duties of life; in the place of putting on an appearance of great devotion and afflicting our bodies, we should humble our hearts before God. "Go ye," says Christ, "and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance."

"Is it such a fast that I have chosen?" God says, "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be their rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Mrs. E. G. White

July 21, 1898

Counting the Cost

"If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple. And whosoever doth not bear his cross, and come after Me, can not be My disciple."

Great multitudes followed Christ, and He welcomed with joy all who came to Him for instruction; but the Searcher of hearts knew who in the throngs that daily pressed about Him were really disposed to own Him as the promised Messiah. Many who witnessed His miracles thought that the power which could heal the sick, feed five thousand men with five barley loaves and two small fishes, and raise the dead, would be a great help to them in their temporal necessities. They had followed Christ in the hope that He would be exalted to David's throne. They wanted the highest place. But Christ would not have men count upon ease and earthly advantages in connecting themselves with Him. In His lesson He taught them that self-denial and the most difficult sacrifice must be expected of all who would become His disciples. Those who engage in His service must be ready to give up their dearest friends and relatives, to be despised as fanatics and fools, and to suffer bodily harm for His name's sake. If they should become discouraged by what the world might say or do; if they should not endure the test of their love and loyalty; if they refused to keep God's commandments because their neighbors made sport of them, they could not perfect that faith which works by love, and purifies the soul.

That Christ should at their feasts presume to speak words of reproof to them, and that He should devote so much time to instructing those whom they regarded as sinners, greatly offended the Pharisees; but Christ saw it necessary to give, in His own life, an example to His followers. He acted out His own teaching. In the synagog at Nazareth He had declared: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Christ met with the greatest success among the needy and the unfortunate, and these received the richest blessings of His grace and ministry. His work was to do good to those whom the Pharisees despised. The needy, the broken-hearted, were the objects of His special attention. His words to them were words of truth and light. He did not tell them that they should become exalted, honored, and wealthy, by believing in Him. He showed them the worthlessness of all human greatness. And through His words, the

Spirit of God, quick and powerful, spoke to those poor, weary, dispirited souls in their fruitless search after happiness. "He that taketh not his cross, and followeth after Me," He said, "can not be My disciple." "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "So shall he be My disciple." The cross one lifts and bears after Jesus, is the pledge to him of a crown of glory in the kingdom of God.

In His infinite mercy God took into His hands the salvation of all who would believe in Him. Because of the rebellion in the heavenly courts, the love of God was to be vindicated, not only before all heaven, but before all the worlds that He had made. Everything would be done to keep the first human beings loyal, but if they should be overcome by temptation, Christ engaged to become man's Sacrifice, his Substitute and Surety. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

To Thomas Jesus said, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me." John declares of Him, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Yet how often is Christ insulted and made ashamed by those who, while claiming godliness, place out of sight Him in whom their hopes of eternal life are centered! How is the attractive loveliness of Him who should ever be uplifted, obscured by the deceptive faith of His professed people! How is His beauty veiled, His honor withheld! God is revealed in Christ, and those who would be benefited by His salvation must center their faith in the Substitute and Surety, the Substance--the glory and power of all who believe in Him.

Those who believe in Christ must be willing, if necessary, to forsake father and mother, sisters and brothers, and, if need be, sacrifice their own lives, in order to be doers of the Word, Those who refuse to do this, who refuse to lift the cross, can not be Christ's disciples.

"For which of you" said Christ, "intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold him begin to mock him, saying, This man began to build, and was not able to finish."

If they would, the scribes and Pharisees could have comprehended the lesson. In the sacrifices that prefigured Christ, the Jewish nation had been laying the foundation of their religious faith, and they had come to the place where they could advance no farther. That which was to complete the building was to them a stone of stumbling, and a rock of offense. All the irreligious service was represented by the unfinished tower,

because they refused to receive Christ. Type had reached antitype in Christ, but the one prefigured in all their sacrificial services, He who alone could make atonement for their sins, was among them [unacknowledged]. He who alone could give efficiency to their faith was refused. And their refusal to receive the world's Redeemer left them with their salvation incomplete; without Christ they were a ruin.

Christ continued: "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be My disciple."

The only hope for the Jewish nation was in their acceptance of Christ, in forsaking their sins, and being reconciled to God. United to Christ, they would indeed become a great nation. He would work for them as He had worked for them in the past. If they were obedient, He would lead them to the heavenly Canaan as He had planted them in the earthly Canaan. Had they accepted Christ, His death would have been brought about by other people. But tho they had the Word of God to instruct them in regard to these things, the Jews marched steadily on to do unto Christ as the prophecies had foretold. They continued their course of pride and religious bigotry, ostentatiously boasting of their superiority, without thought as to the result. The world was against them, yet they were pursuing their own course, blindly playing into the enemy's hands. How much better would it be for them to desire conditions of peace from the only One who could create peace!

"So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be My disciple." To the young ruler who declared that he had kept the commandments from his youth up, and with self-assurance asked, "What lack I yet?" Christ said, "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." But when the young man heard that saying, he went away sorrowful, for he had great possessions. His lack was plainly revealed. His earthly possessions were his idol. If the young ruler had appreciated Christ, he would have heeded His instruction. But the love of the world was not overcome, and the love of God could find no room in his heart. He did not receive Christ and believe in Him.

All who follow Christ will hear His words, and appreciate them. They will distinguish between truth and error. And the truth received into the mind will change the heart and give new character to the life. Mrs. E. G. White

July 28, 1898

Counting the Cost--No. 2

The faith of our Lord Jesus Christ is an intelligent faith. The service of God is a work of self-denial, of soberness, of thoughtfulness, of decided purpose to obey all the requirements of God, even if they take away that which is as dear to us as the right eye or the right arm. Christ would have His followers use their intellect in spiritual matters as in business transactions, conscientiously weighing evidence irrespective of results. He desires them to think deeply. They must not begin to build the tower and leave it unfinished. They must not engage in warfare when there is before them the prospect of certain defeat. Life, eternal life, is to be gained or lost, and the conviction of the Spirit of God comes to every man who has the Scriptures and will study them for himself.

Christ is truth, and those who hesitate to obey the truth, deny Christ. They show that they are ashamed to stand under His blood-stained banner, ashamed to own that they are doers of the Word, ashamed to place themselves on the side of Christ as keepers of His law. They feel that it is dishonoring to them to love His commandments, to respect the memorial of God's work of creation. Christ declares, "Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels."

This is the sure result. Will you risk it? Will you become disloyal to God because your neighbors are disloyal? Will you be found among the transgressors because your neighbors are there? Are you content to be outside the city of God, to perish with the companions you have chosen in the world?

God would have His people place a proper estimate upon the compassion and love and energy that He has bestowed upon men in order to reclaim them. He gave for them the best Gift of heaven. But men work out their own eternal destiny. If they love praise from their neighbors more than the approval of God, the truth will soon become a dead letter to them. If they refuse the offer of salvation, if they rebel against the government of God, they will share the fate of Satan and his angels.

Bible religion is not impulse. It is not a zeal that rushes on, Jehu-like, and does not consider the situation. The whole plan of salvation is placed before us. There is eternal life to win, eternal death to shun. Selfish considerations are not to be cherished. There must be a fixed purpose to serve God, who has given His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

The mystery of godliness deepens upon consideration. It was because the Father and the Son loved the world with infinite love, that Christ subjected Himself to such amazing humiliation. All that God could do, He did in giving Himself in His Son, that He might become the propitiation for the sins of the world. Christ gave His life to reproach; He suffered, being tempted; He was falsely accused, and His motives were misjudged. But if men consider not the dear sacrifice made for them, if they are not willing to die to self and to the world, they become spiritually blind. They do not discern the value of eternal riches. They do not love or honor the Christ-life. They know not at what they stumble. They are enslaved by their own carnal inclinations, which they are not willing to relinquish. And when trials and difficulties arise, they give up building a temple for God, a pure, holy character after the divine similitude. Instead of driving them to the solid rock, the least rebuff makes cowards of them. Scorn and ridicule make them ashamed of Jesus, and they turn from Him to associate with and do honor to His persecutors. Thus, like Peter in the judgment-hall, they put Christ to open shame. Such can not endure all things for Christ's sake. They can not endure to the end. They have not counted the cost. They have not been converted to Christ.

No man who after a time resolves to go back to the beggarly elements of the world, is worthy to be called a disciple of Christ. If he does not intend always to be on the side of truth and righteousness; if he does not mean to be a brave, whole-hearted soldier, to endure opposition from a determined foe, and to press close to the bleeding side of Jesus, not faltering or turning back, "he can not," says Christ, "be My disciple."

"Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out."

Christ was calling the Jews to repentance, but they would not heed His message. They approached the altar, and presented their slain beasts in expiation of their sin, while He whom their offerings typified was among them unacknowledged and disowned. The Jews crucified Christ, because they refused to know Him as the One in whom their hopes of eternal life were centered. Christ's heart was full of tenderness and love and sorrow on their account. He knew that they were fastening upon themselves the guilt of crucifying Him who was the foundation of all their religious service. When riding into Jerusalem, He exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." How loath He was to pronounce the irrevocable sentence, "But now they are hid from thine eyes!" Blindness of mind had indeed come to Israel, in that they would not come to Christ that they might have life.

The compelling power could go no farther than this. The Jewish nations had been educated, taught of God; to them had been committed the living oracles of God; but they perverted their sacred trust. They invented so many religious restrictions, which were placed above the real injunctions of the Holy One, that minds became confused. The "Thus saith the Lord" and the "Thus saith" of the priests and rulers, were mingled together. The commandments of God were set aside, and the sayings of men put in their place.

Their lack was the same as that of Cain. In every offering that pointed to Christ, the shedding of blood was to represent the death of the Saviour. But for His offering Cain brought of the first-fruits of the ground, by which no faith in Christ was manifested. Cain's offering was refused. So with the religion of the Jewish nation. Their faith and doctrines became as salt without a savor. They had a form of religion, as had Cain; they had an altar, as had Cain; they had a sacrifice, as had Cain; and, like Cain, they lacked the only thing by which their offerings could express faith in God's promise,--the slain Lamb.

And the evil that existed in the Jewish nation is apparent today. The salt has lost its savor. The very ones who condemn and despise the Jewish nation because they refused to see in Christ all the specifications of prophecy, are in a similar deception. They have nailed to the cross the law of God, which made a necessity the gift of God's Son to the world. They have crucified the law of God, the foundation of His government in heaven and in earth. But all who thus claim to accept Christ and yet refuse to obey the law which Christ came to vindicate, place themselves in a position similar to that of the man who began to build, and was not able to finish. Mrs. E. G. White

August 4, 1898

Counting the Cost--No. 3

The atonement of Christ has been made to save all the sons and daughters of Adam from the penalty of the violated law, on condition that they repent of their transgressions, and are converted through the exercise of faith in Christ. The Lord God of heaven is to be glorified by the obedience of His subjects. This wonderful plan of salvation devised in heaven was not to vindicate transgression. In satisfying the claims of justice, Christ does not release the sinner from his obligation to keep that law. By His death Christ makes it possible for us to keep that law. The sinner is held under obligation to the law. Altho Christ died in the sinner's stead, the sinner is liable to all the penalty of the law if he does not comply with the conditions of the Gospel; and these prescribe obedience, if he would be benefited by the obedience offered. The atonement was made to take away the sin of the world. The suffering of Christ upon the cross is a living testimony borne to all human intelligences that sin is the transgression of the law. And in bearing the penalty of transgression, Christ speaks to every soul, saying, "He that spared not His own Son, but delivered Him up for us all," that through His merits He should become an accepted substitute for the sinner, "how shall we escape if we neglect so great salvation?"

God will save no man while he continues in transgression after the light has come. The great sacrifice of the Son of God was made that it might be possible for man to become obedient through faith. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The atonement in the offering of Christ for the sin of the world is the great argument that the law of God is binding upon every human being. "Think not that I am come," said Christ, "to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

The same evidence that was given by God to prove His divine authority gave a representation of His character when there was no power to save, when no arm brought salvation. In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. He sent His only-begotten Son into the world to live the law of Jehovah. The law, revealed in the character of Christ, was a perfect manifestation of the Father. And by His perfect obedience and the sacrifice of Himself, which He through the eternal Spirit once offered up unto God, He has fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the

kingdom of heaven for all those whom the Father has given him.

The everlasting inheritance is purchased only for the elect. Says the apostle Peter: "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Christ is everything to us. We can not even repent unless divine impressions are made upon the heart. While Christ pardons none but the penitent, those whom He pardons are first made repentant. Those who have that faith which works by love and purifies the soul, have direct testimony in the Word of the grace bestowed by an ever-living Saviour. Without the saving grace of God, man can not endure the test of temptation. He is fit for no good work. Did the wonderful miracles wrought by Christ bring the Jewish nation to repentance?--No; the Jews who witnessed these miracles wickedly charged Him with performing these through Beelzebub, the prince of the devils. Bethsaida and Chorazin, tho they witnessed miracles of sufficient power to have convinced the cities of Sodom and Gomorrah, did not submit to the evidence of truth.

These wonderful manifestations of the power of God produced the same effect upon the Jews as the power of the Gospel now exerts upon the multitude. They are convicted, but not converted. They are determined not to yield their will to the will of God. The danger of resisting the heavenly manifestation is presented before them, but they frame excuses for not yielding. Many are deceiving their own souls. They do not love Jesus, nor accept the terms of salvation. They act out the same spirit as did the disciples who turned from Christ because they did not immediately comprehend His words. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." The Holy Spirit's power is working upon mind and heart; the understanding is convinced, the conscience is aroused, and yet Christ says of them, "Ye will not come unto Me, that ye might have life."

A test will come to every soul. The natural faults of character, if not determinedly overcome for Christ's sake, will completely master the human soul. Daily there is a battle to be fought which will cost mortification. It may cost reputation; but Jesus risked all this and a hundred-fold more that He might bring salvation within the reach of every soul. All the humiliation that man could bring upon Him He endured, that through His

amazing condescension man might become the sure stepping-stone to His fellow-man, so sinful, so weak in moral power. Why, then, should fallen man be unwilling for Christ's dear sake to become a partaker of shame and reproach?

When the grace of God works upon the heart, a fervent zeal, a heavenly spirit, a melting, overflowing sympathy for souls that are impenitent, is seen in the life. The humble follower of Christ delights to contemplate His wondrous, surpassing beauty. He has discovered that the Word was made flesh, and dwelt among us, and he loves to think of His matchless charms. Day by day a transforming power is at work upon his own life and character, and is filling his soul with an inexpressible love. He finds that the Saviour is willing to be his guide in this life, and his portion through eternity. His heart is won, his choice is made. He yokes up with Christ, and has a compelling power in winning souls to the Saviour. He can not change the heart, but He may convince of the truth which defines their duty and convicts of sin.

This subject is but dimly comprehended. It will bear searching, and the patient, persevering, diligent seeker for truth will be rewarded. Every spiritual muscle is to be put to the stretch to comprehend the Word. And after long-continued taxation, of intellect, of patience, of the whole man, he will find an infinity beyond. The prayer of the great apostle, whose heart was burning to know and understand these things, should be our prayer: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ 5/dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Mrs. E. G. White

August 11, 1898

Lessons from Peter's History

Peter was a man of hasty disposition, and everything he did was apt to be done under strong impulses. He was quick to anticipate, and of vivid imagination, but he was wanting in caution and calm forethought. His affections were strong, and he was willing to undertake anything in the service of his Master; but his impulsive temperament it was necessary to hold in check, for his impetuous nature often led him into unpleasant and false positions; and though, while in connection with Christ and under the influence of His divine teaching, Peter learned many lessons, yet, his natural traits of character often appeared.

When Christ on one occasion asked his disciples what the people thought of him, and who they said he was, they replied, "Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Then, addressing Peter, Jesus said, "Whom say ye that I am?" With readiness and decision Peter answered, "Thou art the Christ, the Son of the living God."

The heart of Peter had been touched by the Holy Spirit of God. Rays of light from heaven had flashed into his soul and warmed his heart with love for Christ. Jesus was acknowledged as well as known as the Messiah so earnestly looked for by the Jewish nation. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

In His answer, Christ did not exalt Peter above his brethren, nor give him superiority over his fellow apostles. He did not address Peter alone, but the established Christian church. To Peter He said, "Thou art Peter"--by interpretation a stone--then, turning to His disciples, He said, "On this rock," referring to Himself, "I will build My church; and the gates of hell shall not prevail against it."

It was not the purpose of Christ to exalt one above another. In all His teachings He sought to lead His disciples to humility of heart. "Learn of Me," He said; "for I am meek and lowly in heart; and ye shall find rest unto your souls." Had Peter felt the necessity of taking the lessons of Christ more fully to heart; had he learned the meekness and lowliness of Christ, he would have saved himself sorrow which left its impress upon his memory as long as life lasted.

The more of the Spirit of Christ we have, the more humble we shall become. When we

obtain clear views of Christ, no words of self-exaltation will escape our lips. When the Lord gave to Job a view of His majesty, Job ceased to vindicate his own righteousness. He felt his sinfulness, and humbled himself before the purity and holiness of God. "I abhor myself," he said, "and repent in dust and ashes." Yet by the pen of inspiration, God presents Job as perfect and upright, one that feared God and eschewed evil. "There is none like him in the earth."

After Jesus had worked the miracle to feed the five thousand, those who believed Him to be the Messiah wanted to make Him king, and they determined that if Christ would not consent, they would take Him by force and proclaim Him king of Israel. In this, the disciples and all the people present save the Pharisees would have united. But Jesus read the purpose of their hearts; He knew that this movement would arouse the jealousy of the priests and rulers, and thus cut short His work and defeat the purpose of His mission.

Jesus had sought to reveal to His disciples the nature of the kingdom He had come to establish. He had often told them, "My kingdom is not of this world;" but they had failed to comprehend His lessons. Now He dismissed them, telling them to take their boat, and go to the other side of the lake.

The disciples obeyed, but they murmured within themselves. They were more impatient and dissatisfied with Christ than they had ever been since they acknowledged Him as their Lord. He who could feed five thousand people in so miraculous a manner could break the Roman yoke, and make the Jewish nation free and exalted. Why, then, when popular feeling was enlisted in His favor, could they not take advantage of the occasion, and make Him king of Israel?

After dismissing His disciples and the multitude, Jesus turned to the lonely mountain for prayer. In His humanity He felt the need of strength from God. But the burden of the divine Master was for His disciples. He prayed that they might be braced for duty, and fortified for trial.

Meanwhile the disciples, in their boat on the sea, were battling with a fearful storm. The furious wind lashed the water into waves which mounted so high that the disciples expected every moment to be engulfed in the angry deep. But a lonely Watcher on the shore saw them toiling at their oars. He regarded with deepest interest that boat with its precious cargo; for these men were to be the light of the world; they were to take up and carry forward in His name the work He was soon to leave. He prayed for them.

At last the disciples saw that their efforts were in vain, that they were unable to help

themselves. With feelings of remorse they remembered their impatience with Jesus, and called upon God for pardon. And now the time had come for Jesus to help them. Placing His feet upon the waters, He stepped from one white-capped wave to another, as if walking upon dry land. But a short time before in His humanity Christ had poured out His supplications to God among the rocks of the mountains; now in His divine majesty He walked the crested waves, that He might bring deliverance to the disciples He loved.

The disciples saw the Saviour walking upon the water, and they were afraid. They did not recognize their Master, but saw in this apparition an omen of their destruction. But Jesus quieted their fears. Above the roar of the tempest His voice was heard, "Be of good cheer: it is I: be not afraid." Then Peter in his joy cried, "Lord, if it be Thou, bid me come unto Thee on the water." Jesus bade him come, and Peter sprang confidently out of the boat, and, with his eyes fixed upon Jesus, stepped from one white wave to another.

While Peter kept his eyes fixed on Christ, he knew no fear. But the boisterous waves aroused his fears. He looked down upon the hungry waters that seemed to talk with death. His faith failed, and as he felt himself sinking beneath the wave, he cried, "Lord, save me."

His prayer was heard. Jesus' hand was stretched out to grasp the sinking Peter, and His voice was heard saying, "O thou of little faith; wherefore didst thou doubt?" When Jesus was received with Peter into the boat, "immediately they were to land,"--the place where Christ had appointed to meet them.

Here is presented a case of mingled faith and unbelief. While Peter looked in faith to Christ, he walked the stormy billows in safety; but when he looked away from Jesus to the angry waters, he was afraid, and began to sink. No change had taken place in Jesus or in the waters. The change was in himself. Jesus had not bidden His disciple come to Him to perish; but instead of looking to his Lord, and thinking of His power, Peter began to think of his perilous position. He saw the great waves rolling and pitching about him; his faith gave way, and but for the power of Christ he would have been engulfed.

Christ sought to prepare His disciples for the trial that must come to their faith in His betrayal, His trial in the judgment-hall, and in His crucifixion. When alone with His disciples at Caesarea Philippi, He said, "The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." But Peter was not willing to accept anything of this nature in the mission of Christ.

Such an event as this, he thought, must bring the Christian church to naught. The Lord could prevent this, and such a terrible thing must not happen. With all the power of his strong feelings he exclaimed, "Be it far from Thee, Lord; this shall not be unto Thee."

The words of Peter turned the minds of the disciples from the lesson Christ desired to impart, and called from Christ the severest rebuke He had ever uttered. "Get thee behind Me, Satan," He said; "thou art an offense unto Me; for thou savorest not the things that be of God, but those that be of men." It was Satan who instigated doubts in the mind of Peter, and led him to presumptuously rebuke his Lord.

And it is Satan who today works to deceive humanity in the same lines. It is he who puts thoughts of unbelief into the mind. It is he who suggests that those truths which involve a cross be left out of the experience and belief of God's professed children. Many would have God's commandments, His great moral standard of righteousness, blotted out, because it involves a cross. "Speak to us of Christ's willingness to save the vilest of sinners," they say. "Speak to us of faith in Christ, of the mercy of Jesus, and His promises, but do not talk of repentance and the putting away of sin." Truths so unpopular as the law of God are altogether unwelcome to the carnal heart.

The Lord is now dealing with His people who believe present truth. He designs to bring about momentous results, and while in His providence He is working toward this end, He says to His people, "Go forward." There are times when the Christian path seems beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind; yet the voice speaks clearly above all discouragements, "Go forward." We should obey this command, be the result what it may. The clouds that gather above our way will never disappear before a halting, doubting spirit. The voice of the Lord bidding His faithful ones go forward, frequently tries their faith to the uttermost. But those who think it impossible to yield to the will of God until all is made clear and plain before them, will never yield at all. Faith is not certainty of knowledge; it is "the substance of things hoped for, the evidence of things not seen." Mrs. E. G. White

August 18, 1898

Our Talents

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

The man intrusted with the one talent manifested an avaricious spirit. He claimed to have great discernment--such discernment as many pride themselves in possessing today,--a distrust of those who are doing service for God, a jealousy of God. He thought that his lord possessed a spirit like his own. But it was he that possessed the ungenerous, unjust attributes, not his lord, who in mercy and love had intrusted the talent to him. His words plainly showed that he knew not his lord. The principle which led him to rob his master of the improvement of his talent, made him ungenerous, and led him to covet that which was not his own.

This man cast down his intrusted gift, saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest

that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

The lesson of this parable is applicable in our day. From the lowest and most obscure, to those placed in highest positions of responsibility, we are God's property. We are all intrusted with the goods of heaven,--talents of intellect, wealth, reason,--and we are not to regard lightly any of these gifts. They are the Lord's capital, to be used, sanctified, and returned to the Lord improved by use. To every man God has given his work, and all will have to stand before the judgment-seat of Christ to give an account of what they have done for their Master.

Every gift of God is to be used, and by use to accumulate. Every faculty of the mind, every gift of grace that Heaven has provided for the human agent, is to be freely imparted to others in refining, elevating, ennobling works. God has given the faculty of thought to be used as a sacred treasure; the wise improvement of the powers of the mind will increase our ability to represent the character of Christ to the world. With all the mind, the heart, the soul, the strength, the intrusted gifts of God are to be used for the blessing of others. We are to grow in grace and in the knowledge of Jesus Christ.

This work of improvement is an individual work, and the proper use of our powers will constitute us laborers together with God. We are to use our faculties faithfully, doing our best to benefit those of our own household. And this influence will be felt outside the home circle. By the members of the family it will be communicated to all with whom they are brought in contact.

There must be no burying of our talents in the earth, to corrode through inaction. A persistent indulgence of self, a refusal to exercise our God-given abilities, will insure our eternal separation from God, the loss of an eternity of bliss. These gifts are bestowed upon us in accordance with our ability to use them, and the wise improvement of each will prove a blessing to us, and will bring glory to God. Every gift gratefully received is a link in the chain which binds us to heaven.

The gifts of him who honestly trades with his Lord's goods will be increased; but from him who does not, will be taken away even that which he has. Through failing to put to the best use the intrusted endowments of Heaven, he loses that which might have

multiplied in his hands.

Spiritual idleness means spiritual unfaithfulness. Could every idler in the market-place understand the penalty of slothfulness, he would be up and doing. The Word declares that he which is unfaithful in that which is least is unfaithful also in much. All his work bears the impression of unfaithfulness. None will be pleased to meet their unfaithfulness in the judgment; for the "wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead; so that they are without excuse; because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." These words represent the case of the servant who hid his Lord's treasure, in the place of using it to the glory of God.

The more we have of this world's goods, the greater will be our accountability to God. Let the question be asked sincerely, heartily, What do I with my Lord's intrusted talents? There are those who have great light, great opportunities; they realize the Master's kindly affections, and are stirred to make returns. But other influences come in. The demands of the family are absorbing. Will these teach their children that they can not be faithful stewards, and still gratify their intemperate desires to dress like the worldling? Will they spend time and means in self-gratification to such an extent that there is nothing left for the poor or the cause of God? Will they suffer wife or children to lead them into false or forbidden paths? Will they open the door to selfish indulgence, and shut the heart to the call for means for the Lord's treasury? Will they tie up their means in houses and lands, or keep their means buried in the earth, so that it can never rise to heaven in gifts and offerings to accumulate there?

How many will be disappointed in the day of final reckoning! "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when

saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

"Then shall He say also unto them on His left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment; but the righteous into life eternal." Mrs. E. G. White

August 25, 1898

Our Work

The Lord has given to His church a work of personal service. He has intrusted the knowledge of the truth of redemption to every converted soul. This knowledge we are to give to others. A responsibility rests upon us to work for all, our friends, our acquaintances, those who are bound up with the world and alienated from God.

How earnestly and untiringly Christ, our great Example, labored to reach all, the most lowly, as well as those in higher positions! His heart was ever touched by human woe. Constantly He walked and worked in the cities, inviting the weary to come to Him, crying: "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."

Christ is the mighty Healer of all spiritual and physical maladies, and He employed every means to arrest the attention of the impenitent. He longed to break the spell of infatuation upon those who were deceived and deluded by the enemy. He longed to give the sin-polluted soul pardon and peace.

How tender and considerate were Christ's dealings with all! Look upon the sympathetic Redeemer. With the eye of faith behold Him gathering the weak and weary to Himself. Helpless, sinful human beings crowded about Him. See the mothers with their sick and dying little ones in their arms, pressing through the crowd that they might come within reach of the Saviour's notice. Watch them urging their way to Him, pale, weary, almost despairing, yet determined and persevering, bearing in their arms their burden of suffering.

As these anxious ones are crowded back, Christ makes His way to them, step by step, till He is close by their side. Tears of gladness and hope fall freely, as they catch His attention, and look into the eyes which express such tender pity and love for the weary mother as well as for the suffering child. He invites her confidence, saying, What shall I do for thee? She sobs out her great want, "Master, that thou shouldest heal my child." She has shown her faith by urging her way to Him, tho she did not know that He was making His way to her; and Christ takes the child from her arms. He speaks, and at His touch and word disease flees. The pallor of death is gone; the life-giving current flows through the veins; the muscles receive strength.

The Saviour speaks words of comfort and peace to the mother; and then another case just as urgent, presents itself. A mother asks help for herself and her children; for they are all sufferers. With willingness and joy Christ exercises His power, and the mother and her children praise and glorify Him who doeth all things well.

No frown on Christ's countenance spurned the humble suppliant from His presence. The priests and rulers sought to hinder the suffering from going to Him, saying that He healed the sick by the power of the enemy. But His way could not be hedged up. He was determined not to fail or become discouraged. Suffering privation Himself, He traversed the country, scattering blessings wherever He went, and seeking to reach obdurate hearts.

At one time Christ found Himself in a desert place, surrounded by a multitude who had followed Him to hear His words. "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." The Redeemer's soul was drawn out in heartfelt compassion for the weary people. Their physical weakness and suffering excited His deep interest and sympathy. He longed to relieve the hunger and thirst that made some faint and fall by the way. There was no thought in that heart of infinite love of indifferently passing by, without helping those who needed help.

The compassionate Saviour, who drew hearts to Him by being touched with the feeling of their infirmities, saw a still greater need than bodily suffering. He saw symptoms of a deeper illness. Outward affliction is the result of a diseased heart; and the physical suffering of the people suggested to the Saviour the cause that produced this effect. It was this soul-trouble that led the great Physician to come to the earth as a restorer. The sufferings of the body excited His pity, but He was moved to a still greater compassion by the needs of the soul.

Christ's sympathy for outward necessities was followed by ministry for the soul. Many in that multitude never forgot the experiences of that day. While they were rested, fed, and healed of physical infirmities, their slumbering senses were aroused. They felt their spiritual need, and commenced to live a new life.

So it must be in the work which we as children of God are to do for suffering humanity. While ministering to the physical needs of those who need our help, we are to show them that their hearts must be cleansed from defilement.

The compassion Christ manifested as He looked upon the multitude was not a strange thing to Him; for this love and compassion dwells in the heart of the Father. "God so

loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It was compassion that brought Christ from heaven. It was compassion that led Him to clothe His divinity with humanity, that He might touch humanity. This led Him to manifest unparalleled tenderness and sympathy for man in his fallen condition.

Today there is a multitude to be reached. The world is full of suffering and distress, of disease of every stripe and type. There is constant need of deep, Christlike sympathy. This sympathy should be manifested at all times and in all places.

God could have sent angels to work for man's reformation, but He did not do this. Humanity must work for humanity. God uses those who are willing to be used. The church is His instrumentality, and if the church had cherished a sense of her responsibility, fervent, earnest messengers would have carried the truth to countries far and near. God's living Word would have been preached in every corner of the earth.

There are heathen at our doors; but there is infidelity in our churches, and this infidelity palsies the working element. The work of saving souls is so limited that the advancement of the kingdom of God is slow. A backslidden church is the sure result of a neglect by the church to use her talents in the work of cooperating with Jesus to restore the moral image of God in man.

What was Christ's last commission to His disciples?--Lifting up His hands, He blessed them, and said, "Go ye into all the world, and preach the Gospel to every creature." He who has been truly converted, who loves God supremely and his neighbor as himself, can not rest content with doing nothing. He has a longing to save the souls who are out of Christ, and he goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." As he comes to Christ Himself, his whole soul breathes out for Christ. The Holy Spirit molds his heart, and the light that shines into his mind can not be shut in. He receives the knowledge that the Lord gives to every true seeker to impart to others.

It is a most fatal mistake to suppose that the work of saving souls depends alone on ordained ministers. It is by the Spirit's power that souls dead in trespasses and sins are quickened to hear the Word of life. And the command to work unselfishly and earnestly, rests upon every soul. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow-men. Whatever their work, whatever their business, their first interest should be to seek for the kingdom of God and His righteousness, and by precept and example, in word, spirit, and action, show their earnest zeal for Christ. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him

that is athirst come. And whosoever will, let him take the water of life freely." Mrs. E.
G. White

September 1, 1898

Religion in the Home Life

God designs the family to be a symbol of the great family in heaven. In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into the church life; therefore, church duties should first begin in the home.

The home is to be regarded as a sacred place. Those who are united by the ties of nature have the strongest claims upon one another. In their dealings with each other they should manifest kindness and the tenderest love. The words spoken and the deeds performed should be in accordance with Christian principles. Every word should be guarded; for we are responsible to God to represent in our lives the character of Christ. The cross is to be borne daily. Every day we should surrender ourselves to God. Thus we may gain special help and daily victories. In this way the home may become a school, where workers for Christ be trained.

But too often the duties of the home life, the duties of husband and wife, brother and sister, parent and child, are misunderstood. By our words and deportment in the home we can degrade our religion. By manifesting a wrong spirit, we can misrepresent the principles which should rule the life. The members of a family should manifest honesty, candor, frankness, forbearance, and tenderness toward one another. By speaking encouraging words each should seek to help the other. Such words often exert an influence that makes reproof unnecessary. Look upon matters in a cheerful light, seeking to lift the shadows that, if cherished, will envelop the soul. Cultivate sympathy for others. Let cheerfulness, kindness, and love pervade the home. This will increase a love for religious exercises, and duties large and small will be performed with a light heart.

Every one who names the name of Christ has pledged himself to represent his Master in character. He is under pledge to Christ to do his best; for provision has been made that divine grace shall so work that the characters of men and women may be moulded after the similitude of the character of Christ. To those who receive Him, Christ gives power to become the sons of God. Jesus is to be uplifted, talked of, thought of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart will be imbued with love for the Saviour, and this love will be expressed in praise and prayer. Dark words of hopelessness and discouragement will not be heard.

Religion is to be cherished in the home life. The members of the family are to show that they are in possession of a power received from Christ. They are to improve in every habit and practise, thus showing that they realize constantly that to be a Christian means nothing less than conformity to the character of Christ.

They are to show by a good example that they have that faith which works by love and purifies the soul, making the character true and undefiled, until by growth in grace the natural bent of the thoughts and feelings is heavenward.

The right principles followed daily, hourly, in the home, bring Jesus very near, and where He is, there is light and peace and joy. What are the conditions of Christ's indwelling presence?--"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

Precious charge, given to every believer! A Christlike influence surrounds him who has given himself to the Lord. He feels that he is under obligation to serve God, and he manifests a love that makes all duties pleasant. But if Christians allow themselves to be selfish, they become impatient, petulant, harsh. Satan takes the lines into his own hands, and controls them. They speak and act without regard to the influence they exert on others. They do not stop to think that the enemy is using them to bring confusion, sadness, and discouragement into the home. Their thoughts are unsanctified and unholy; for God is forgotten. Yet some who act thus are professedly servants of Christ. They think they have a great duty to perform, but it is outside the home. They have no time to do missionary work at home; but they are anxious to work for sinners afar off. A desire for outward effect controls their thoughts and actions.

Missionary work is to be done in the home. Here those who have received Christ are to show what grace has done for them. A divine influence controls the true believer in Christ, and this influence makes itself felt throughout the home, and is favorable for the perfection of the characters of all in the home.

The faithful performance of home duties has an influence upon those not in the home. Our spiritual progress in the home is carried into our missionary work abroad. In the father's house is to be given the evidence of a fitness to work for the church. With earnest, humble hearts the members of the family are to seek to know that Christ is abiding in the heart. Then they can go forth fully armed and equipped for service.

The reason why there are so many decided failures in missionary lines is that self is not under God's discipline, but is wrestling for recognition. Any one could take up the work, as some professed missionaries do, making short visits to this one and that one, talking of the mistakes others have made, and giving the impression that the speaker has wisdom which enables him to shun such weakness. But this kind of work places human ability in the control of a power from beneath. Let souls fear for themselves and for others. Let missionaries have a living experience in spiritual conflict. Envy, love of the supremacy, evil-speaking, self-gratification, are altogether too common among professed Christians. No one can be a laborer together with God, and yet manifest a desire for the highest place. "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord." If this instruction had been followed, there would today be more men with well-balanced minds, men fit to be "laborers together with God."

By practising self-denial in the home, we are fitted to work for others. The effort to make the home what it should be,--a symbol of the home in heaven,--prepares us for work in a larger sphere. The education received by showing a tender regard for each other, enables us to know how to reach hearts that need to be taught the principles of true religion. The church needs all the cultivated spiritual force which can be obtained, that all, and especially the younger members of the Lord's family may be carefully guarded. The truth lived at home makes itself felt in disinterested labor abroad. He who lives Christianity in the home will be a bright and shining light everywhere.

Home duties should be performed with the consciousness that if they are done in the right spirit, they give an experience that will enable us to work for Christ in the most permanent and thorough manner. O, what might not a living Christian do in missionary lines by performing faithfully the daily duties, cheerfully lifting the cross, not neglecting any work, however disagreeable to the natural feelings! In the Christian household, where God is feared, where God is loved, where God is worshiped, where faithfulness has become second nature, where a haphazard, careless inattention to duties is not permitted, where quiet communion with God is looked upon as essential to the faithful performance of these duties, ministers are best prepared for work abroad. Mrs. E. G. White

September 8, 1898

The Parable of the Unjust Judge

In His parables our Lord illustrated divine truth by common practises. "He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Tho I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

Tho this judge was professedly a wise, discriminating man, his heart was hardened by sin. His course of action revealed his real character. The fruit he bore was the fruit borne on an evil tree. He acted just according to his feelings. By selfish indifference and positive injustice, he exhibited perverse human nature. If he was made irritable by being thwarted in any of his plans, the innocent suffered in consequence. The weak, who needed sympathy and help, were made the objects of his derision. He knew that wrong actions were committed, but he did not do his best to make wrong right. He did not perform the duties which his position as judge of the actions of the people required him to perform. He relieved those he chose to relieve, and neglected many that he should have relieved.

A certain widow presented her case before this judge, and she was repulsed. But she would not fail or become discouraged. Tho she was again and again turned away, she still continued to beg for justice. What use had the cities for a judge unless he could relieve the cause of the oppressed? The Lord put into the woman's heart a persistency that the indifference of the judge could not quench. Often the judge heard her complaint; often were her sufferings presented before him. And finally the judge yielded to her request. But he did not do this willingly, for the truth's sake, because pity and compassion had been stirred in his breast, but because the widow troubled him.

If this judge had had the mind that is in Christ Jesus, he might have saved himself all trouble. He might have saved the woman the earnest, soul-harassing persistency that finally moved him. He understood the difference between right and wrong. Had he feared God, the widow need not have gone to him again and again, to be treated with contempt by those who had no sympathy, and to be torn from the judgment-seat. But he

did not possess Christlike attributes. He cared only for that which would further his ambition. He could have relieved the woman, but he would not. He could have restrained wrong, and his position before God required him to do this; but this course was not in harmony with his hard-hearted determination to let the widow ask and seek and knock in vain. He wanted to show his arbitrary power. He wrapped his garments of selfishness about him, and let her plead in vain. When he saw that he was revealing his true character, when his position was made uncomfortable by some who pitied the widow, he listened to her. "Tho I fear not God, nor regard man," he said, "yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Self was his god, and to save his reputation, to avoid giving further publicity to his partial, one-sided judgment, he avenged the persevering woman.

Christ presented this parable to reveal the injustice then being shown, and which would soon be shown at His trial. He would have his people in all times realize what little dependence can be placed on earthly judges in the day of adversity. The elect people of God will be called to stand before men who do not make the Bible their guide and counselor, who follow their own unconsecrated, undisciplined impulses. Those who have decided to be loyal to the truth, to obey the commandments of God, will understand by experience that they have adversaries who are controlled by a power from beneath. Such adversaries beset Christ at every step--how constantly and determinedly no earthly being can ever know--and Christ's disciples, like their Master, will be followed by continual temptation. But Christ is their refuge, as He was the refuge of the importunate widow.

With all assurance we may ask Christ to undertake our case; for when He gave His life as the propitiation for the sins of the world, He undertook the case of every soul. "Submit yourselves therefore unto God. Resist the devil, and he will flee from you. Draw nigh to God [not only in prayer, but in all your actions], and He will draw nigh to you."

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "The salvation of the righteous is of the Lord; He is their strength in the time of trouble. And the Lord shall help them, and deliver them; He shall deliver them from the wicked, and save them, because they trust in Him." Mrs. E. G. White

September 15, 1898

Lessons from the Parable of the Unjust Judge

From this parable God would have us learn to respect the cause of the poor. "Ye shall not respect persons in judgment," He declares; "but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." "He that oppreseth the poor reproacheth his Maker; but he that honoreth Him hath mercy on the poor." This is one of the lessons we are to learn from the parable of the unjust judge. It is an admonition to all who claim to be righteous. "For the oppression of the poor, for the sighing of the needy, now will I arise," God says. "Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually." Those who fear God, who accept Christ as a personal Saviour, will reveal a Christlike character. The character of God will speak through them in vindication of truth.

In God's people is begotten tender sympathy and compassion for the distress of suffering humanity. Christ awakens in them a deep interest in others; and as they labor to supply the necessities of those around them, the Lord works in their behalf. They realize the truth of the words: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

To those who co-operate with God by helping others, the promise is given, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that be of thee shall build the old waste places; and thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

In this parable Christ draws a sharp contrast between the unjust judge and God. The judge, tho fearing neither God nor man, listened to the widow because of her constant petitions. Altho his heart remained like ice, yet the widow's importunity resulted in her success. He avenged her, tho he felt no pity or compassion for her, tho her misery was

nothing to him. "And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, tho He bear long with them? I tell you that He will avenge them speedily."

The judge yielded to the widow's request merely because of selfishness, that he might be relieved of her importunity. How different is God's attitude in regard to prayer! Our heavenly Father may not seem to respond immediately to the prayers and appeals of His people; but He never turns from them indifferently. In this parable and the parable of the man rising at midnight to supply his friend's necessity, that the friend might minister to a needy, wayfaring man, we are taught that God hears our prayers. Too often we think that our petitions are unheard, and we cherish unbelief, distrusting God when we should claim the promise, "Ask, and it shall be given you seek, and ye shall find; knock, and it shall be opened unto you." Let us draw the instruction that we should from these parables. The Lord is our judge; He is our lawgiver. We give evidence of the strong ground of our confidence in God by importunate prayer, combined with good works. But faith without works is dead, being alone.

The unjust judge revealed his own natural traits of character. Are there any claiming to be sons and daughters of God who copy this pattern? Should the Lord answer their requests, they would think it was because of their goodness. They would fail to see their defects of character. But those who judge righteously, who deny self, may expect the answer: "Here I am. What shall I do for you?"

What is prayer--merely the presentation of our soul hunger?--No; the presentation of our perplexities and necessities, and of our need of God's help against our adversary the devil. As the elect of God we need to understand the nature of our wants and the motives that prompt us to prayer. We need to remember that we are in need, and that our wants must be supplied from the heavenly storehouse. Prayer is to be offered for the preservation of life, for the preservation of every power and faculty, that we may render the highest service to our Maker. It is to be offered for temporal necessities and blessings. In the prayer Christ gave His disciples, the request is made for daily bread. "Your heavenly Father knoweth that ye have need of all these things," the Saviour said. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" The realization of our need urges us to pray earnestly, and our Father is moved by our petitions.

God's special work is to benefit His people in every way, to enlighten, to purify, to transform and strengthen man's moral and spiritual powers. We need to be as Christ has said,--instant in prayer. As soon as difficulty comes, let us offer our simple, sincere

prayers. Christ will present these, mingled with the fragrance of His Spirit, to the Father. They will be wholly accepted; for if we have taken Christ to be our personal Saviour, we are born again. We are sons and daughters of God, members by adoption of the royal family.

God revealed His character to Moses. In answer to the prayer of His servant, "I beseech Thee, show me Thy glory," He said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee.... And He said, Thou canst not see My face; for there shall no man see Me, and live.... Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and will cover thee with My hand while I pass by."

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

This is the provision made for the people of God in all ages. He who dwelleth in the heavenly sanctuary judgeth righteously. Those who wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, are His special care. "Wherefore take unto you the whole armor of God," the armor that He has provided for every believer, "that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Pray on, church of God, pray on; for the General of the heavenly army, with angels that excel in strength, is with His people on the field of battle. In the hour of peril, be steadfast. The adversary of souls is determined to oppose all who plant their feet on the platform of eternal truth, who would uplift the banner on which is inscribed, The commandments of God and the faith of Jesus. They are the objects of Satan's deadly hatred. But rest assured that Christ fights with His army. He himself leads His followers, and He will renew the strength of every faithful soldier.

We never need distrust God. The just Judge repulses no one who comes to Him in

contrition. He has more pleasure in His church, struggling with temptation here below, than in the imposing host of angels that surround His throne. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. You who feel most unworthy, commit your case to Him; for His ears are open to your cry "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Will He not fulfil the gracious Word given for our encouragement and strength? Mrs. E. G. White

September 22, 1898

Blessing of Obedience

"And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord; 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." Christ's reply was direct and explicit. Supreme love to God is an evidence that the truth is an abiding principle in the mind and heart. The second is like the first, said Christ; for it flows out of it, and is founded upon it: "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

"And the scribe said unto Him, Well, Master, Thou hast said the truth; for there is one God; and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love His neighbor as himself, is more than all whole burnt-offerings and sacrifices." This response from one of the scribes, the plain statement of his convictions, was more than the scribes and Pharisees expected to hear. Truth, that condemned their own traditions and example, had been expressed by Christ and voiced by one of their own number.

When Jesus saw that the scribe had moral courage to speak the truth in the face of the frowning Pharisees, and that "he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question."

The law of God, plainly defined by Christ, is not so many separate precepts, some of which are of great importance, while others are of small importance, and may be belittled and ignored: Our Lord presents the first four and the last six commandments as a divine whole. Under the two heads, love to God and love to our neighbor, a divine unity binds all the precepts together. By these two principles man's character is tested, and he is shown to be obedient or disobedient.

These two principles are immutable, as eternal as is the throne of God. Those who obey the first, loving God supremely, will pour out the riches of God's goodness in love and compassion to their fellow-men. This is a faith that works by love, and purifies the soul. This means far more than a mere acknowledgment of the truth, more than ceremonious worship, or the offering of sacrifices. Those who truly obey the law offer to God the whole service required by Him.

In keeping God's commandments there is great reward, even in this life. Our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him. But self-love, self-exaltation, can not in any way be acceptable to God.

The grace of God, which, if received, leads to the practise of right things, is the line of demarcation between God's children and the multitude that believe not. While one is brought into captivity to Christ, another is brought into captivity and bondage to the prince of darkness. He who has responded to the drawing of Christ is aglow with His love. He shows forth the praises of Him who has called him out of darkness into His marvelous light. He can not help employing his talent of speech to show forth the grace which has been so abundantly bestowed on him. He has enlisted in the army of those who strive to advance the glory of God, and has thus become a channel of light. Willing and obedient, he is one of the number who are called by inspiration, "a royal priesthood, an holy nation, a peculiar people."

With the peace and joy of those who thus serve God, there is always seen a godly fear, "lest a promise being left us of entering into His rest, any of you should seem to come short of it." This sanctified fear is entirely proper. It is not a servile, cowardly fear; it is a dread to do anything that Christ will not approve. This fear regulates the Christian experience. Those who feel it sanctify the Lord in their hearts. They regard God with a reverence and love that leads to self-abasement. But their fear is very different from the terror of a slave, who lives in expectation of the lash. This genuine fear leads to firm reliance on God. Mrs. E. G. White

September 29, 1898

"Give Unto the Lord the Glory Due Unto His Name"

Many and abundant are the promises of God to all who will be obedient to His commandments. All who have faith in Christ obtain a rich experience in His goodness and love, a goodness which is of more value than gold. It is a goodness that has been recognized in times of great necessity. Then let not any of God's chosen ones suffer their faith to fail at the time when they should reveal the inward power of the Christian's hope. Every soul will be tested and tried, but God has made provision that at such times His grace shall be abundantly supplied. When His people look to Him, and call upon His name, He will hear their cry, and say, "Here I Am." He declares:

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.... When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

We do not honor God if, when oppressed and afflicted, we doubt His goodness, if we cherish sadness, and mourn and repine. We dishonor God when we permit our souls to be cast down. Even when in trouble our faith should not fail. None need to feel that God has forsaken them. There should be no expressions of unbelief; for unbelief, when cherished, shuts from us the richest manifestations of the grace of God. Our lack of faith keeps from us the working of the Holy Spirit. On the part of those who are chosen of God to be His people and His representatives, it is a grievous mistake to dwell upon trying experiences, as tho the Way, the Truth, and the Life were a disagreeable companion. This pleases and glorifies the enemy, and reveals to the world that they do not recognize in Jesus a very present help in time of need.

It is our duty to be jealous for the glory of God, and bring no evil report even by the sadness of the countenance, or by ill-advised words, as tho the requirements of God were a restriction upon our liberty. The whole person is privileged to bear a decided testimony in every line,--in features, in temper, in words, in character,--that the service of the Lord is good. Thus we may proclaim, "The law of the Lord is perfect, converting the soul." Our words should be positive on the side of the Lord. "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity; they walk in His ways.... I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments." "I will run the way of Thy commandments, when Thou shalt enlarge my heart." "O how love I Thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies; for they are ever with me."

When farmers seek to recommend their products, they do not exhibit the poorest specimens. The women bring in their best lumps of golden butter. The men bring the best fruit and vegetables of every kind, and their appearance does the skilful workers credit. No dwarfed specimens, but the very choicest that the land can produce, are brought. And why should not Christians reveal the most attractive fruit in unselfish actions? Why should not the fruit of the commandment-keeping people of God appear in good works? Their words, their deportment, their dress, should be as fruit of the very best quality. "Ye shall know them by their fruits." Christ said, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

God loves His commandment-keeping people. Through their obedience they give honor to His holy name, testifying of their love for Him. But are they doing this? The men of the world who hear the sacred truths of the Word of God, are surprised that the people professing to believe these high and holy truths have not a more intense and earnest zeal to work for the salvation of their fellow-beings. Our faith and intensity of zeal should be proportionate to the great light which shines upon our pathway. Faith, humble, trusting faith in God, will reveal itself in the home, in the neighborhood, in the church. The Holy Spirit's working will not, can not, be hindered. God delights to manifest Himself to His people as a Father, as a God in whom they can trust implicitly. Let the church-members have the precious traits of the character of Christ, and there will be much more said in praise and thanksgiving to God for the treasure of His grace. And the more we reveal to others the power of an indwelling Saviour, the more of His power will be revealed to us.

Mark how full and complete is the provision made for all who accept it:

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, tho now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, tho it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

In faith and richness of experience we fall far below our privilege as Christians. God designs that no worthless, cheap words shall proceed from our lips. He requires that the fruit of the lips shall be sanctified. "Wherefore gird up the loins of your mind," says the apostle, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

The bright and cheerful side of our religion will be represented by all who are daily consecrated to God. They will express their gratitude to God in bringing Him their thank-offerings. We do not want to dishonor God by the mournful relation of trials that appear grievous. Trials are Christ's workmen to perfect in us the Christian graces, and these tests are not to sink the believer's faith, but raise it equal to the occasion, that unto all it may appear more precious than gold that perisheth, tho it be tried by fire. Every trial is designed to exalt the truth to a higher appreciation, that praise to God alone may be upon the lips of the true disciple. And the growth in grace is to the honor and glory of God at the appearing of Jesus Christ, "whom having not seen, ye love; in whom, tho now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."

All trials that are received as educators will produce joy. The whole religious life will be

uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls complaining and stumbling. He is pleased to see them depressed, downcast, and mourning; but God designs that the mind shall take no low level. The psalmist says: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness." "I will extol Thee, O Lord; for Thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto Thee, and Thou hast healed me.... Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness."

"I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good; blessed is the man that trusteth in Him." Mrs. E. G. White

October 6, 1898

A Lesson For Our Time

Christ knew that the disciples could not take in the representation He had given them in answer to their question, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Christ knew the terrible future of the once chosen people of God, but He knew also that His disciples could not fully understand His description of the fearful scenes to be enacted at the destruction of Jerusalem. In His answer, the two events,--the destruction of Jerusalem and the end of the world,--are merged into one. It was in mercy to his disciples that Christ thus blended these two events, leaving them to study out the meaning for themselves.

Christ had made every effort to keep His disciples informed in regard to the truth. He had given them every opportunity to know the truth. He had invited them to place their confidence in Him as their Messiah, and in His mission and work. But they had not yet a proper understanding of the nature of His Kingdom. They were thrilled with distress as they listened to His lamentation over Jerusalem; but they did not realize the true meaning of His words. Had Christ opened to them future events as He saw them, they would have been unable to endure it. To the last they looked for a temporal kingdom, which was to be established at Jerusalem.

Christ's declaration of the scenes to be acted at the destruction of Jerusalem, they associated with His personal coming, when He Himself would punish the Jews, but would also free them from the Roman bondage. He had told them definitely that He would come a second time, and probably His judgments would then fall upon those who rejected His love. He would then, they thought, lay low every stone in the building; for they believed that no earthly power could do this.

But retribution was to fall before this on the apostate nation, which was still further to show its malignity to Christ by its treatment of His followers.

From the destruction of Jerusalem, Christ passed on to a much greater event, the last link in the chain of his earth's history,--the coming of the Son of God in majesty and glory. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a

great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Christ gave special directions with regard to this event. "Now learn a parable of the fig tree," He said: "When His branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation [the generation that sees the signs] shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but My father only." Christ stated plainly to His disciples that He Himself could not make known the day and hour of His second appearing. Had he been at liberty to make this time known, what need would there have been for Him to extort them to maintain an attitude of constant expectancy, living and working and waiting as tho each day was, not their own, but the Lord's, cultivating fidelity, faith, and love, and purifying the soul through the truth?

Christ tells His disciples that the time of His appearing is involved in secrecy. There will be those who claim to know the time of that great event. Very earnest are they in mapping out the future, which the Lord has placed in a thick cloud, that the day, the month, and even the year may not be known. Notwithstanding the continued failures of these time-setters, they still continue their work. But their reasoning is false, and the Lord has warned them off the ground they occupy; for the coming of the Son of man is God's mystery. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever."

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be." God does not here bring to view a temporal millennium, a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah's day, so will it be when the Son of man comes again.

How was it in Noah's day?--"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Had man co-operated with God, there would have been no Cain-worshippers. Abel's example of obedience would have been followed. Men might have worked out the expressed will of God. They might have obeyed His law, and in obedience they would have found their safety and salvation. God and the heavenly universe would have helped them to retain the divine likeness. Longevity would have been preserved; and God

would have delighted in the work of his hands. But the inhabitants of the antediluvian world turned from Jehovah, refusing to do His holy will. They followed their unholy imagination and perverted ideas. "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The earth is filled with violence.... Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.... And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die."

Remember the warning, "As the days of Noe were, so also shall the coming of the Son of man be." It was because of the wickedness of the inhabitants of the old world that they were destroyed; and today the world is following in the same way. It presents no flattering signs of millennial glory. Human lawmakers open their law books, and pronounce sentence against those who do not keep their laws. But those who frame and enforce these laws are themselves transgressors of God's law, and their transgressing is filling the earth with wickedness and moral pollution. Their betting, their horse-racing, their gambling, their dissipation, their lustful practices, their untamable passions, are fast filling the world with violence. Bank failures ruin thousands of families. Widows and orphans are left to starve. And yet those in authority are making and enforcing laws to uphold the first day of the week, which God has given us as a common working day.

These lawmakers speak to those under their supervision, saying, Verily, the first day of the week ye shall keep, because it is the world's Sabbath. The churches keep this day as holy, and those under our supervision shall keep it also, because it is so enforced on our statute-books. We have chosen Sunday as the Sabbath, and therefore every one must keep it.

What is this day that is so universally exalted?--It is a spurious Sabbath, a common working day. It is accepted in the place of the seventh day, which the Lord has sanctified and blessed, and the sure consequence of this course may be seen in the punishment of which fell upon Nadab and Abihu, the sons of Aaron. As priests of God, they had been commanded to offer always the fire of God's own kindling, which was kept burning before God day and night. This law was ever to be observed. But Nadab and Abihu had used wine too freely. Their minds were not keen, but confused; and they were unable to distinguish between the sacred and common. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord."

The Lord has given directions regarding His Sabbath: "The Lord spake unto Moses,

saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed."

The statutes of the Lord are to be revered and obeyed. But those who strive to make His law a dead letter, He will certainly punish. God is supreme authority in all His requirements, and when His law is set aside as a matter of no consequence, the transgressor must surely bear the consequences of his own sin, though God bears long with him.

"Therefore be ye also ready; for in such an hour as you think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, who his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Mrs. E. G. White

October 13, 1898

The Truth and Its Power in the Heart

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." By this parable Christ seeks to illustrate the work of the Holy Spirit upon the human heart. The process is invisible by which the leaven changes the meal into which it has been introduced; but it continues to work until the meal is converted into bread. So the leaven of truth, working inwardly, produces a complete change in the human heart. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. But while every faculty is regenerated, man does not lose his identity. New faculties are not supplied, but a thorough change is made in the employment of those faculties. The heart is cleansed from all impurity, and man is fitted with traits of character that will enable him to do service for God.

The leaven of truth, hidden in the heart, will not produce the spirit of rivalry, the love of ambition, the desire to be first. Thousands upon thousands of those to whom God has intrusted talents become slaves to their earthly possessions. They abuse their intrusted capabilities, and scheme and plan to obtain those things which have no value with God. They buy and sell, and get gain, but they neglect to secure the precious things that are placed within their reach,--the bread of life, the ornament of a meek and quiet spirit, which is in the sight of God of great price. Money is of value only as it is used as the Lord's intrusted means, only as we hold it in trust as a precious gift of heaven with which to bless humanity. If it is used to indulge and glorify self, it becomes a curse, and an incumbrance and a constant temptation.

In his letter to Timothy, Paul speaks of a class of people who dishonor God. In the place of seeking for purity of heart, for love and unity, they reveal that they know not what it means to have the leaven of truth in the heart to mold the affections and sanctify the soul. They are proud, "knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such," the apostle warns Timothy, "withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves

through with many sorrows."

With the follower of Christ the love of money will not be all-absorbing. For Christ's sake he will labor for it, deny self, cut off every needless expenditure, that the means which come into his possession may be used in the great work of saving souls who are without Christ and without hope in the world. Thus he will cooperate with the world's Redeemer, who for our sake became poor, that we through His poverty might be made rich. The Commander of the angelic host laid aside His royal robes and crown of honor. He left the royal courts of heaven, and clothed His divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the power of God in behalf of the fallen race. The love of ease and pleasure and self-exaltation did not characterize the life of Christ. He was a man of sorrows and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. All who make an unreserved surrender of themselves to God will share in the self-denial of Christ, and will have fellowship with Him in His sufferings.

The meal in which the leaven is hidden represents the heart that receives and believes in Jesus. Christ works out the principles which He alone can work in. The world regards as a mystery the man who is imbued with these principles. The selfish, money-loving man lives only to eat and drink and enjoy his worldly goods. He loses the eternal world from his reckoning. But the man who receives and believes the truth will have that faith which works by love and purifies the soul. The world can not know him, for he is keeping in view eternal realities. A motive power is working within to transform the character. The love of Jesus with its redeeming power has come into the heart to conquer the entire being, body, soul, and spirit. When counter-influences work to oppose the grace of Christ which bringeth salvation, this love masters every other motive, and raises the human being above the corrupting influences of the world.

Because he clings to Jesus in faith and prayer, because he looks unto Him who died that man might have all the power that God has to bestow, the believing soul enters into fellowship with Christ. His life is hid with Christ in God. He is widely separated from the motives which move and control the world, and therefore the world knows Him not.

The apostle Paul declares: "You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love

wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

Here is brought to view the change that must take place in the heart. And "faith cometh by hearing, and hearing by the Word of God." The Scriptures are to be the great agency in this transformation. Christ prayed, "Sanctify them through Thy truth; Thy Word is truth." The true Christian will show himself a believer in sanctification, and his works will testify of him that he is born of God.

The apostle exhorts us: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Mrs. E. G. White

October 20, 1898

Life, Love, and Union

The religion of Christ can bless only where it works and influences, as the leaven the meal. When the leaven of truth is hidden in the heart, it becomes a vital working power, to bring into conformity to itself all the capabilities of the being. The mind, the affections, the motives, all the powers become converted through the truth. All are worked by the same spirit. God is not the author of confusion, but of peace.

The apostle Paul says: "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another."

The people of God must strive to be one, as Christ is one with the Father. The figure of the members that compose the body represents the church of God and the relation its members should sustain to one another. Through His servant Paul, the Lord has placed these truths before us for our consideration, that those who have the privilege of being brought together in church capacity may be united understandingly and intelligently.

Again the apostle says: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.... For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me. For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope." "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let

us also walk in the Spirit." "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

The apostle James, in writing of this, says: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

And Christ declares: "As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.... This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you." "By this shall all men know that ye are My disciples, if ye have love one to another."

How broad, how full, is this love! The disciples were to love one another as Christ had loved them. This was to be their testimony to the world that Christ was formed within, the hope of glory. At the time the disciples did not understand the new part of that commandment; but after the sufferings of Christ, after His crucifixion and resurrection and ascension to heaven, they began to have some idea of what the love of God comprehended, and of the love they were to exercise one toward another. After the Holy Spirit rested upon them on the day of Pentecost, that love was revealed. John could say to his fellow-disciples: "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.... If we love one another, God dwelleth in us, and His love is perfected in us."

Here the beloved disciple faithfully portrays our religious obligations to one another. The test of genuine religious experience and sanctification through the truth is clearly defined. The teaching of the Word is clear and explicit in regard to the love we should have for one another. Our course of action is to be fashioned after the divine standard. And the love of Christ in the heart will be like the leaven; its life-giving power will bring all there is of mind and soul and strength into complete harmony with the divine life. Mrs. E. G. White

October 27, 1898

The Power of the Truth in the Daily Life

The truths contained in the Word of God must not be received merely as a theory. Through the reception of Christ as our personal Saviour, the precious truths which that Word contains will become as threads of gold to bind us to Christ and to one another. As the penetrating power of the leaven produces an entire change in the meal, so the power of the Word of God, through His grace, will work a transformation in the soul.

But the question arises, Why are there so many, claiming to believe God's Word, in whom we do not see a reformation in words, in spirit, and in character? Why are there so many who can not bear opposition to their purposes and plans, who manifest an unholy temper, and whose words are harsh, overbearing, and passionate? The answer is, They are not converted. They need to be born again. The Word of God has not had the opportunity of doing its work upon the heart. The sunshine of Christ's righteousness has not been permitted to shine into the soul temple. Their natural and cultivated tendencies to evil have not been worked upon by the transforming power of the truth, and as the result, preconceived opinions are retained. All this reveals the absence of the grace of Christ, and a disbelief in His power to transform the character.

The truths of the Word of God meet in one grand practical necessity,--the conversion of the soul through faith. When the believer is united with Christ, that faith is manifested in holiness of character, in consistent obedience to every word that proceedeth out of the mouth of God. The grand principles of the Word of God are not to be thought too pure and holy to be brought into the daily life. The truths of the Word of God are truths which reach to heaven and compass eternity; and yet their vital influence is to be woven into the human life. The influence of the Word of God is to have a sanctifying effect on our speech, our actions, our associations with every member of the human family. It must bring under its control the temper and the voice. The apostle exhorts us: "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

It is a mistake for any to suppose that they can with safety pass by the little things with indifference. In the home and in the church there are matters which are looked upon as "little things." But it is these "little things" that have the great results. It is the "little things" that discipline the soul, and prepare men to act with lowly-mindedness under large responsibilities. The leaven of truth is a living principle. This principle is to be practised in the little things, and exert an influence over the daily life. The large and

small things are always linked together. It is because the "little things" are not always seen and linked with those of higher interest that so many professed Christians fail. Many whose characters are now being weighed in the balances of the sanctuary are pronounced wanting, because they do not bring the truth into the practical life.

As members of the royal family, we are in solemn covenant with God to promote piety in the home and in the church. But many act as if the truths of God's Word did not exist. The same love of self, the same selfish indulgence, the same temper and hasty speech are seen in their lives as in the life of the worldling. The same sensitive pride, the same yielding to natural inclination, the same perversities of character, are seen as if the truth were totally unknown to them. They close the windows of the soul and shut out the righteousness of Christ, and then complain that they have no joy, no assurance and happiness in believing the truth. But the sin lies at their own door; for they have not hidden the leaven of truth in the heart. When the waters of life flow in pure, sweet currents to the parched soil of the heart, there will be a development of fruit to the glory of God. Then the truth will not be brought into disrepute by the perverse disposition, the defective hereditary and cultivated tendencies now revealed in word and action.

The leaven of truth must have life in itself, or it will not work out of the heart the deadly errors that are there. The Word of God enjoins upon believers: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, ... do; and the God of peace shall be with you."

Should not the consideration of these matters arouse every Christian to the solemn resolution to be more faithful? The words of inspiration should have weight with us: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." This scripture is given to us to heed and to practise. As men and women who profess godliness, we need to ask ourselves, Are we obeying the Word of God? Is the leaven of truth hidden in the heart, working in the character, and conforming the entire being to the will and ways of God? We need the converting power of God. The leaven of evil which works in disobedience and denial of the truth must be eradicated, and the leaven of the Word of God implanted in the heart, to work with its vital properties to restore the lost image of God in man. And, the transformation having taken place through the leaven of truth, a work is intrusted to us. Christ commissions us: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Mrs. E.

G. White

November 3, 1898

"The Jews Require a Sign"

"The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The Jews and the Greeks represent the two great classes who receive or reject the Gospel. Those who treat indifferently the light which the Lord has given them for their souls' salvation, who resist the convictions of the truth because it is unpopular and involves self-denial, will justify themselves, as did the disciples when Christ declared Himself to be the Bread of life. "As the living Father hath sent Me," He said, "and I live by the Father, so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven."

Christ stated plainly that it was not because these disciples were convinced of His divinity, not because they saw in Him the great Teacher sent from God, that they sought Him. He knew that they did not seek evidence as a means of establishing their faith in Him as the Sent of God. He said, "Verily I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." If Christ could furnish bread to satisfy their temporal wants, they thought it would be profitable for them to unite with Him. But Christ said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." In accepting Christ as their personal Saviour, they would have everything. In this gift of God, all heaven, with its inexhaustible treasure, was at their command.

But there came the unbelieving question, "What sign showest Thou then, that we may see, and believe Thee? what dost Thou work?" Had not the Jews just had fresh evidence in the feeding of the five thousand? What work, what sign, could Christ present before them to increase their faith? If evidence should be piled upon evidence, it would not, could not, do more for them than had the evidence which had already been given. It was not evidence that they wanted; it was an excuse to avoid the cross involved in the acceptance of the Gospel.

The cross is erected where two ways diverge. One of these is the path of obedience, leading to heaven. The other is the broad road, where man can easily go with his burden of sin and corruption; but it leads to perdition. In His Sermon on the Mount, Christ exhorted His hearers, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." On another occasion one came to Christ and said, "Lord, are there few that be saved?" And He said, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

"If any man will come after Me," said Christ, "let him deny himself, and take up his cross, and follow Me." Will the convicted man take the path of obedience to God's commandments? Will he, with the whole heart, with undivided purpose, seek after that life which is eternal? If so, he will obtain the riches that are imperishable, a life that measures with the life of God. All the heavenly universe is looking on to see which path he will take. Is it the way that is narrow? is it the strait gate that he is aiming to enter? Then he has taken the way of the cross, the path that leads to heaven. This decision will cut directly across his human inclination, his selfish, worldly considerations, his natural bias of character; but it will place him among the company whom Daniel saw in vision, those who are purified, made white, and tried.

This is the experience which all should gain. Our work is to accept the truth, to "believe on Him whom God hath sent." In this age fables and errors are preached as truth, and the tendencies of the natural heart are misdirected. But those who believe the truth, the Word of the living God, will be determined to secure those mansions which Christ has gone to prepare, and that life which runs parallel with the life of Jehovah. If the man who is convinced of the truth draws back from the cross that points to the narrow way, and chooses instead the broad road, because he can there indulge his natural and cultivated tendencies to evil, he will never reach heaven. He will never be numbered among those who are purified, made white, and tried. Those who reject the truth because they fear that it will exact too much from them, that it will cut across their selfish propensities, and will hedge up their way to worldly advancement, are accounting themselves unworthy of eternal life.

Through His servant Isaiah, the Lord declares: "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I can not; for it is sealed; and the

book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near Me with their mouth, and their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

How verily have these words been fulfilled by the Jewish nation, and by every nation that has followed the same course, turning away from the truth unto fables! The Lord Jesus was the foundation of the whole Jewish economy. Its imposing rites were of divine appointment. They were designed to make the worship of God impressive, and to teach the people that at the time appointed One would come to whom these ceremonies pointed. But the Jews exalted the forms and ceremonies, and lost sight of their object. The traditions and maxims and enactments of men hid from them the spiritual lessons that God intended to convey. These maxims and traditions became an obstacle to their understanding and practise of true religion. And when the reality came, in the person of Christ, they did not recognize in Him the fulfilment of all their types, the substance of all their shadows. They rejected the Antitype, and clung to their types and useless ceremonies. The sum was proved, the Son of God had come, but they continued to ask for the proof. The message brought to them from heaven, "Repent ye; for the kingdom of heaven is at hand," they answered by demands for a miracle. Their demand for a sign from Christ and the apostles was not for the purpose of obtaining a clearer understanding of the truth of the Gospel. All the evidence that Christ would give them would not satisfy them. And to this day the Jewish nation require a sign, and look for the Messiah to come,--one adapted to all their inventive imaginations,--to place them again in possession of the Holy Land.

The Gospel of Christ was a stumbling-block to the Jews, because they required signs instead of a Saviour; but the Lord would not have His people rest in signs and outward forms. He would not have them wait until every seeming objection is removed before they believe. God will never remove all seeming difficulties from our path. Those who wish to doubt may find opportunity; those who wish to believe will find plenty of evidence on which to base their faith.

The plan of salvation is such that those who are wise in their own estimation, who are puffed up by the teachings of vain philosophy, can not see the beauty and power and mystery of the Gospel. But to those who are of a humble heart the Word is revealed as the power of God to their salvation. The operation of the Spirit of God is foolishness to the unrenewed man. The apostle Paul says, "If our Gospel be hid, it is hid to them that

are lost; in whom the god of this world hath blinded the eyes of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Mrs. E. G. White

November 10, 1898

The Conversion of Paul

In the conversion of Paul are given important principles which we should ever bear in mind. Many have received the idea that they are responsible to Christ alone for their light and experience, independent of His acknowledged followers in the world. But Christ's manner of dealing with Saul at his conversion shows this to be an error.

Saul had reasoned that the believers in Christ were ignorant and poor; that they were possessed of little intellectual culture, and were lacking in the high moral endowments which would enable them to succeed in difficult enterprises. He claimed that they were sustained by no special authority. But God, who looks into the tiny seed which He Himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, widespreading tree, saw the ignorance of Saul in regard to the mission and work of Christ. He saw that he was conscientiously bigoted; that he was blinded in his misunderstanding of Christ and of His followers; that he needed another kind of education.

Saul had an abundance of energy and zeal to work out an erroneous faith in persecuting the saints of God, confining them in prisons, and putting them to death. His hand did not do the work of murder; but he had a voice in the decisions, and zealously sustained them. He prepared the way, and gave the believers of the Gospel into the hands that took their lives.

In doing this work Saul honestly thought he was prosecuting an ignorant, fanatical sect. He did not realize that he himself was the deluded and deceived one, and that he was ignorantly following the banner of the prince of darkness. "Yet breathing out threatenings and slaughter" against the disciples of the Lord, Saul appealed, not to the lower, ignorant class, but to the highest religionists in the world, the men who had acted a part in putting Christ to death, who possessed the spirit and sentiment of Caiaphas and his confederacy. If, thought Saul, these great men had religious, determined helpers, they would certainly put down this little handful of fanatical men. So to the high priest Saul went, "and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." In reference to this zeal Paul himself says that he was "exceedingly mad against them." "I persecuted this way unto the death, binding and delivering into prisons both men and women."

But the miraculous revelation of Christ brought light into the darkened chambers of Saul's mind. Jesus of Nazareth, against whom he was arrayed, was revealed to him as the Redeemer of the world. Then Paul saw his mistaken zeal, and cried out, "Lord, what wilt Thou have me to do?" Jesus did not there and then tell him, as He might have done, the work that He had assigned him. Paul was to receive instruction in the Christian faith, and move understandingly; and Christ sent him to learn of the disciples whom he had been so bitterly persecuting. The very men he had been purposing to destroy were to be his instructors in the religion he had despised and persecuted.

The light of heavenly illumination had taken away Paul's eyesight, and Jesus, the great Healer of the blind, did not immediately restore it. To the question of Paul He said, "Arise, and go into the city, and it shall be told thee what thou must do." Jesus could not only have healed Paul of his blindness, but He could have forgiven his sins and told him his duty. From Christ all power and mercies were to flow, but He did not give Paul, in his conversion to truth, an experience independent of the church recently organized upon the earth.

Saul having been directed to go to Damascus, was led thither by the men who had accompanied him to help bring the disciples bound to Jerusalem. At Damascus he tarried with Judas, devoting the time to fasting and prayer. Here his faith was tested. For three days he was in darkness of mind in regard to what was required of him; and for three days he was without sight. In his uncertainty he cried earnestly to God. His pride was gone. A little before he had been self-confident, thinking he was engaged in a good work, for which he would receive a reward; but all was now changed. He was humbled to the dust in penitence and shame. His supplications for pardon were fervent.

Then an angel was sent to Ananias, directing him to go to the house where Paul was praying. The angel informed the servant of God that Saul had seen in a vision a man named Ananias coming in and putting his hand upon him, that he might receive his sight. "Go thy way," said the angel, speaking in the name of Christ; "for he is chosen vessel unto Me, to bear My name before Gentiles, and kings, and the children of Israel."

Ananias obeyed the direction of the angel. Upon the man so recently filled with hatred toward the disciples he laid his hands, saying, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized."

Jesus might have done all this for Paul directly, but this was not His plan. Paul had something to do in the way of confession to the men whose destruction he had

premeditated. Paul was to take the steps necessary in conversion. He was to unite himself to the people whom he had persecuted for their religion; and God had a responsible work for His servants to do in His stead.

Christ here gives all His people an example of the manner of His working for the salvation of men. The Son of God identifies Himself with His organized church. His blessings are to come through the agencies He has ordained, and He desires men to connect themselves with this channel of blessing.

The light and power and glory that had arrested Paul at his conversion did not cease its operations upon him after he was converted to believe in Christ as the first and the last, the Alpha and the Omega. He became an effectual missionary worker. He proclaimed the truth as it is in Jesus. He was a clear, eloquent speaker, and could meet his adversaries on almost any ground on which they chose to approach him. He met every class of people, from men of renown to the heathen idolaters, setting before them the evidences of Christianity. His religion came from God, and no power on earth could extinguish the light of Heaven.

Listen to the testimony of the persecutor, after his conversion. Addressing the church in Galatia he said: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But tho we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.... For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Mrs. E. G. White

November 17, 1898

God's Care for His People

The Lord of heaven is not regardless of us and our concerns, but is in communication with the fallen inhabitants of this world. Christ has not laid aside His human nature; He stands in the presence of God as our substitute and surety, our living intercessor. To Him is given all power in behalf of humanity, and all things have been committed into His hands, that He may complete the work of redemption, which was begun in such humiliation and at such an immense sacrifice.

The Lord is in active communication with every part of His vast dominions. He is represented as bending toward the earth and its inhabitants. He is listening to every word that is uttered. He hears every groan; He listens to every prayer; He observes the movements of every one; He approves or condemns every action. The hand of Christ draws aside the vail which conceals from our eyes the glory of heaven; and we behold Him in His high and holy place, not in a state of silence and indifference to His subjects in a fallen world, but surrounded by all the heavenly host,--ten thousand times ten thousand, and thousands of thousands, all waiting to go at His bidding on errands of mercy and love.

Christ had such an experience in His humanity that He desires to be close beside every one who passes through suffering for the truth's sake,--those who are tortured, imprisoned in dungeons, and bound in chains. He ministers to all such. He is the friend of all who love and fear Him, and He will punish those who dare to lead them from safe paths, or put them in positions of distress as they conscientiously endeavor to keep the way of the Lord.

God has always had a care for His people. When Moses turned aside at the sight of the burning bush, the Lord called, "Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore,

behold, the cry of the children of Israel is come unto Me; and I have also seen the oppression wherewith Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

Christ taught His disciples that the amount of divine attention given to any object is proportionate to the rank assigned to it in the creation of God. He called their attention to the birds of the air. Not a sparrow, He said, falls to the ground without the notice of our heavenly Father. And if the little sparrow is regarded by Him, surely the souls of those for whom Christ has died are precious in His sight. The value of man, the estimate God places upon him, is revealed in the cross of Calvary. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And will not God judge those who cause pain or disappointment to the ones for whom Christ has given His life? Then let men be careful how, by word or action, they cause one of God's children sorrow or grief.

In order to enlarge our comprehension of the benevolence and love of our heavenly Father, Christ reminds us that God sends His rain on the just and on the unjust, and "maketh His sun to rise on the evil and on the good." Christ leads us forth into the open field of nature, and seeks to teach us the lesson that the Hand which upholds the world, and paints the lily of the field, and the flowers of varied beauty, is the hand of the great Master-Artist. It is He who gives to each its distinctive beauty. He tells us that even Solomon in all his glory was not arrayed like one of these simple, natural flowers, which He has given as an expression of His love for man.

Every drop of rain, every ray of light shed on our unthankful world, is an evidence of God's long forbearance and love. If the grass of the field, which today is, and tomorrow is cast into the oven; if the lovely flowers, which delight our senses, reveal such exquisite skill and care on the part of the great Master-Artist, we can not have exaggerated ideas of the regard and value which God has placed on the human beings made in His likeness. And He will not pass by a selfish, discourteous, or unkind action of one human being toward another. That one should lead another to dishonor His name and transgress His law, is a matter that will not be disregarded in the day of final recompense.

Who can measure or anticipate the gift of God? For ages sin had interrupted the flow of divine benevolence to man; but God's mercy and love for the fallen race have not ceased to accumulate, nor lost their earthward direction. The inhabitants of the world, their reason perverted, have turned the earth into a lazar-house. But God still lives and reigns, and in Christ He has poured on the world a healing flood. In the gift of God's dear Son,

a definite view of His character has been given to the race that is never absent from His mind. His very heart is laid open in the royal law. That infinite standard is presented to all, that there may be no mistake in regard to that kind of people God would have compose His kingdom. It is only those who are obedient to all His commandments who will become members of the royal family, children of the heavenly King. These will be honored with a citizenship above, a life that measures with the life of God,--a life without sorrow, pain, or death throughout eternal ages. Mrs. E. G. White

November 24, 1898

The Great Salvation

The value of a gift is proportionate to its adaptability to the needs of perishing souls. When Christ gave Himself, He opened up a spiritual fountain of divine influence, that by faith in Him, man might partake of the divine nature. In Christ is gathered all the glory of the Father. In Him is all the fulness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God are expressed in His character. Every page of the New Testament Scriptures shines with His light. Every text is a diamond, touched and irradiated by the divine rays. The Gospel is Christ unfolded, and Christ is the Gospel embodied. We are not to worship the Gospel, but Christ, the Lord of the Gospel. The Gospel is glorious because it is made up of Christ's righteousness. Our Saviour is a perfect representation of God on the one hand, and a perfect representation of humanity on the other. Thus He has combined divinity and humanity.

That we might have eternal life, God's only-begotten Son suffered the deepest humiliation and agony, and died a shameful death on the cross. This precious salvation is presented to those for whom this sacrifice was made, but many refuse to accept it. "Can a maid forget her ornaments, or a bride her attire?" God asks. "Yet My people have forgotten Me days without number." Yet in Me is found salvation, the pearl of great price.

Is it not wondrously strange that the perversity of the human heart makes poor souls ignorant of what is worth seeking for? They think themselves possessed of superior wisdom. They set more value on gold and silver than on the crown of glory, that fadeth not away. Many a woman adorns herself with rings and bracelets, and thinks that she will be highly esteemed because of these ornaments; but she does not seek for the pearl of great price. It is not of as much value in her sight as the jewels with which she adorns her poor mortal body. The one jewel of inestimable value has no worth in her mind.

Our estimate of the value of salvation is being tested. The precious jewels of truth are being presented to us. But many listen with weariness to the presentation of the most precious and important truths. Their countenances do not glow with animation. They are listless and uninterested. Who would believe that such realized that by their life practise they were deciding their eternal destiny? They should be wide-awake, earnestly seeking for the kingdom of God and His righteousness. But do they look like people to whom a priceless gem is being presented?

At this time the warning comes to us, Take heed lest in seeking for the pearl of great price, you are deceived into accepting the spurious for the genuine. To all who truly believe in Christ, He is precious, but many refuse to accept Him; and so there are two classes in our world, the obedient and the disobedient. Christ brings every one to the point, saying: "If ye love Me, keep My commandments.... He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.... If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him."

The test is plainly defined: "He that loveth Me not, keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me." "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

In the Sermon on the mount, our Lord compared the truth to pearls, and He warned His disciples to beware how they threw away truth of the highest value on those who would not appreciate it. "Give not that which is holy unto the dogs," He said, "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Satan's power is wholly destructive; God's power is constructive. The kingdom of God is a kingdom of continual progress. If we follow on to know the Lord, we shall know that "His going forth is prepared as the morning." It is like the sun, which in the morning sheds its mild beams in the east, and keeps on increasing in strength until it reaches the perfect day. How much need, then, is there for us to keep a sharp watch unto prayer, and be earnest and zealous in our efforts to secure the great salvation! When this is held up before us, we should be intensely anxious to secure it, lest we lose the opportunity offered us.

The world estimates a man by the amount of money he has, by the value of his residence and its furniture, or by the number of acres in his estate. Christ places a different estimate upon His people. He calls those who obey His commandments His jewels. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land.'

Those here represented have found Christ, the gift of God, for whom the world should be surrendered. Those who seek for peace and rest will be unsuccessful unless they find Him, the One of whom John said, "Behold the Lamb of God, which taketh away the sin of the world." But the soul that finds Jesus feels that all his wants are satisfied. In Him the words are fulfilled, "A new heart also will I give you, and a new spirit will I put within you." This is the reward of obedience.

Christ is not changeable. He is the same yesterday, today, and forever. He is our salvation, the treasure for which all may seek, and be successful in their search. Those who find this gem do not need to be told how valuable it is; for they appreciate it and will sell all they have to possess it, saying, I count all things but loss that I may win Christ. Mrs. E. G. White

December 1, 1898

The Outpouring of the Spirit

During the Jewish economy, the influence of God's Spirit had been seen in a marked manner, but not in full. For ages prayers had been offered for the fulfilment of God's promise to impart His Spirit, and not one of these earnest supplications had been forgotten.

Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, converting, enlightening, sanctifying, would be His donation.

Standing near His trial, condemnation, and crucifixion, Christ said: "I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." "I will not leave you comfortless: I will come to you." "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you."

This is a wonderful announcement. Christ longed to be in a position where He could accomplish the most important work by few and simple means. The plan of redemption is comprehensive; but its parts are few, and each part depends on the other, while all work together with the utmost simplicity and in entire harmony. Christ is represented by the Holy Spirit; and when this Spirit is appreciated, when those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord is touched which electrifies the whole. Would that we could all understand how boundless are the divine resources!

But the time had now come. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, a jubilee in heaven. He had ascended on

high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples.

The Spirit was given as Christ had promised, and like a rushing mighty wind it fell upon those assembled, filling the whole house. It came with a fulness and power, as if for ages it had been restrained, but was now being poured forth upon the church, to be communicated to the world.

What followed this outpouring?--Thousands were converted in a day. In Christ's day many heard the Gospel, but they did not become sufficiently interested to search for the pearl of great price. But on the day of Pentecost three thousand were converted by the preaching of the Gospel. A wonderful communication was made that day between heaven and earth. Those who witnessed this scene had recently witnessed in the same city the crucifixion of the world's Redeemer. But how little those who beheld Him hanging on the cross understood what His death meant! How few realized that "God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life!"

On the day of Pentecost, Christ's witnesses proclaimed the truth, telling men the wonderful news of salvation through Christ. And as a flaming two-edged sword the truth flashed conviction into human hearts. Men were brought under Christ's control. The glad tidings were carried to the uttermost bounds of the inhabited world. The church beheld converts flocking to her from all directions. The altar of the cross, which sanctifies the gift, was rebuilt. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled, the weak "shall be as David," and David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. Every pulse beat in healthy concert. The only ambition of the believers was to see who could reveal most perfectly the likeness of Christ's character, who could do the most for the enlargement of His kingdom. "The multitude of them that believed were of one heart and of one soul." The Spirit of Christ animated the whole congregation; for they had found the pearl of great price. Mrs. E. G. White

December 8, 1898

Our Sacrifice

While the death of Christ appeared to be a hellish triumph over His humanity, it was a victory so full and broad and deep that it encompassed the world. Christ was cut off, but not for Himself. He died the just for the unjust, that He might bring many sons and daughters to God. Tho innocent and undeserving of punishment, our Substitute and Surety was brought under the curse and condemnation that should have been ours. He, the perfection of holiness, was arrayed in our defiled garments, that we might be clothed with His glorious righteousness.

For three hours Christ hung upon the cross, gazed upon by thousands. Thousands heard the revilings of the priests and rulers; they heard the challenge, "Let Christ the King of Israel descend now from the cross, that we may see and believe." They heard the taunt, "He saved others; Himself He can not save." But, altho dying the ignominious death of the cross, Christ died as one who had endured the test and proving of God. He lost none of His divine power as a sin-pardoning Saviour. When the dying thief said, "Lord, remember me when Thou comest into Thy kingdom," Jesus manifested His divine attributes. The repentant sinner need not wait until Christ shall receive His coronation. Before the spectators about the cross, Jesus shows that even in His suffering humanity He has power to forgive sin. Tho nailed to the cross, His hand is not weakened that it can not save. His ear is not heavy that it can not hear. Divinity flashes through humanity. From those pale and quivering lips the words are distinctly heard by the dying penitent and by all surrounding the cross, "Verily I say unto thee today, Thou shalt be with Me in paradise."

Through the veil of suffering humanity break forth the beams of the Sun of Righteousness to that poor, repentant soul. The dark cloud that has veiled Christ's humanity is rent away, and mercy, love, and pardon, His power to save unto the uttermost all that come unto Him, are made manifest.

This was a rebuke to His crucifiers and the apparently heedless mob, who were taking up the words of mockery of the priests and rulers. While in the power of deceived religious zealots, who were closing the door of paradise to themselves, He, the sin-pardoner, opened the door for the entrance of the thief when he should rise from the dead with those who believe on Christ. At the very time when Satan and all his synagog united with priests and rulers to humiliate Him who made the earth and all that is therein, He revealed His God-head, His redeeming power, and bestowed the most

precious gift that can come to mortal man. He spoke the words of life-giving power at the very time when principalities and powers and the rulers of the darkness of this world thought that they had laid His kingly claim in the dust. His kingly power is not exercised in coming down from the cross to give proof that He is the Son of God; but He shows that His death is life-giving power for all who will believe in Him. He asserts His divine prerogative, and assures the poor sinner, "Verily I say unto thee today, Thou shalt be with Me in paradise."

The stubborn priests and rulers may taunt Him, and ridicule His claims of sonship with God. They may mock Him in His dying agony, and forever close to themselves the gate of paradise, notwithstanding their claims to piety and knowledge; but the thief who has received Him, who has believed on Him in His humiliation, shall have life with Christ in the paradise of God.

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour." Not only did the darkness enshroud the immediate vicinity of the cross, but "there was darkness over the whole land."

God dwells in the thick darkness; He hides His glory from human eyes. The Father, with His heavenly angels, was inclosed in that thick darkness. God was close beside His Son, tho not manifesting Himself to Him or to any human being. Had one ray of His glory and power penetrated the thick darkness that enveloped Him, every human spectator would have been destroyed. And in that thick darkness God hid from prying eyes the last human agony of His Son. He clothed nature with sackcloth, that she might not look upon her suffering, dying Author in His last humiliation.

All who had seen Christ during His trial had been convicted of His loyalty and royal character. That face, once beheld by humanity, was never forgotten. As in Cain's face was expressed his guilt as a murderer, so in the face of Christ were revealed innocence, serenity, benevolence, the image of God. But His accusers would not heed the signet of heaven, and that countenance was hidden by the mantle of God.

"And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me? And some of them that stood by, when they heard it, said, Behold, He calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down." "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit; and having said thus, He gave up the ghost."

The conviction forced upon many at the time of Christ's trial, at the time when the three hours' darkness enshrouded the cross, and when His last words were uttered, was as seed sown that ripened into harvest, when, after His ascension, the Gospel was proclaimed by His disciples. The shaking earth, the piercing cry, the sudden death, forced from many the words: "Assuredly this was a righteous man." "Truly this was the Son of God." Many who had scoffed and jeered at the Son of God were now terribly afraid. They hastened from the scene, stumbling, falling, in awful terror lest the shaking earth, the rent and trembling rocks, should put an end to their own lives.

When Christ on the cross cried out, "It is finished," the veil of the temple was rent in twain. This veil was significant to the Jewish nation. It was of most costly material, of purple and gold, and was of great length and breadth. At the moment when Christ breathed His last, there were witnesses in the temple who beheld the strong, heavy material rent by unseen hands from top to bottom. This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of God. He who had hitherto dwelt in the temple made with hands, had gone forth never again to grace it with His presence.

In the light and assurance of His Word, and through His atoning sacrifice, we may see how God can vindicate His justice. He opens our eyes to behold His holiness in its true luster, and yet justifies the sinner who comes to Him by Christ. In the pardon given to the dying thief, it was made manifest that Christ bore our sins in His own body on the tree. He bore our griefs and sorrows. That heart of human and divine love was exercised for the relief of the woes of the world.

The Father laid our sins where none but His own eyes could discern them. And as He hid His face from the innocence of Christ, so He will hide His eyes from the guilt of the believing sinner, because of the righteousness imputed to him. The righteousness of Christ laid upon us will draw upon us the most precious blessings in this life, and will bestow upon us everlasting life in the kingdom of God. Mrs. E. G. White

December 15, 1898

The Pearl of Great Price

In the parable of the pearl of great price, the pearl is not represented as a gift. The merchantman bought it at the price of all he had. Many question what this means, when Christ is presented in the Scriptures as a gift. He is a gift to all who give themselves, soul, body, and spirit, to Him, without reserve. We are to give ourselves to Jesus, to live a life of full obedience to all His requirements. All that we are, all the talents and capabilities that we possess, are the Lord's, to be consecrated to His service. Only thus can we obtain the priceless gem of salvation.

Salvation is a free gift, and yet it is to be bought and sold. In the market of which Divine Mercy has the management, the precious pearl is represented as being bought without money and without price. In this market all may obtain the goods of heaven, which are lent on trust. The treasury of the jewels of truth is opened to all. "Behold, I have set before thee an open door," the Lord declares, "and no man can shut it." No sword guards the way through this door. Voices from within and at the door say, Come. The Saviour's voice earnestly and lovingly invites us: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

The Gospel of Christ is a blessing which all may possess. It takes men as they are, poor, wretched, miserable, blind, and naked. The only condition Christ presents to those who come to Him to be clothed with His righteousness is obedience to His commandments. And by the obedient soul the law is found to be a law of perfect liberty, liberty to lay hold by faith on the hope that is sure and steadfast. When we render back to God His own, when we wash our robes of character, and make them white in the blood of the Lamb, then we shall be entitled to a celestial crown.

The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure this treasure. It is obtained by willing obedience, by giving ourselves to Christ as His own purchased possession. Education, even though it be of the highest class, can not, of itself, bring a man nearer to God. The Pharisees were favored with every temporal and spiritual advantage, and they said with boastful pride, We are rich, and have need of nothing. Yet they were wretched, and miserable, and poor, and blind, and naked. Christ offered them the true riches, but they disdained to accept it; and He said to them. "Verily I say unto you, that the publicans and the harlots

go into the kingdom of God before you."

We can not buy salvation, but we are to seek for it as interestedly and perseveringly as if we would abandon everything in the world for it, selling all that we have to obtain this treasure which is above price. By accepting Christ, by making Him all and in all, we shall obtain an invaluable experience; for good works will surely follow all who receive Him. The true, strong, joyous life of the soul begins when Christ is formed within, the hope of glory. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver; for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. "As many as I love, I rebuke and chasten," God declares; "be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." God calls for your willing obedience. Open the door, and let Christ in. He asks you to give up your sins. "To him that overcometh," He promises, "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."

Christians are to be careful to maintain good works. They are to seek to save the souls that are perishing out of Christ. The Gospel is to be preached as a witness to all nations. Christ does not say that all will receive the Gospel. Many will not appreciate it, because things of minor importance claim their attention. Yet the Gospel is to be preached as a witness to all. The light is to shine amid moral darkness. The truth is to be placed in contrast with error. Christ says to His followers: "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The work of grace is a progressive work. "And beside this," Peter writes, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

We are to guard against deception. "I say unto you," Christ declared, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Every one who professes godliness is tested, as a merchant tests a piece of silver to see whether it is genuine. God has given His people

the lesson essential for them to practise. "Seek ye first the kingdom of God, and His righteousness," He says, "and all these things [the things needful for this life] shall be added unto you." Would that all who claim to be Christians were doers of these words.

Christ has given the invitation: "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." Great indeed are the promises given in God's Word. Christ gave His life for us, and He offers us salvation freely and without price. Those who are seeking for rest will find it by coming to Christ. All their wants will then be satisfied; for Christ cleanses the heart and renews the mind. But many turn with disdain from the salvation offered, giving the things of eternal interest only a passing thought. This is why they do not rightly estimate the value of the heavenly treasure.

Service to God is comprehensive. It means the consecration of all that we are, of all the talents that He has lent us. It means that we must devote everything to His glory. But there is a wonderful deceitfulness in sin. To the heart unchanged by righteousness, Satan presents a counterfeit righteousness. Those who trust in this righteousness build on shifting sand, and the storm of test and trial will overcome them. Many who think that they are walking in the way to heaven are walking in strange paths, because they have not given up all to obtain eternal life. Mrs. E. G. White

December 22, 1898

"Search the Scriptures"

It is God's plan that old and young shall study His Word. This is necessary for intellectual and spiritual growth. Christ has given us the Scriptures as our rule of life. This book contains His teaching, and is worthy of the closest study. "The words that I speak unto you," He declared, "they are spirit, and they are life." These words, falling from the lips of Christ with divine authority, were to the disciples as a new revelation. They were not new, but they seemed so to the disciples, because their eyes were opened to see wonderful things in God's Word.

Should the angel Gabriel or one of the seraphs be sent to this world to take upon himself human nature, and to teach men the mysteries of science and the knowledge of God, how eagerly men would listen to his instruction! Supposing that he were able to set us a perfect example of purity and holiness, sympathizing with us in all our sorrows, bereavements, and afflictions, and suffering the punishment of our sins, how eagerly we would follow him! What exaltation he would receive! Men would desire to place him on the throne of David, and gather the nations under his banner.

If, when the heavenly being returned to his home, he left behind a book containing the history of his mission, with revelations regarding the history and destiny of the world, how eagerly would its seal be broken! How anxiously would men seek to obtain a copy! Thinking men would grasp the precious instruction, for the benefit of future generations. Thousands from all parts of the world would copy the words of this book. With intense interest they would read and reread its pages. For a time all other interests would be subordinated to this.

But One surpassing all that supposition can present, came to this world. Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.... Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God."

The prophet Isaiah bears striking testimony to Christ: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Of Himself Christ declares: "Before Abraham was, I AM." "I and My Father are one." "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son."

Christ reproached His disciples with their slowness of comprehension. They were influenced by maxims and traditionary lore, so that the truths spoken by the greatest Teacher the world has ever known were often lost truths to them. Christ led them to realize that He had put them in possession of truth of which they little suspected the value. After His resurrection, as He was walking to Emmaus with two of the disciples. He opened their understanding, that they might understand the Scriptures, so explaining the Old Testament to them that they saw in its teaching a meaning that the writers themselves had not seen.

Christ's words are represented as being bread from heaven. As the disciples ate the words of Christ, their understanding was quickened. As they diligently sought for the truth as for hidden treasure, they understood better the value of the grace and righteousness of Christ. In their comprehension of His teaching, they stepped from the obscurity of dawn to the radiance of noon.

The work of no human author is perfect. The depth of human intellect may be measured. The richest mines of human production are not inexhaustible. But the highest, deepest, broadest flight of the imagination can not find out God. There is infinity beyond all that we in our own strength can comprehend; the Holy Spirit must reveal Him to us. Many are too well satisfied with the surface truths of revelation. Precious gems of truth are passed by because their value is not seen. Let the Bible student tax his mind as he studies God's Word; for the meaning often lies hidden beneath the surface. The knowledge thus gained will be like heavenly seed planted by the divine Sower. Mrs. E. G. White

January 4, 1899

The Worth of Redemption

Our Saviour compared the blessing of redeeming love to a pearl of great price. He illustrated this truth by the parable of a merchantman seeking goodly pearls, "who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Christ is the Pearl of great price. He is the Way, the Truth and the Life. In Eden, before the heavenly universe, before the unfallen worlds, and before Satanic agencies, God declared that the eternal Son was to be given as the ransom for a fallen world. The Seed of the woman should bruise the serpent's head, and it should bruise His heel.

And "when the fulness of time was come, God sent forth His Son." God's wrath against sin must be exhausted. The punishment for sin must be borne. Having taken a survey of all that would be required of Him, Christ summed up the guilt to be canceled. He then gathered the entire responsibility to His heart, and bent His whole being to the task. He clothed His divinity with humanity, and as our Substitute and Surety, prepared Himself for the sword that was to smite Him. "For their sakes," He declared, "I sanctify Myself," in fulfilment of the covenant made before the foundations of the world were laid. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Christ died that He might bring life and immortality to light. Thou, O Lamb of God, didst come to offer Thyself as a living sacrifice, withdrawing Thyself from the heavenly universe, and setting Thyself apart to make a complete offering! "Therefore doth My Father love Me," He said, "because I lay down My life, that I might take it again."

The crucifixion of Christ took place at the celebration of the Passover. At this time people from all parts of the world were assembled at Jerusalem. Representatives from foreign courts, kings, noblemen, princes, men who exerted a wide influence, witnessed the scenes of Christ's death. "Lo, the kings were assembled, they passed by together. They saw it, and so they marveled; they were troubled, and hasted away." It was then that Jehovah struck a blow that was felt to the remotest parts of the earth. The tidings of Christ's death were carried by strangers to every part of the world.

This is the vital, all-absorbing truth on which God would have men in all ages fix their attention. He would have the death of His Son the great center of attraction. When Christ came forth from the tomb, He proclaimed over the rent sepulcher of Joseph, "I

am the resurrection and the life." This God had appointed. In His wisdom He was fulfilling His plan of infinite magnitude, the unfolding of which commenced at the fall.

After His resurrection Christ ascended to His appointed honor. As He rose from the earth, His hands were outstretched in blessing to His disciples. And while they stood gazing upward to catch the last glimpse of their ascending Lord, He was received into the rejoicing throng of cherubim and seraphim. As these heavenly beings escorted their Lord to His home, they sang in triumph, "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; ... to Him that rideth upon the heavens of heavens."

God desired to impress the minds of the believers with the glorious reception accorded to His Son in the home He had left. For the sake of sinful humanity, Christ had become poor, that through His poverty man might be made rich. He had now conquered the world, and His ascension to heaven was made with great honor. Commander of the heavenly host, He returned to His own dominion, amid joyful demonstrations. "The chariots of God are twenty thousand, even thousands of angels." These escorted Him who was the resurrection and the life, together with a multitude of captives, raised from their graves to join the armies of heaven. And before the heavenly universe He was enthroned, a gracious High Priest and mighty Redeemer to all who call upon Him in truth.

Just before His crucifixion Christ said: "I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you."

This is a wonderful announcement. Christ would thus accomplish the most important work by few and simple means. The plan of redemption is comprehensive, but its parts are few, each depending on the other, and all working together in utmost simplicity and entire harmony. The Holy Spirit represents Christ. When this Spirit is appreciated, and those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord is touched which electrifies the whole. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Would that we could all understand how boundless are the divine resources!

January 11, 1899

The Importance of the Word

It is God's plan that old and young shall study His Word. This is necessary for intellectual and spiritual growth. God would have all realize that the truth is capable of expanding and increasing in grace and power. The student of the divine Word finds that an effort to comprehend truth calls forth all his powers. The truth is deep, and broad, and high. Were it otherwise than this, it would not be the truth. But its clearness is equal to its depth. Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, enabling them to reach the standard of perfection.

But much ignorance of God's Word prevails, even among those who preach this Word. There are many teaching the Word of life to others when they are themselves dull of comprehension. They do not bring the truth into the inner sanctuary of the soul. It is not a living reality to them, because they do not practise it. It has not been digested, and converted into spiritual muscle and sinew.

Many who claim to believe the Bible do not eat the heavenly manna. Light shines upon them, but it is not appreciated. Many refuse to accept the light God sends from heaven, because it does not justify transgression of the law. They close their eyes, for fear they will see, and be converted.

Thus it was with the Jewish rabbis. "Show us a sign," they cried in unbelief. Even after Christ had fed the multitude with five loaves and two fishes, they came to Him with this demand. The miracle just performed was evidence sufficient, but the priests had closed their eyes to the light.

The professed Christian world has had opportunity to obtain light and knowledge, but many close their eyes lest they shall see. Well-educated, intelligent men preach at the Word and round the Word, but they do not touch its inner meaning. They do not present truth in its genuine simplicity. These men, regarding themselves as authority, tell their hearers that it is not possible to understand either Daniel or the Revelation. Many ministers make no effort to explain the Revelation. They call it an unprofitable book to study. They look upon it as a sealed book, because it contains the truth in figures and symbols. But the very name that has been given to it--"Revelation"--is a denial of their suppositions. The Revelation is a sealed book, but it is also an open book, recording marvelous events that are to take place in the last days of this earth's history. Its teachings are definite, not mystical and unintelligible, and God would have us

understand it.

Many teachers of God's Word need to become learners before they can truly teach the Scriptures to others. Were Christ on earth, He would say to them, Ye teach for doctrine the commandments of men; ye are ignorant both of the Scriptures and of the power of God. They know little of true moral and religious science, and less of the Word of God. A knowledge of the Scriptures would make them wise unto salvation, but they stand only on the threshold of knowledge. They have never entered in to obtain true spiritual understanding. Because of the simplicity of the truth, they think it necessary to clothe it with their far-fetched explanations. But did they do no more than read the Scriptures, the common people would understand God's Word far better. The Scriptures are made intricate by the way in which they are interpreted. Better would it be for the student to compare scripture with scripture, using one passage to unlock another. Scripture can be correctly interpreted only by scripture.

John bears testimony of Christ, the Giver of the Word, saying, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." In the simplest language John sets before us true practical godliness. This simplicity does not show shallowness, but depth. John is speaking to real men and women, and the Holy Spirit directed him to write in such a way that they would be brought in contact with a real, living God. He shows us what God is doing, and what man must do to meet God's requirements.

John does not present the truth hesitatingly, but in a decided manner. He speaks positively. "That which was from the beginning," he says, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

"For the life was manifested, and we have seen it." Yes, the eternal life that was with the Father was manifested to us. Christ clothed His divinity with humanity, and became a man of flesh and blood. John talked with Him, learned of Him, and loved Him with a

pure, sincere, undeviating fidelity.

As Paul beheld Christ in His power, he broke out into exclamations of admiration: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist.... For it pleased the Father that in Him should all fulness dwell."

Mrs. E. G. White

January 18, 1899

Hidden Treasure

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

In ancient times it was customary for men to hide their treasures in the earth. The country was always in danger of being invaded by marauding armies, and the earth was looked upon as a safe hiding-place. Often the owner himself was unable to find the treasure he had secretly buried. It was not uncommon to find in neglected land old coins and ornaments of gold and silver.

A man hires land to cultivate, and as the oxen plow the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that he has a fortune before him. He restores the gold to its hiding-place, making sure that no one knows of his discovery. He returns to his home, and sells all that he has to purchase the field containing the treasure. His family and his neighbors think that he is acting like a madman. Looking at the field, they see no value in the neglected soil. But the man knows what he is doing, and when he has a title to the field, he searches every part of it to find the treasure that he has secured.

This parable illustrates the truth that painstaking effort should be made to secure the heavenly treasure. The treasures of the Gospel are hidden, for many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure. A man might pass over the place where treasure had been hidden. In dire necessity he might sit down to rest at the foot of a tree, knowing not of the riches hidden at its roots. So it was with the Jews. They had eyes, but they did not see Christ. The treasure-house of all knowledge was opened to them, but they knew it not.

Christ wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." "Therefore," He said, "speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should

be converted, and I should heal them."

Christ gave the Jewish people abundant evidence that He was the Messiah, but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practises. It involved a cross to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to believe the Old Testament Scriptures, yet they refused to accept the testimony contained therein concerning Christ's life and character. They were afraid of being convinced, lest they should be converted, and be compelled to yield up their preconceived opinions. The Treasure of the Gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest Gift that heaven could bestow.

"Among the chief rulers also many believed on Him," we read, "but because of the Pharisees they did not confess Him, lest they should be put out of the synagog." They were convinced; they believed Christ to be the Son of God; but it was not in harmony with their ambitious desires to confess Him. They had not the faith that works by love and purifies the soul, the faith that would have made them doers of the Word, and secured for them the heavenly treasure. They were seeking worldly treasure.

And today the world is eagerly seeking for earthly treasure. Men think that if they could obtain their desires, they would have peace. But were they to gain all that they seek, they would not find rest. These longing souls forget that they carry the disturber of their peace with them. By precept and example they exalt earthly riches above eternal riches. Minds which should have been educated to reach the highest attainments, allow worldly business to exclude God from their thoughts. They are restless and unhappy, and they wonder why it is. But if they would seek for the peace Christ came to give, they would find rest. He declared: "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The Saviour saw that men were absorbed in getting gain, and He undertook to correct this evil. He sought to break the infatuating spell which was paralyzing every spiritual sinew and muscle. Lifting up His voice like the trump of God, He cried, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He presents before fallen humanity the nobler world they have lost sight of, that they may behold eternal realities. He takes them to the threshold of the infinite, flushed with the indescribable glory of God, and shows them the treasures there.

Many poor souls torture themselves, many go on long pilgrimages, thinking to find

Christ. But if this were the way to secure the treasure, many would be in a hopeless condition. The afflicted, the lame, and the blind would fail to find Christ. But salvation is given without money and without price. It is not necessary to go on pilgrimages to gain it. All we are asked to do is to believe on Christ as our personal Saviour, and be doers of His Word. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

"The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation?"

The treasures of God's Word are to be sought for, and they are found by all who seek for them in sincerity. But they are hidden from those whose minds are filled with worldly, ambitious thoughts. Paul speaks of a class who have lost their spiritual eyesight. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Paul speaks of a class who have lost their spiritual eyesight. "If our Gospel be hid," he declares, "it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. The Scriptures are not to be adapted to meet the prejudices and jealousy of men. They can be understood only by those who are humbly seeking the hidden treasure. These receive the truth of prophecy, and submit to its authority. They are sanctified, soul, body, and spirit. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the Gospel treasure, with all the obligations which it imposes. Such believers are represented by the man who found hidden treasure in a

field.

Philip found the Lord, and fully believed in Him. He was so filled with joy because he had found this treasure, that he went to look for Nathanael. He found him under a fig tree, and said unto him, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." The treasure that Philip had found was a knowledge that Christ, the Son of God, was among them.

If the heavenly treasure could be made plain to the eye of men, as the gold was revealed to the man's wondering, delighted eyes, those thus blessed would be so rejoiced that they could not hide the treasure. They would go everywhere, saying, Hear what the Lord has done for me. Their hearts would be filled with rejoicing; for the value of this treasure is above gold or silver. The contents of the richest of earth's mines can not compare with it. "It can not be gotten for gold, neither shall silver be weighed for the price thereof.... The gold and the crystal can not equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies."

"Except a man be born again, he can not see the kingdom of God." He may conjecture and imagine, but he can not see the treasure with the eye of faith. Christ gave His life to secure for us this inestimable treasure. But without shedding of blood there is no remission of sins, no treasure for any perishing soul. Received by faith into the heart, the Gospel changes the whole man. Taken into the life, it transforms the character, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Mrs. E. G. White.

January 25, 1899

The Blessing of Obedience

"And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?" Christ's answer was direct and explicit. "The first of all the commandments," he said, "is, Hear, O Israel: The Lord our God is one Lord; 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." "The second is like, namely this," Christ continued; for it flows out of it and is founded upon it, "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

"And the scribe said unto Him, Well, Master, Thou hast said the truth; for there is one God; and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices."

This response from one of the scribes, the plain statement of his convictions, was more than the scribes and Pharisees thought to hear. Truth that condemned their own traditions and example had been expressed by Christ, and voiced by one of their own number.

When Jesus saw that the scribe had the moral courage to speak the truth before the frowning Pharisees, and that "he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question."

The law of God is not made up of so many separate precepts, some of which are of great importance, while others are of less importance, and may be ignored. Christ presents the commandments as a divine whole. Under two heads, love to God and love to our neighbor, all the precepts are bound together in a sacred unity. These two principles are immutable, as eternal as the throne of God. By them man's character is tested, and he is shown to be obedient or disobedient. Those who obey the first, loving God supremely, will pour out the riches of God's goodness in love and compassion to their fellow-men. They will do far more than merely acknowledge the truth; they will offer far more than a ceremonial worship; they will give to God the whole service required by Him; for supreme love to God is an evidence that the truth is an abiding principle in the heart.

But when man fell, the law of self was set up. This law harmonizes with the will of

sinful humanity. There is no strife between them. But when the Word of God speaks to the conscience, telling of a higher than human will, even the will of God, man's will desires to go its own way, irrespective of consequences. The charm of obedience was broken by Adam's disobedience. A sense of the importance of obedience as an absolute necessity, ceased to exist in the mind. And now man thinks, If I choose, I can obey God; and if I choose, I can disobey Him.

Christ came to this earth to show the human race how to obey God. He might have remained in heaven, and from there given exact rules for man's guidance. But he did not do this. In order that we might make no mistake, He took our nature, and in it lived a life of perfect obedience. He obeyed in humanity, ennobling and elevating humanity by obedience. He lived in obedience to God, that not only by word of mouth, but by His every action, He might honor the law. By so doing, He not only declared that we ought to obey, but showed us how to obey.

Our only safety is in dying to self, and depending wholly on Christ. We need to keep ever before us the reality of Christ's humanity. When He became our Substitute and Surety, it was as a human being. He came as a man, to render obedience to the only true God. He came not to reveal God as wanting in power, but God in all His fulness. He came to show what God is willing to do and what He has done that we might be made partakers of the divine nature. While enduring the contradiction of sinners against Himself, our Saviour lived a perfect human life. This He did that we also might be perfect. He is everything to us, and He bids us look to Him, for "without Me," He says, "ye can do nothing."

The obedience that Christ rendered is exactly the obedience that God requires from human beings today. It was the obedience of a son. He served His Father in willingness and freedom, and with love, because it was the right thing for Him to do. "I delight to do Thy will, O My God," He declared; "yea, Thy law is within My heart." Thus we are to serve God. Our obedience must be heart-service. It was always this with Christ. If we love Him, we shall not find it a hard task to obey. We shall obey as members of the royal family. We may not be able to see the path before us, but we shall go forward in obedience, knowing that all issues and results are to be left with God.

In keeping God's commandments there is great reward, even in this life. If we are obedient, our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and

righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover by them is Thy servant warned, and in keeping of them there is great reward." "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them."

The grace of God is the line of demarcation between God's children and the multitude that believe not. While one is brought into captivity to Christ, another is brought into captivity to the prince of darkness. The heart of the one who responds to the drawing of Christ glows with the Saviour's love. He shows forth the praises of Him who has called him from darkness into marvelous light. He can not help using his talent of speech to tell of the grace which has been so abundantly bestowed on him; for he has enlisted with those who are striving to advance the glory of God, and has thus become a channel of light. Willing and obedient, he is one of the number called by Inspiration "a royal priesthood, an holy nation, a peculiar people." Mrs. E. G. White

February 1, 1899

Whole-hearted Service

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.... And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin."

Christ made a complete sacrifice in our behalf, when He gave Himself as an offering for sin; and He asks us to give ourselves entirely to Him. He asks for the whole heart; He will accept nothing less than the undivided affections. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

What is it to serve God?--It is to resemble Him in character, to imitate Him. To serve God is to obey Him, to keep His commandments, to make an open confession of standing, not under the black banner of the great apostate, but under the blood-stained banner of Prince Emmanuel. Those who serve God strive earnestly to obey His will. Thus they show to what army they belong.

But since sin entered the world, men have been serving self. The world today takes much satisfaction in talking of the progress of the age. But in this God does not delight. In the antediluvian world there were many wonderful works of art and science. Fresh from the hand of the Creator, these descendants of Adam possessed capabilities that we do not now see. But they forgot God; and so it is today. Men have sought out many inventions; but what is the influence exerted by the improvements and the abundant facilities for intercourse that are everywhere seen? Men have not kept God's commandments, and therefore the railways, the telegraph wires, the cables that connect the nations and kingdoms of the earth, have not brought the fallen world any nearer the higher world.

Obedience to God's law brings men into harmony with heavenly intelligences. It is the duty of each human being to offer God whole-hearted service, to strive to find the right path, the narrow way, that leads through the gate of self-denial into the city of God. The road that leads to death is broad, and full of indulgence; but at the end thereof is no city whose builder and maker is God. The road that leads to heaven is narrow, and few there be that find it; for by no device can this path be made smooth or easy. "I am the Way, the Truth, and the Life," Christ declared. "If any man will come after Me, let him deny

himself, and take up his cross, and follow Me."

Christ came from heaven to pass through the strait gate and travel in the narrow path, and He calls upon us to follow Him. As we do this, we should remember at every step that we are honored. Those who walk in the narrow way must daily receive God's restoring grace. This is given to heaven-bound travelers as they become worn by continual conflicts, and are tempted to cease making progressive movements. Those who do not receive this grace faint by the way, but those who do receive it are strengthened and encouraged.

Jesus is the ladder to heaven. Angels ascend and descend this ladder of shining brightness; and God calls upon us to mount this ladder. But we can not do this while we load ourselves down with earthly treasures. We wrong ourselves when we place our convenience and personal advantages before the things of God. There is no salvation in earthly possessions or surroundings. A man is not exalted in God's sight, or accredited by Him as possessing goodness, because He has earthly riches. If we gain a genuine experience in climbing, we shall learn that as we ascend we must leave every hindrance behind. Those who mount must place their feet firmly on every round of the ladder.

The church is Christ's instrumentality in this world. By it He seeks to represent the divine character. It is the privilege of each one to show that Christ has not disappointed him, but has given him refreshment by the way. We may not all be able to preach the Word, yet we all may minister. But this we can not do unless we receive Christ's grace, for we can not give what we do not possess. The faith that works by love and purifies the soul is the only true faith. The faith that does not produce fruit, that does not reveal the Christlikeness, is a false faith.

God is love, and all who truly serve Him will reveal His purity of character. They will be transformed into His image. Their form of speech will be changed. Hasty words of censure, a passionate spirit, are inspired by the enemy of all good. The children of God are patient. They are merciful, even as Christ is merciful. They are kind, pitiful, tender-hearted, and firm as a rock to principle.

But until men see their defects in the mirror of God's law, until they realize that they must meet that law in character, they can not truly serve God. They will manifest a spirit that is opposed to the way of the Lord. They will not feel it essential to be free from sin. Such can not offer to God acceptable service. The Son of God came to our world in human form to show man that divinity and humanity combined can obtain the victory over sin. Through Him we may be partakers of the divine nature, having escaped the corruption that is in the world through lust. "Whosoever abideth in Him, sinneth not;

whosoever sinneth hath not seen Him."

"Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; ... whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

God calls for complete consecration, and anything short of this He will not accept. A love for spiritual things should be encouraged, yea, must be encouraged, if we would grow in grace. Desires for goodness and true holiness are right so far as they go, but if we stop here, they will avail nothing. Good purposes are right, but they will prove of no avail unless resolutely carried out. Many professed Christians have no sense of the spiritual strength they might obtain were they as ambitious, zealous, and persevering to gain a knowledge of divine things as they are to obtain the perishable things of this life. Many are satisfied to be spiritual dwarfs. They have no disposition to make it their object to seek first the kingdom of God and His righteousness; hence godliness is a hidden mystery to them; they can not understand it. They know not Christ by experimental knowledge.

Many will be lost while hoping and desiring to be Christians. They made no earnest effort, and therefore they will be weighed in the balance and found wanting. The will must be exercised in the right direction. We must say, I will be a Christian. I will know the length and breadth, the height and depth, of perfect love. Listen to the words of Jesus: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Ample provision has been made by Christ to satisfy the soul that hungers and thirsts for righteousness. Mrs. E. G. White

February 8, 1899

Silencing the Pharisees

"Then began He to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of his vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third; and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him.

"What therefore shall the lord of the vineyard do unto them?" Christ asked his listeners; and the scribes and the Pharisees answered, "He shall come and destroy these husbandmen, and shall give the vineyard to others." When they said this, they saw that they had condemned themselves, and they exclaimed, "God forbid." And He beheld them, and said, "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

In this parable Christ exposed the deceptions of the priests and rulers, and declared that the Lord would punish the Jewish nation with fearful severity. It had treated His servants with contempt, injustice, and cruelty; the kingdom would be taken from them, and given to those who would obey its Ruler.

The Pharisees watched Christ narrowly as He gave this parable. They were cut to the heart by the Saviour's words; for they could not fail to see that He read every purpose of their hearts. To them these words were an evidence of His divine character; but they dreaded to hear them, because they were condemned by them. They feared that Christ would lay before the people the wicked deeds that those they had been taught to reverence had committed, and that thereby they would lose their popularity. They decided that Christ knew too much of their lives to be allowed to live. They were filled with rage, and had they dared, they would have laid hands on Him, and silenced His voice, so that He would no longer annoy them. But they feared the people.

They had often planned to entrap Him in His words, but thus far their attempts had been

baffled. They now took counsel with the Herodians, and, having laid their plans, they sent out spies, "which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." They did not send the old Pharisees, whom Jesus had often met, but young men, who were ardent and zealous, and whom, they thought, Christ did not know.

Feigning to be interested in a certain question, the spies approached Christ. With apparent sincerity, as tho desiring to know their duty, they said, "Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly." Had the speakers been sincere, these words would have been a wonderful admission, but they were spoken to deceive. Their testimony, however, was true. The Pharisees did know that Christ taught truly, and by their own testimony will they be judged.

"Is it lawful for us to give tribute unto Caesar, or no?" they continued. This was a question over which there was much contention. Many denied the right of the Romans to demand tribute, and the Pharisees paid their taxes unwillingly. The spies decided to ask Christ this question, thinking that He would answer it by a simple yes or no. If He told them it was lawful to give tribute to Caesar, He would be going contrary to the opinions of the Jewish nations, and would be put out of popular favor; and if He said that it was unlawful, they could accuse Him to the Romans. Thus they hoped to catch Him in His words, whatever way He might answer.

The spies thought that by their apparent honesty they had sufficiently disguised their purpose. But Jesus read their hearts as an open book, and revealed their hypocrisy. "Why tempt ye Me?" He asked, giving them evidence of His divinity by showing that He discerned their hidden purpose. "Show Me a penny," He said. They brought it, and He asked them, "Whose image and superscription hath it?" They answered, "Caesar's." Pointing to the inscription, Jesus said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

Thus Christ rebuked the hypocrisy and presumption of the Pharisees, and His answer seemed so wise to the bystanders that they admired His tact and wisdom. His reply was no evasion, but a candid answer, and not only were the Pharisees rebuked by His words, but in many minds a vexed question was settled.

Many who heard these words ever after upheld the right principle. They could not but see that the principle underlying the question had been laid down in straight lines.

When the Pharisees heard Christ's answer, they marveled, and left Him, and went their

way. They were convinced; but, altho they marveled at Christ's wisdom, they would not yield. Another evidence of the Saviour's divinity had been given them, but they hardened their hearts against it. And from that time evidence had no effect on their deeply-rooted prejudice.

The Pharisees could not at that time satisfy their wrath, but they were none the less determined to carry out their purposes. At every opportunity they manifested their bitter opposition against Christ. There was no more peace for Him; for the caviling of His enemies was continual, and their plans to entrap Him abundant. They set spies on His track, to report His movements. They thought this unknown to Christ, but He was much more accurately acquainted with their movements than they were with His. He knew every step that would be taken and every event that would take place.

But in spite of the opposition of the priests, Christ kept His mission ever before Him. With a heart ever touched with human woe, He ministered to those around Him. His words were spoken with clearness, simplicity, and authority. His discourses were such as had never before been heard. His principles were so clearly and wisely inculcated that none needed to make a misstep if they but followed Him. Mrs. E. G. White

February 15, 1899

The Barren Fig Tree

"And on the morrow, when they were come from Bethany, He was hungry; and seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon; and when He came to it, He found nothing but leaves; for the time of figs was not yet."

It was not a common thing in the East for a fig tree to present full foliage so early in the season. It is the nature of the fig tree for the fruit to make its appearance before the leaves. Therefore upon a tree covered with leaves one might expect to find well-developed figs. Christ approached the tree, expecting to find fruit upon it; but after searching from the lowest bough to the topmost twig, He found nothing but leaves. And Christ uttered against it a withering curse.

The next morning as the Saviour and His disciples were again wending their way to the city, the blasted branches and drooping leaves attracted their attention. "Master," said Peter, "behold the fig tree which Thou cursedst is withered away."

This instance in the ministry of Christ was a singular one. It was unlike His ways and works. We trace His life, and see that His acts were ever performed to restore, not to destroy. He scattered mercy wherever He went, in words of counsel and deeds of goodness. He came not to condemn the world, but that the world through Him might be saved. The disciples could not understand this act in punishing a tree for its barrenness, and they said, "Declare unto us the parable of the fig tree."

It was the purpose of Christ that this fig tree should teach His disciples a lesson. He desired to impress upon them the true state of Jerusalem, and her final doom; and to do this He invested the tree with moral qualities, and made it the expositor of divine truth. Just before this Christ had made His triumphal entry into Jerusalem. For the second time He had cleansed the temple, driving out from its courts the traffickers, saying: "Take these things hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Dishonest dealing was practised by the men who brought cattle to sell in the temple courts; but the word of command was given; divinity flashed through humanity, and no trafficker or priest in his gorgeous dress looking on that countenance dared to remain. In haste all fled from the temple courts. Now under the symbol of the blighted tree Christ presents before His disciples the righteous anger of God in the destruction of Jerusalem. That tree flaunting its pretentious foliage in the very face of Christ was a symbol of the Jewish nation, who had been separating from

God until, in their pride and apostasy, they had lost their power of discernment, and knew not their Redeemer.

The Jewish nation had indeed been the favored people of God. The Majesty of heaven had been their leader in the wilderness. He had brought them water out of the flinty rock; He had given them bread from heaven to satisfy their hunger. He had turned from them the wrath of God when their iniquities had called forth His anger. And after more than a thousand years of blessings bestowed and blessings withdrawn, He fulfilled His purpose of coming to the world in person. He veiled His divinity with humanity. Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men.

But thirty years was all that the world could endure of its Redeemer. For thirty years He dwelt in a world all seared and marred with sin, doing the work that no other one ever had done or ever could do. And for three years He waited, and prayed, and worked, and wept, crying, "Return, ye backsliding children, and I will heal your backsliding." "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." But the Jewish nation would not receive their Messiah. Throughout the years of His public ministry they sought to put Him to death; and this act was to prove their ruin.

The Gentile world was represented by the leafless, fruitless fig trees. The Gentiles were destitute, as were the Jews, of godliness, but they had not claimed to be in favor with God. They made no boast of exalted spirituality. They were blind in every sense to the ways and works of God, With them the time for figs was not yet. They were still looking forward to a day which would bring them light and hope.

The Jews as a nation had laid claim to righteousness above every other people, while they stood out in proud defiance of God. As a people they were self-confident, exalted, selfish, and boastful. The barren tree was a fit representation of them. Ambition, and erroneous views in regard to Christ's advent, had deceived the Jewish nation, and when Christ came as the meek and lowly One, they would not receive Him. Israel had perverted the Scriptures, and had taught for doctrine the commandments of men. They made void the law of God through their traditions. That law which they claimed to observe so strictly, they made a yoke of bondage. Satan had put his leaven into the most precious, everlasting truth, to make of none effect God's sacred institution.

The law of God, if observed with heart obedience, would have produced altogether a different influence; but vainglory, selfishness, and oppression marked the character of the Jews. They were proudly displaying their ceremonies before the very face of Christ, who was the foundation and center of the whole Jewish economy, while they rejected the Antitype of all their types, the Substance of all their shadows. They were so blinded by Satan that they knew not the time of their visitation. And God declared, "O Israel, thou hast destroyed thyself."

Christ had often sought the Father in anguish of spirit, as He beheld the situation of the inhabitants of Jerusalem. Often in the lonely mountains He had prayed with strong crying and tears, because that of all the people on the face of the earth, none were so filled with bitterness and hatred against Him as were those who had been favored with every temporal and spiritual advantage. This was the people for whom the Son of God had done so much, in order that they might become a treasure-house of rich truth, to impart the same to the world. Those who claimed to know God were opening their hearts to the attributes of Satan. In the blighted fig tree Christ sees the ruin of the nation, and the sight draws tears to His eyes.

The bright future of prosperity and glory which Jerusalem might have enjoyed rises before Him. Had Jerusalem but known the time of her visitation, had she accepted the world's Redeemer, she would have been healed of her grievous malady; she would have been exalted as the world's metropolis. No Roman army would have stood at her gates. No Roman yoke would have rested upon her shoulders. As the favored citadel of truth, the dove of peace would have gone forth from her to all the nations of the earth. She would have been as a diadem of glory to her God.

But instead of this, Christ sees Jerusalem surrounded with the besieging army. He sees the inhabitants suffering from starvation, delicate mothers slaying and eating their own children, fathers, mothers, and children contending for a morsel of food, and forcing the fragments from the mouths of their starving relatives. He sees the gates open to the invaders, and those who have defied them and refused to surrender, He sees suffering beneath the scourge, the rack, and the cross. He sees Jerusalem in ruins, the beautiful, costly temple, the pride of the nation, torn down until not one stone is left upon another. Its site is plowed as a field. Terrible picture. The sight calls forth deep emotion from the Son of God.

The explanation of this strange act of Christ in the cursing of the fig tree was to stand as a living, warning appeal to all Christian churches. The blighted tree was to repeat its lesson in every age to the close of earth's history. God is looking for piety, self-denial, self-sacrifice, compassion for man, and zeal for God. He longs to see in man a deep

yearning of soul to save his fellow-man from unbelief and ruin. But the present condition of the Christian churches is similar to the condition of the Jews in Christ's day. The Lord and all heaven behold the fruitless fig tree. They see men trampling upon the law of Jehovah, making the covenant between Him and His commandment-keeping people a thing of naught. But to the people who trample upon that law which God has ordained, Christ says, as He said to the Jewish nation, "Thou hast destroyed thyself."
Mrs. E. G. White

February 22, 1899

The Measure of God's Love

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father; for My Father is greater than I." "If ye love Me, keep My commandments.... He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.... If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him."

This is an expression of God's love for fallen man. By these words our Saviour places in our hands a line enabling us to sound something of the depths of His infinite love, and prove the sincerity of our love for Him. The finite mind can not comprehend this love in all its depth and magnitude. As we study the sufferings of Christ, the results of sin are so distressing to us that we cry out to the Lord to take away our sins. As we continue to look, we become more capable of enduring the sight of what Christ suffered, and we realize more and more clearly His love for us. The cross of Christ is invested with a wonderful attraction and unlimited power; for in the suffering connected with the crucifixion scene, God's love becomes to us more and more impressive.

Through disobedience to God's command Adam fell from his loyalty. Thus he opened the flood-gates of woe upon our world. His posterity perpetuated his sin, while they found fault with their first parents. The depth to which men fell justified the employment of great means to procure a ransom. God saw that man could never rescue and restore himself. Therefore He exercised His divine benevolence to the fullest extent to redeem those who had lost their connection with Him. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God's love exceeds the love of an earthly father. It can be measured only by the power and strength of His character. Proportionate to His power was His infinite compassion for fallen men, and His desire to restore in them His image. The high and holy One, who inhabiteth eternity, travailed in the greatness of His power and in His immeasurable love to rescue fallen man.

Only by the gift of God's Son could the ransom of the human race be obtained. Without this sacrifice, all that remained for man was death in his sins. But by giving His life for the life of the world, Christ bridged the gulf that sin had made, joining this sin-cursed earth to the universe of heaven as a province. God chose this world to be the theater of

His mighty work of grace. While the sentence of condemnation was suspended over it because of the rebellion of its inhabitants, while the clouds of wrath were accumulating because of transgression of God's law, a strange and mysterious voice was heard in heaven: "Lo, I come ... to do Thy will, O God." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me."

"The Lord possessed Me in the beginning of His way, before His works of old," Christ says. "When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." But the only-begotten Son of God humbled Himself to come to this earth. He took the sinner's place; the guiltless suffered for the guilty. This was the hiding of His glory. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death."

God accepted the death of His Son to save a rebellious race. But in this was there no sacrifice made by the Father? The Creator Himself, the Omnipotent God, suffered with His Son. Abraham was permitted to know something of the meaning of this great sacrifice. He is called the father of the faithful, because he carried out in heart purpose the fearful test, as fully as if he had by his own hand taken the life of his son.

Our Substitute and Surety came from heaven, declaring that He had brought with Him the vast and inestimable donation of eternal life. Pardon is offered to all who will return to their allegiance to the law of God. But Satan has called this world his territory. Here his seat is, and he holds in allegiance to himself all who refuse to keep God's commandments, who reject a plain. "Thus saith the Lord." There are but two parties in this world. All rank either under the banner of the obedient or the banner of the disobedient. Those who have given their allegiance to Satan make rigorous human enactments, in opposition to God's commands, and by precept and example strive to lead their fellow-beings into sin. They exalt the laws of men above the divine law. Over them the condemnation of God is suspended. The clouds of His justice are gathering. The material of destruction has been piling up for ages; and apostasy, rebellion, and disloyalty are continually increasing. The remnant people of God will understand the word spoken by Daniel, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

The Lord made the richest gift He could make in giving His only-begotten Son to the world. Why then are not more grace and power given to the church? Man by his own

choice has severed himself from God. His mind and soul are so bound up in Satan's plans that he is palsied. He is incapable of appreciating, appropriating, or imparting the elements of divine life. A connection with the deceiver, who was so long in the heavenly courts, makes him ingenious to pervert the blessings given him, and to employ them as weapons against God. Therefore the Lord can not venture to bestow upon man the blessings that He otherwise would.

Jesus is now sending His message to a fallen world. He delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of His grace. He rejoices to deliver them from the wrath that is to fall upon the disobedient. He has committed Himself to the work of our redemption. He resolved that He would spare nothing, however costly, withhold nothing, however dear, which would restore the moral image of God in man. And He holds in store gift upon gift, waiting for the proper channels through which He can communicate the treasures of eternal life.
Mrs. E. G. White

March 1, 1899

The Parable of the Householder--No. 1

After Jesus had spoken the parables recorded in the thirteenth chapter of Matthew, he ended by inquiring, "Have ye understood all these things?" They said unto Him, "Yea, Lord. Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

"Things new and old." The Gospel is not merely the New Testament. It is the Old Testament as well as the New. One is not complete without the other. Jesus declared that the truths of the Old Testament are just as valuable as those of the New. Christ was just as much man's Redeemer in the beginning of the world as He is today. No one has ever been saved except by faith in Him. In the Old Testament dispensation, as well as in the New, He was the only one who could speak pardon to the sons and daughters of Adam.

Christ was the foundation of the whole Jewish economy. But the Jewish nation unduly exalted the forms and maxims which had been handed down from rabbi to rabbi. They taught error instead of truth. Many of the doctrines they cherished were not in the Bible, but were the opinions of men. The Jewish leaders thought themselves to be the most religious people in the world; but Christ said to them, "Ye do err, not knowing the Scriptures, nor the power of God," "teaching for doctrines the commandments of men." Ye make void the law of God by your traditions.

This many of the teachers in the churches are doing today. They propagate error by teaching for doctrine the commandments of men. In no way do their lives honor God or the Scriptures. Falsehoods which have been handed down from century to century are taught as the Word of God. If these are questioned, those who advocate them do not say, "Let us search the Word of God, which is the test of all doctrine; let us compare scripture with scripture, for the Word of God is the treasure-house of all knowledge." Instead, they utterly refuse to make unprejudiced investigation.

Many of those to whom the people look for instruction are not leading their flocks to the pure water of life. If by reading the Word one is awakened to search for truth, if by seeking to know what the Scriptures teach, he shows that he would become a wise householder, he is charged with doing great mischief. He sees the truth, not as the ministers have declared it, but as Christ has presented it in the Old and New Testaments,

and as a faithful steward he tells those around him; for he would have them share with him the message of grace. But how is he treated by the religious teachers?--Just as Christ was treated by the Jewish leaders. He is held up to ridicule. The ministers denounce him from the pulpit, declaring that he is causing division in the churches. Eternal interests are at stake, but those who ought to receive the light with rejoicing, fight against the Word of God as dangerous. They do not say to those they think are misled: "Come, let us examine this subject together. If you have received light, give it to us; for we need every ray of light that is shining from the Word of God. Our souls will be imperiled if we entertain and teach error."

If those who are now advocating error would listen to God speaking in His Word, they would see that they are teaching for doctrine the commandments of men. They would refuse to follow the example of the Jews by reiterating assertions which have not a "Thus saith the Lord" for a foundation. This is the only true course for those to pursue who would teach God's Word. True knowledge will be found by every humble searcher. Men of every rank, learned and unlearned, may understand the Scriptures for themselves. The Eternal Mind has declared the truth, and this truth is of the highest value to those who receive and practise it.

By Christ's death on the cross, human beings have been raised in the scale of moral value. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ looked into the mind of man, and He saw that it was debased and corrupted by sin. He determined to present in the most attractive light the principles of the Gospel, that man might receive and obey them. He desired to refine, purify, ennoble the powers He had given to man, that they might act the part for which they were created. If permitted, the lower passions will obtain the mastery over the whole being. Christ would have these passions subject to the higher powers of the mind.

Christ presented the cross to His disciples. "If any man will come after Me," He said, "let him deny himself, and take up his cross, and follow Me." The cross must be lifted by all who receive Christ as their Saviour. God does not forgive sin to encourage us to continue in sin. It is to bring sin to a close, that the divine nature may take possession of the being, and the riches of heaven be poured into mind and heart. God has made every provision that the divine resources may flow freely, and we are to deem no sacrifice too costly in order that the treasures of truth may be given to the world. To fall short of this is a betrayal of sacred trust.

Those who claim to preach Christ while they declare that the law of God is abrogated, do not preach the truth. Had not God's law been unchangeable, Christ need not have

suffered on Calvary. He died that the transgressor of the law might be pardoned, and return to his loyalty. He took human nature upon Himself, and suffered for us, that we might have another trial, that we might be given opportunity to leave the banner of rebellion, and stand under the banner of the Prince of Light. And He declared, "I have kept My Father's commandments." In Him is no sin. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." Christ's sacrifice would have converted the world to truth if false teachers had not upheld false doctrines, making it appear a virtue to trample on the law of Jehovah.

God would have His people proclaim to the world the great truths of redemption. He would have them tell of the great sacrifice made to restore the almost obliterated moral image of God. When men partake of the divine nature, they will bring forth from the treasure of the heart things new and old. They will open to those around them the great truths of the Word of God in our world.

In order to possess the heavenly treasures, man must have a faith in the truth that works by love and purifies the soul. He must search diligently and earnestly, and He must impart to others what He has received. He can not continue to receive heavenly treasure without communicating to those around him. He must not consult his own pleasure or ease. A great responsibility rests on him to give the truth to others, that they also may receive its saving principles, and with heaven-born zeal develop an enlarged comprehension of and appreciation for the heavenly treasure. As a faithful householder he is to bring forth from the Old and New Testaments eternal, unchangeable truth. As he does this, the treasure in his possession will increase.

When the truth is received into the heart, the habits and customs are conformed to Christ. The learner feels bound to uplift the Saviour. The truth works by love and purifies his soul, and he regards God's commands, not as being abrogated, but as unchangeable truth, given to the world from the beginning. He presents the treasures of God's Word in a fresh and agreeable way, because the truth has taken possession of his mind, his heart, his entire being. Mrs. E. G. White

March 8, 1899

The Parable of the Householder--No. 2

Truth constantly enriches the receiver. Every truth received is a refining power. The minds of those who receive truth increase in activity. By the God of heaven they are imbued with a power corresponding to the origin and importance of the truth. As men exercise their talents, seeking to improve every capability, their mental and spiritual powers strengthen; for where there is spiritual life, there is development and growth. There is no possibility of the treasures of the householder diminishing, if rightly used. Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he opens the treasure-house of the jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure-house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it, that he may present it in such a way as to attract others, he finds new treasures.

The talents lent us on trust are to be used to benefit and bless others. They are lent to be improved. Their value is in themselves. Whether or not the one to whom they are intrusted realizes their value, they remain the same. But if he does not appreciate them, they are of no value to him. Money may be locked up in various ways. It is still money, but it is of no special benefit to any one. But money wisely invested brings money in return, which may be used to gain more money. Thus it is with the householder's treasures, the Word of the living God. The use made of the gems of truth determines their value to the possessor. They are to be used to help and bless and save those for whom the Lord gave His only-begotten Son. Then they are of the highest value to us. In this way we may increase our talents, adding jewel to jewel.

The apostle Paul charged Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." What height and depth and breadth there is in these words! Paul understood that those who have been enlightened by the Holy Spirit have a most important talent in their keeping. His words teach the same lesson taught by Christ's words, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth

out of his treasure things new and old."

"I am not ashamed of the Gospel of Christ," Paul writes again; "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

The faith professed must be the faith acted. Those who have received the light of truth are in the possession of knowledge which they must impart to others. Those who would teach God's Word must themselves receive the divine treasures. They must not be satisfied with repeating set discourses, depending on notes. They are to add to their treasure, constantly improving in their manner of presenting the truth. They are not to be dwarfs in religious knowledge, but are to open their hearts at the first knock of Christ. "If any man hear My voice," He says, "and open the door, I will come in to him, and will sup with him, and he with Me."

To those who welcome Christ as an honored guest, He will communicate precious things. In their turn they are to open their treasures of light and blessing to other souls. Thus an endless variety of good results will be obtained.

But all the praise and glory are to be given to God. No human being is to seat himself on the highest seat, accepting the praise of others, and forgetting that his treasures belong to God. God's blessing is promised to those who hunger and thirst after righteousness, but nothing is so offensive in His sight as to hunger and thirst after the praise of men. When the Lord weighs in the balances of the sanctuary the actions of those who have striven to be first, when they see how He regards such strife, they will bow low at His footstool, ashamed of their course of action.

All can not be first; all can not be masters. It is a great misfortune to be unable to see in others higher excellences and powers of greater usefulness than in yourself. Let us walk humbly before God, acknowledging Him as the great Master. If we will partake of the divine nature, God will fit us to find happiness in activity, and rest in wearing Christ's yoke. If we use aright the powers God has given us, praying, waiting, watching, and working, wearing Christ's yoke and learning daily of Him to be meek and lowly in heart, great joy will be brought into our lives.

Were it not for God's gracious gifts and blessings, we should be bankrupt for eternity. Then let no one sound his own praises, feeding upon his own supposed wisdom. If his talents were of his own manufacture, there would be some consistency in self-praise.

But man has nothing of his own. Let us not reveal our lack of true wisdom by exalting self. Let us bow low in humility at the feet of Him who has intrusted to us our talents. Let us use and improve these talents, handing principal and interest back to the Giver.

Jesus Christ is the great truth for this time. In Him are bound up all the truths that concern our salvation. "Behold the Lamb of God, which taketh away the sin of the world." Christ died for the whole world, yet how few fill the place God has assigned them as householders! The Lord expects His householders to prepare the way for His second advent by helping in every possible way those for whom He gave His life. The signs of His second coming are clearly pointed out in prophecy. When He came to the world the first time, divinity and humanity were blended. This is our only hope. The Son of man is fully qualified to be the originator of a humanity that will blend with divinity by partaking of the divine nature. He offers to make us golden threads in the web of humanity. He would have us act our part by co-operating with Him in healing the springs of life which have been perverted, and setting them flowing in sanctified channels.

As a sacred trust, every talent is to be employed aright. Those whom God has made His stewards are to search the Scriptures earnestly, that they may communicate truth to others, leading them to the path which has been cast up for the ransomed of the Lord. By precept and example we are to teach others that through the grace of Christ they may be obedient to all God's commandments, and be clothed with Christ's righteousness. This is the work God requires His servants to do. We are not to follow our own perverse nature, but are to be like little children. We are to lay aside our own will, following implicitly the dictates of God's will. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The treasures of truth in our possession must be given to the world, that others may have an opportunity of learning the value of truth. The necessities of those who are suffering from spiritual poverty must be relieved. When this is done, not only will the minds of those helped be impressed, but the mind of him who does the work will be quickened by the power of the Holy Spirit. By the power that comes from God alone, he will be enabled to make the truth plain to others. The truth is the power of God unto salvation to all who receive it, and it sheds a flood of light into the heart, and exerts a convincing influence upon the mind, stimulating and strengthening the one who is communicating the treasures of God's Word. Mrs. E. G. White

March 15, 1899

"Ask, and Ye Shall Receive"

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

God stands back of every promise He has made. He has given us the privilege of coming to Him, and we need not fear of wearying Him. In order to inspire us with assurance and confidence, Christ says: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

God desires us to believe these promises; He desires us to come before him with earnestness and assurance, to tell Him all about our necessities. Christ has given His life to make it possible for the human family to have another trial, to form such characters that the Lord can make them His sons and daughters, members of the royal family, children of the heavenly King. We must not doubt the Word of promise. We have the Word of God, and, like the importunate widow, we are to plead for His blessing, for power to live as the children of God.

As workers together with God, Christ's disciples are to represent the character of their Redeemer. Christ says: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.... And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also."

But there are conditions to the fulfillment of these promises. "If ye love Me," He says, "keep My commandments." He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Those who bring their petitions to God, claiming that His promise has been made for them, while they do not comply with the conditions,

insult Jehovah. They bring the name of Christ as their authority for the fulfillment of the promise, but they do not those things by which they show their love and faith in Jesus Christ.

Many have forfeited, and are forfeiting, their conditions of acceptance with the Father. We need to closely examine the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed, when we have not fulfilled our part of the contract. We complain that our check is not honored, when it is a forged check. We approach God with His promises, and ask Him to fulfill them, when by so doing He would dishonor His name.

The promise is, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." And John declares: "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked."

The conditions are plainly stated, and those who read the Word need make no mistake. If we will prove ourselves true and faithful, the Lord will comply with the conditions He has made. Those who are doers of the Word give evidence that they are believers of the Word. They will have strong consolation because of the promises made, and in confidence will lay hold on eternal life.

There is a phase of this subject which is too often lost sight of, but it is of consequence to every soul who would seek the Lord in prayer. Have you been honest with your God? Search carefully; for the Lord says to His church and to every individual, "I know thy works." Everything is known to God. All is open to the eyes of Him with whom we have to do, and He says: "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return."

Spiritual blindness comes upon men when they choose their own way, and venture to transgress the commandments of God. God has given men His ordinances to keep them in harmony with His ways and will, that God may co-operate with man, and man with God, in advancing His kingdom in the world. The Lord has given in trust to man everything which he calls his own, and He claims a certain portion of this for Himself. This is the return that man is to make to his God, to sustain the ministers whom the Lord has appointed to give the message of mercy to a fallen world. The watchmen upon the walls of Zion must be provided for in no haphazard manner. The Lord has intrusted the

advancement and upbuilding of His kingdom to His sentinels, and they must do their appointed work. They must be faithful in their ministry, speaking the words that God has given them. The message is to be borne to the people: "Return unto Me, and I will return unto you, saith the Lord of hosts.... Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house; and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Through His servant God declares: "Behold, I will send My Messenger, and He shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. And who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

These preparations must be made by all who expect to receive anything of the Lord. Even those who worship idols make special preparations, and bring their gifts to the altar, before they ask their gods to do for them the things that they desire. And shall those who believe in God, the living God, approach Him with little reverence and in human superiority? Shall they be like the Pharisee, who praised and adored himself, and in his pride and self-sufficiency depreciated those whom he regarded as sinners? The Lord will not hear the prayers of such.

If the Lord were as fitful, as impulsive, as changeable, as human beings are, those who show such fruits of unrighteousness would be consumed in their sins; but the Lord bears long with the perversity of men. He is constantly reprovng them through His Word, constantly drawing them, that they may repent and be converted, that He may heal them. Few consider that it is a solemn thing to pray. How few watch unto prayer, and seek to speak and act in harmony with their prayers! The apostle Paul says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good-pleasure."

Christ seeks to keep before our minds the course our heavenly Father pursues toward His obedient children, in delaying to answer their prayers. God would not have His people give up in discouragement if their prayers are not at once answered. He wants

them to search their own hearts carefully, and with humility of mind. Have they used the talent of speech, given them to offer praise and thanksgiving to God, in hurting or discouraging any of God's children? Have they used the precious gift of God, the voice, to wound the soul of saint or sinner? If they have done this, let them put things right, let them remove the poisonous sting. These efforts to preserve Christian love and unity are essential to a preparedness to come before God in faith and confidence, to seek Him with all the heart.

The Word exhorts us, "Let not the sun go down upon your wrath." Make confession to the ones you have injured. If others manifest wrong feelings toward you, or have injured you, carry them some token of regard. Tell them that you do not want anything of contention or division to exist between you; for this dishonors God. Then, tho you may not be able to soften the heart of the one who has wronged you, tho your kindness may be repulsed, you have done your duty, and God will bless you. He will give you His peace of mind and His grace. He will increase your trust in Him. Then you can bring your offering to God. Bring soul and voice and being to His altar, to be used to glorify Him, and He will accept the offering. Mrs. E. G. White

April 5, 1899

"Let Him That Heareth Say, Come"

There is great need of heeding the words of Christ: "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Here are presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed to others. Some will say: "I am not fit to serve God. How can I do this work of communicating truth? The opposition to the commandments of God is so strong, what can I, a poor, weak creature, do?" It is well for you to realize your weakness, but you are to lean wholly upon God for strength. Is anything too hard for the Lord to do?

The arm of the Lord is not shortened that it can not save. His ear is not heavy that it can not hear. God can and will work through human agents. He can sanctify the heart, and make the human agent a vessel unto honor. Take the Word; read it, consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches. The Word of God is infallible; accept it as it reads; look with confidence to God; trust Him to qualify you for His service. We are not authorized to trust in ourselves; Christ is our helper, our sufficiency. It is His to give us the victory. Christ has brought life and immortality to light, and we are to look unto Him, and take this great salvation which He has won for us through His own death. Only believe; walk by faith, not by sight.

There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned, but take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved.

Satan is working with his masterly power to hold you back, to keep you in his army. Ever bear in mind that the powers of good and evil are striving for the mastery over every soul that is seeking Jesus. Satan works to drag the inquiring souls away from the cross; but Christ is drawing them, and all who are co-operating with Christ will exert a

compelling influence in bringing others to Him.

As laborers for the salvation of souls, ask wisdom from God, believing that He will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing His Word, acknowledging His goodness, His mercy, and His love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and the contrite. The souls that are seeking for truth need to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained; but let it be the truth as it is in Jesus. Work while it is day, for "the night cometh, when no man can work." Sow the seed in faith, and with an unsparing hand. Work as if you could behold the universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth, will find the precious, priceless, hidden treasure.

Never forget that we can not assimilate to the world, and be God's people. There is divinity in the Word. In presenting the Word to others, never make it a "suppose so," a "guess," or a "maybe." Speak as one who has authority from God through His Word. Declare with Peter: "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.... We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Mrs. E. G. White

May 3, 1899

The Word Made Flesh

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprieveable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; ... whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

Christ came to this earth working the works of God, healing the sick, and raising the dead to life. "In Him was life, and the life was the light of men." But the priests and rulers of the Jewish nation refused to acknowledge Him as the Messiah. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not."

The scribes and Pharisees accused Christ of blasphemy because He made Himself equal with God. But He promptly met and denied their accusations. "Art Thou greater than our father Abraham, which is dead?" they asked Him; "whom makest Thou Thyself?" Jesus answered: "If I honor Myself, My honor is nothing; it is My Father that honoreth Me; of whom ye say, that He is your God; yet ye have not known Him, but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your Father Abraham rejoiced to see My day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures.

"Before Abraham was, I am." Abraham greatly desired to see the Messiah in His day. He offered up the most earnest prayer that he might see Him before He died. "He looked for a city which hath foundations, whose builder and maker is God.... Therefore sprang

there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

But Abraham saw Christ. A supernatural light was given him, and he acknowledged Christ's divine character. He had a distinct view of Christ, the Messiah. He saw His day, and was glad. He was given a view of the divine Sacrifice for sin. It was Jesus Christ that had promised him, "Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be."

But Abraham was tested. The command came for him to take his son, his only son, Isaac, and offer him as a sacrifice upon a mountain which God would show him. O, in what an agony of conflicting emotion Abraham bowed at the foot of the altar which he had reared for Jehovah, praying for light! But the more he prayed, the darker his mind became. He heard the command, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering." He thought of the promise, "As the stars, so shall thy seed be," yet he was on his way to sacrifice the son in whom this hope was centered. With his own hand, by the divine command, he must cut off the only hope of having this promise made true.

But as Abraham stood with knife upraised to obey God, his hand was stayed, and he heard a voice, saying, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me."

This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realize the great love of God for the world, so great that, to raise it from its degradation, He gave His only-begotten Son to a most shameful death.

Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die, was answered. He saw Christ; he saw all that mortal can see and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. He was shown that in giving his only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make.

"And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen." This was kept in mind by the Jews. When brought into the most difficult places, where there seemed to be no way of deliverance,

they would say, "In the mount of the Lord it shall be seen."

This lesson was of great value to all Israel. By it Abraham was shown that God does not require parents to offer their sons and daughters for the sins of the world. This was done by heathen nations, and at times had been practised by the people calling themselves the Israel of God. But they were ever to bear in mind that no human being can be accepted as a sin-offering. The Son of God alone can bear the guilt of the world.

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." What a history is this! The Jews were so blinded by the deception of the enemy that, without any form of trial, they would have stoned Christ to death. They saw that He made Himself equal with God, and because they had no knowledge of God or of Jesus Christ, they thought this to be blasphemy. Had they had a knowledge of God, they would not have rejected His Son, and charged Him with blasphemy.

How many today are passing over the same ground! In their ignorance of God, in their misinterpretation of His Word, men wrest the Scriptures to their own destruction. They cherish error as truth, and have a zeal not according to knowledge.

The incarnate I AM is our abiding Sacrifice. The I AM is our Redeemer, our Substitute, our Surety. He is the Daysman between God and the human soul, our Advocate in the courts of heaven, our unwearying Intercessor, pleading in our behalf His merits and His atoning sacrifice. The I AM is our Saviour. In Him our hopes of eternal life are centered. He is an ever-present help in time of trouble. In Him is the assurance of every promise. We must acknowledge and receive this almighty Saviour; we must behold Him, that we may be like Him in character. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

John the Baptist sent messengers to Christ, saying, "Art Thou He that should come, or look we for another?" Jesus said to the messengers, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

The divinity of Christ's religion is shown in its adaptability to meet suffering humanity, its condescension to a low estate. Its glory is reflected upon those who receive it. But the Pharisees could not believe it; for they looked for a Saviour who was never promised. The Gospel is to be preached to the poor--not to the spiritually proud, those who claim to be rich, and in need of nothing, is it revealed, but to those that are humble

and contrite. One fountain only has been opened for sin, a fountain for the poor in spirit. It is free to all who thirst for the water of life. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Jehovah is the name given to Christ. "Behold, God is my salvation," writes the prophet Isaiah; "I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength."

"I am the living bread which came down from heaven," Christ declared; "if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world ... Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed." Mrs. E. G. White

May 10, 1899

Christ Glorified

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

This is a plain statement of the pre-existence of Christ. Had He not had an existence before He assumed human nature, how could He possess glory with the Father before the world was? This is a grand theme for all to contemplate who are searching for truth. The Holy Spirit will be beside all such, to present to them the glory of this wonderful truth. O, that the human mind might be strengthened that it might comprehend the glory of the Redeemer!

Christ is not praying for the manifestation of the glory of human nature; for that human nature never had an existence in His pre-existence. He is praying to His Father in regard to a glory possessed in His oneness with God. His prayer is that of a mediator; the favor He entreats is the manifestation of that divine glory which was possessed by Him when He was one with God. Let the vail be removed, He says, and let My glory shine forth,-- the glory which I had with Thee before the world was.

Christ defines the manner in which He has glorified the Father: "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given Me are of Thee."

How did the Father answer Christ's prayer?

For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. Had He failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost.

Satan has asserted that men could not keep the commandments of God. To prove that

they could, Christ became a man, and lived a life of perfect obedience, an evidence to sinful human beings, to the worlds unfallen, and to the heavenly angels, that man could keep God's law through the divine power that is abundantly provided for all that believe. In order to reveal God to the world, to demonstrate as true that which Satan has denied, Christ volunteered to take humanity, and in His power, humanity can obey God. "As many as received Him, to them gave He power to become the sons of God." All heaven is Christ's to give to the world.

Christ emptied Himself of His honored position in the heavenly courts. He became a man of sorrows and acquainted with grief. He was, as we are, subject to the enemy's temptations. Satan exulted when Christ became a human being, and he compassed His path with every conceivable temptation. Human weakness and tears were His portion; but He sought unto God, praying with His whole soul, with strong crying and tears; and He was heard in that He feared. The subtlety of the enemy could not ensnare Him while He made God His trust, and was obedient to His words. "The prince of this world cometh," He said, "and hath nothing in Me." He can find nothing in Me which responds to his sophistry.

Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin. It was His holiness that stirred against Him all the passion of a profligate world; for by His perfect life He threw upon the world a perpetual reproach, and made manifest the contrast between transgression and the pure, spotless righteousness of One that knew no sin. This heavenly purity annoyed the apostate foe as nothing else could do, and he followed Christ day by day, using in his work the people that claimed to have a superior purity and knowledge of God, putting into their hearts a spirit of hatred against Christ, and tempting His disciples to betray and forsake Him.

Christ was buffeted with temptations, and convulsed with agony. He was lacerated with stripes, crowned with thorns, and crucified. The fallen foe, once exalted to heaven, bruised Christ's heel, but this was all he could do. While engaged in doing despite to Christ, his head was being bruised. While enduring the contradiction of sinners against Himself, Christ was filled with sorrow and anguish. This was represented as the bruising of His heel. A pain, heavier than ever oppressed another, was weighing down His humanity.

But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions human and divine were, in Christ, closely and

inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done.

There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity, and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions were forced to see that He was the Son of God, refused to receive Him. Their blindness corresponded to their determined resistance of conviction.

When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed: thus Christ was glorified.

By raising Christ from the dead, the Father glorified His Son before the Roman guard, before the Satanic host, and before the heavenly universe. A mighty angel, clothed with the panoply of heaven, descended, scattering the darkness from his track, and, breaking the Roman seal, rolled back the stone from the sepulcher as if it had been a pebble, undoing in a moment the work that the enemy had done. The voice of God was heard, calling Christ from His prison-house. The Roman guard saw heavenly angels falling in reverence before Him whom they had crucified, and He proclaimed above the rent sepulcher of Joseph, "I am the resurrection and the life." Can we be surprised that the soldiers fell as dead men to the earth?

Christ's ascension to heaven, amid a cloud of heavenly angels, glorified Him. His concealed glory shone forth with all the brightness that mortal man could endure and live. He came to our world as a man; He ascended to His heavenly home as God. His human life was full of sorrow and grief, because of His cruel rejection by those He came to save; but men were permitted to see Him strengthened, to behold Him ascending in glory and triumph, surrounded by a convoy of angels. The same holy beings that announced His advent to the world were permitted to attend Him at His ascension, and to demand a triumphal entrance for the royal and glorified Being. "Lift

up your heads, O ye gates," they cry as they near the heavenly portals; "and be ye lift up, ye everlasting doors; and the King of glory shall come in." The angels at the gates respond in lofty strain, "Who is this King of glory?" And from thousands and ten thousands of voices the answer comes: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the angels at the gates cry, "Who is this King of glory?" and again the response swells triumphantly upward, "The Lord of hosts, He is the King of glory."

Thus the prayer of Christ was answered. He was glorified with the glory which He had with His Father before the world was. But amid this glory, Christ does not lose sight of His toiling, struggling ones upon earth. He has a request to make of His Father. He waves back the heavenly host until He is in the direct presence of Jehovah, and then He presents His petition in behalf of His chosen ones.

Father," He says, "I will that they also, whom Thou hast given Me, be with Me where I am." And then the Father declares, "Let all the angels of God worship Him." The heavenly host prostrate themselves before Him, and raise their song of triumph and joy. Glory encircles the King of heaven, and was beheld by all the heavenly intelligences. No words can describe the scene which took place as the Son of God was publicly reinstated in the place of honor and glory which He voluntarily left when He became a man.

And today Christ, glorified, and yet our Brother is our Advocate in the courts of heaven. "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Mrs. E. G. White

May 17, 1899

The Promise of the Spirit

Nevertheless I tell you the truth," said Christ to His disciples; "it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.... When He, the Spirit of truth, is come, He will guide you in all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you." "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning."

Christ's triumphant ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work without the visible presence of their beloved Teacher. While He was yet with them, He commanded that they should not depart from Jerusalem, but wait for the promise of the Father, "which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

When Christ entered within the heavenly gates, He was enthroned, amid the songs of millions of angels. As soon as this ceremony was completed, the Holy Spirit descended upon His followers in rich currents according to Christ's promise, and they were no more orphans. How quickly Christ fulfilled His promise, and sent from the heavenly courts the guarantee of His love! After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest.

Then the people beheld the Lamb of God, which taketh away the sin of the world. How glorious did the Saviour appear, in the eyes of the awe-stricken multitude, invested with the robes of divinity! O, if He would only visit them again in human form, how gladly would they receive Him! How did Peter look upon his denial of Christ in the hour of temptation, as with his brethren, he endured the seeing of Him who is invisible? He longed to witness to Christ's divinity and glory. And he was given opportunity.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken to my words.... Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.... This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.... Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

This chapter is full of interest to all who love the Lord. Divine power was arrayed on the side of redemption. See the people coming in from all directions to hear the apostle witness to the truth as it is in Jesus. They press in, crowding the temple. Priests and rulers are present, the dark scowl of malignity still on their faces; their hearts still full of the spirit of abiding hatred toward Christ; their hands not cleansed from the blood they had shed when they crucified the world's Redeemer. They thought to find the apostles cowed with fear, because the strong hand of oppression and murder had testified of their purpose. But mark how intently they gaze, how earnestly they listen, as if spellbound. They find the apostles, instead of being sad, disheartened, and discouraged, ready to yield up their faith in Christ, full of courage, proclaiming, by the power of the Holy Spirit, the divinity of Christ. They hear them declare with boldness that the Man recently humiliated, spit upon, derided, smitten by cruel hands, crowned with thorns, and crucified, is the Prince of Life, and that He is now sitting at the right hand of God.

Those who listened to the disciples had taken an active part in the death of Christ. Their voices had mingled with the rabble throng in His rejection. When Jesus and Barabbas stood before them in the judgment hall, and Pilate asked, "Whom will ye that I release unto you?" they shouted, "Release unto us Barabbas." "What shall I do then with Jesus?" "Crucify Him, crucify Him." They choose a robber, a murderer, rather than the Son of God. Pilate delivered Christ to them, saying: I find no fault in this Man. Take ye Him and crucify Him. I wash my hands, as innocent of His blood. Then there arose, like the bellowing of wild beasts, "His blood be on us, and on our children." The deed was done; Christ was crucified.

Now these people hear the disciples declaring that it was the Son of God they had crucified. Priests and rulers trembled. Conviction and anguish seized the heart of the people. "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.... Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

Now the disciples understood the words spoken by Christ when He was yet with them, "At that day ye shall know that I am in My Father, and ye in Me, and I in you."

"Ye shall receive power," Christ had said, "after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." By the descent of the Holy Spirit, the apostles were qualified for the very work Christ had given them to do,--the work of gathering in the harvest. The great Teacher came to sow the world with truth; and after His ascension, the harvest revealed the power of His teaching.

Today, as in the days of the apostles, these rich promises, the inexhaustible supplies of heaven, are at the command of every soul that is united with Christ. He pitied poor sinners so much that He left the courts of heaven and laid aside His robes of royalty, humiliating Himself to humanity, that He might become acquainted with the needs of men, and help them to rise above the degradation of the fall. He bound Himself closely to the Father, that He might bring their united strength to bear upon the souls of men, and save them from eternal ruin. In like manner should His servants cultivate spirituality, if they hope to succeed in their work.

The Holy Spirit, sent from heaven by the benevolence of infinite love, takes the things of God, and reveals them to every soul that has an implicit faith in Christ. By its power the vital truths, upon which the salvation of the soul depends, are impressed upon the minds of men, and the way of life is made so plain and clear that those who are ignorant, who have not had the advantage of great learning, need not err therein. Faith is simple; it means no more nor less than belief in the Word of the infinite God. Believing, all may have life through His name. When the Jews asked, "What shall we do, that we might work the works of God?" the answer came from the lips of One that never lies, "This is the work of God, that ye believe on Him whom He hath sent." "As many as received Him, to them gave He power to become the sons of God, even to them that

believe on His name.

The principles of divine truth, received and cherished in the heart, will carry us to a height of moral excellence that we had not deemed it possible for us to reach. Belief in Christ makes it possible for each one to be an overcomer. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." Mrs. E. G. White

May 24, 1899

"This Man Receiveth Sinners"

"Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and the scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

The scribes and Pharisees prided themselves upon the idea that they were God's chosen people, and they were filled with self-righteousness. "Christ came unto His own, and His own received Him not." He did not flatter the Pharisees or exalt them in any way. He received the publicans and sinners whom the Jews heartily despised, and because His lessons of humility, compassion, and love rebuked their selfishness and pride, they would none of Him, but turned from Him in scorn. They made great ostentation, wore long robes, and stood praying on the corners of the streets, but none of these pretensions to piety awed the great Teacher or drew from Him one word of approval. They flattered themselves, but He did not flatter them. The teaching of Christ was against all vanity and pride, for these were abhorrent to the Most High. It is the humble and the contrite whose prayers are heard in heaven. The Lord declares that He knoweth the proud afar off. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word."

When the scribes and Pharisees saw the publicans and sinners following Christ and listening with living interest to His teaching, they could not tolerate either Teacher or listeners. They hated Christ, and said, "This Man receiveth sinners, and eateth with them." By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and defiled, and was insensible to their wickedness. To this reproach Jesus replied by the parable of the lost sheep. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The parable of the lost sheep places man in the position of one who is helpless and

undone. All are lost unless they are transformed in character.

The lost condition of the sheep necessitates the coming of the True Shepherd, that, at any cost to Himself, He may seek and save those that are perishing. Those who are wise in their own conceit do not realize the position in which they are placed by this parable. The Son of man came to seek and to save that which is lost. Doth not the shepherd leave the ninety and nine in the wilderness and go after that which is lost until he find it?

In giving His only-begotten Son to save us, the Lord God shows what is the estimate He puts upon man. To the question, What is the price of the soul of man? the answer is, The life of the only-begotten Son of God. And as Christ came to save man, high or low, rich or poor, white or black, are any, to be treated with contempt? Satan has studied to lay in ruins the image of God, and through intemperance and sin obliterate all trace of His character in man. Christ came, clothing His Divinity with humanity, that He might meet humanity and not extinguish humanity by Divinity. He came to save the lost sheep, and became a servant in lowly ministry to lift up the lowly.

The science of salvation is a grand theme, and all the glory of restoring the image of God in man is to be laid at the feet of the Eternal. Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire, a vast army, not do despise, not to rule, or require man to worship them, but to minister unto those who shall be heirs of salvation. Could human eyes be opened they would see in times of danger when Satan goes forth as a roaring lion, seeking whom he may devour, that heavenly beings encamp round the little flock who love and fear God.

The heavenly Shepherd left the ninety and nine to seek the lost one. However dark the night, however, severe the tempest, the Shepherd goes forth, at every step calling by name His lost sheep, until He hears its terrified, faint, and dying cry. Then He hunts amid the dangerous places, crosses the tangled briers, and finds His sheep. He rescues it from peril, places it on His shoulder, and with rejoicing returns to the fold. At every step He cries, "Rejoice with Me; for I have found My sheep which was lost." "And when he cometh home, he calleth together his friends and neighbors, saying unto them, "Rejoice with Me' for I have found my sheep which was lost."

Could we see the heavenly angels watching with intense interest the steps of the Shepherd as He goes into the desert to seek and to save the lost, what wonder would fill our hearts! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons [in their own estimation], which need no repentance." It is he who is sick who feels the need of a physician, and the mission of Christ to the world was to seek and save those who were perishing. "For God

so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Mrs. E. G. White

June 21, 1899

"For Our Sakes He Became Poor"

Christ is the great Missionary to the poor, the sick, and the suffering. "The poor have the Gospel preached unto them," He declared. The King of heaven, He could have lived among the wealthiest, but He chose poverty, honoring it by making it His lot, redeeming it from its humiliation by consecrating Himself to a life of poverty, stripping from it forever the reproach of scorn by blessing the poor, the inheritors of God's kingdom. Poverty with Christ is wealth of the highest value. Such poverty is sanctified and blessed.

Poverty abounds in this world; and why?--Because of selfishness. Many are made poor by the dishonest stewardship of those who are trading on their Lord's goods. Today, crime of every kind is practised in order to obtain money. Selfishness, deceit, robbery, and bloodshed are making this world a veritable Sodom, and its inhabitants as the inhabitants of the antediluvian world. In the greed for possession, God's law is transgressed. But retribution will overtake the wrong-doers. Riches can not save one soul from death. He who gives himself up to work the works of Satan creates a force of evil that he can not repress.

There is a false religion, endangering the souls of all who advance it, which teaches that selfish pleasure and enjoyment is the sum of happiness. The parable of the rich man and Lazarus shows us that this is false. It was the rich man's duty to help Lazarus by giving of his abundance. But he refused to do this, and gave himself up to intemperate, luxurious living. There came a time when the rich man would have given all he possessed to exchange places with Lazarus, once poor and covered with sores. He fell sick, and during his sickness he learned what suffering meant. He is represented as calling constantly upon Lazarus to relieve him in his burning fever. But he had no knowledge of God, and Abraham is represented as answering, "Between us and you there is a great gulf fixed, so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence."

Christ took His position with the poor, that He might lift from poverty the stigma that the world has attached to it. He knows the danger of the love of riches. He knows that this love proves the ruin of many souls. It places those who are rich where they indulge every wish for grandeur. It develops the weakness of humanity, and shows that, notwithstanding their abundance, many of the rich are not rich toward God. The man possessing houses and lands, uplifted and deceived by the respect paid to him, looks

down upon the poor man, who, nevertheless, may possess virtues that the rich man does not. When weighed in the balances of the sanctuary, the selfish, covetous rich man will be found wanting, while the poor man who has depended only upon God for his goodness, will be pronounced heir to eternal riches.

God has made the rich man His steward, and if he walks in Christ's steps, maintaining a humble, godly life, he will become meek and lowly in heart. He will realize that his possessions are only lent treasures, and will feel that a sacred trust has been committed to him to help the needy and suffering. This work will bring its reward in rich treasures laid up beside the throne of God. Thus the rich man may make a success of life, as a faithful steward of his Lord's goods.

All suffering is not the result of a perverted life. Job is brought before us as a man whom the Lord permitted Satan to afflict. The enemy stripped him of all he possessed; his family ties were broken; his children were taken from him. For a time his body was covered with loathsome sores, and he suffered greatly. His friends tried to make him see that he was responsible, by his sinful course, for all his afflictions. But he denied the charge, declaring, "Miserable comforters are ye all." By seeking to prove Job guilty before God, and deserving of punishment, his friends brought a grievous test upon him, and placed God in a false light; but Job did not swerve from his loyalty, and God rewarded his faithful servant.

There is a connection between the religion of Christ and poverty. Christianity is the solace of the poor. Christ has ever been the poor man's Friend. In His humanity there are golden threads that bind the believing, trusting poor to His own soul of infinite love. He is the Great Physician, the mighty Healer of all diseases. While in our world, He bore our infirmities and carried our sorrows. He was poor, yet He was the source of all goodness, all blessings. He is a reservoir of power to all who consecrate themselves to the work He came to do.

Jesus, the world's Redeemer, possessed heaven's activity, heaven's ambition. He longed to extend His kingdom to all parts of the world. He endured the agony of the cross to accomplish this work, cheered by the prospect of a universal triumph. In dying for the sinful race, He destroyed him who had the power of death. The blood of the cross sealed the irrevocable covenant which ensures to our Redeemer the heathen for His inheritance, and the uttermost parts of the earth for His possession.

Christians have a sacred duty to perform in carrying forward the work that Christ came to accomplish. He declared, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-

hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He longs to have men and women cooperate with Him. They may be ignorant, but if they are meek and lowly, He will make them vessels fit for the Master's use. They will be whole-hearted, sincere disciples, who can comprehend God's great design in favor of a perishing race.

The Lord calls for volunteers who will be self-denying, who will endure hardness as good soldiers of the cross of Christ. He calls for workers who are willing to be laborers together with Him. We can do much to help the poor and brighten their lives, if we will but realize it. Those who work with unselfish hearts, who share Christ's sympathies, who strive earnestly to fulfil His purpose for humanity, will help to swell the tide of His joy, and will give honor, majesty, and praise to His name.

The last great battle in behalf of truth and righteousness is to be fought, and God would have His soldiers go forth in faith. Christians, do you discern the signs of the times? Can you, with humble tread, put your feet in the footsteps of your Redeemer? Can you give yourselves heartily to a good work, a perilous undertaking? Verily, the Lord has need of armies of workers, and some of the most precious souls will be found in the pit of degradation. God calls upon us to work for this class. Do not lose your purity because you are among the impure, but "building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever." Mrs. E. G. White

June 28, 1899

The Only True Mediator

"And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."
"For there is one God, and one Mediator between God and man, the man Christ Jesus."
"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the new testament, that by means of death ... they which are called might receive the promise of eternal inheritance."

Jesus is our Advocate, our High Priest, our Intercessor. Our position is like that of the Israelites on the day of Atonement. When the high priest entered the most holy place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression.

Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When he offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the most holy place. In His intercession as our advocate, Christ needs no man's virtue, no man's intercession. He is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the most holy place. He will save to the uttermost all who come to Him in faith. He ever liveth to make intercession for us.

This makes of no avail the offering of the mass, one of the falsehoods of Romanism. The incense that is now offered by men, the masses that are said for the deliverance of souls from purgatory, are not of the least value in God's sight. All the altars, sacrifices, traditions, and inventions, whereby men hope to earn salvation, are fallacious.

Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon sin. They

are themselves sinners, and are only human. One day they will see that their deceptive doctrines have led to crime of every stripe and type. They are responsible for many terrible wrongs which men have perpetrated upon their fellowmen. Martyrs have been tortured and put to death by men instigated by Satan to perform wicked deeds. These things have been done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God, and taking upon himself the prerogatives of God, that he may carry out his own schemes. The Judge of the whole earth will call those who have done those deeds to account. The case of every soul that has been imprisoned, every human being that has been tortured, has been noted by the recording angel.

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father. Verily, verily, I say unto you, he that believeth on Me hath everlasting life."

The mightiest human being, whatever may be his claim, is not infinite. He can not understand infinity. Christ plainly stated, "No man knoweth the Father but the Son." A teacher was once endeavoring to present the exaltation of God, when a voice was heard saying, "We can not as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God." The mightiest created intellect can not comprehend God; words from the most eloquent tongue fail to describe Him; in His presence silence is eloquence.

Christ represented the Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen Me hath seen the Father." No man "knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him." No priest, no religionist, can reveal the Father to any son or daughter of Adam. Men have only one Advocate, one Intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love that the Father has manifested in our behalf, the love that He has expressed for us. We can not measure this love; for measurement there is none. Can we measure infinity? We can only point to Calvary, to the Lamb slain from the foundation of the world.

"For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. 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; ... Therefore, as by the offence of

one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

"For their sakes," Christ prayed, "I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, ... that the world may know that Thou hast sent Me.... Father, I will that they also, whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them."

Thus the great Intercessor presents His petition to the Father. No middle-man comes between the sinner and Christ. No dead prophet, no buried saint is seen. Christ Himself is our Advocate. All that the Father is to His Son He is to those whom His Son in humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He labored as He would have His followers labor, unselfishly, appreciating the value of every human being for whom He suffered and died.

The promise of the Father was pledged that if Christ clothed His divinity with humanity, if He endured the test that Adam failed to endure, His obedience would be counted as righteousness to His people. Thus He would conquer in their behalf, and place them on vantage ground. Thus they would be given a probation in which they might return to their loyalty by keeping God's law. And in this Christ would see of the travail of His soul, and be satisfied. Mrs. E. G. White

July 4, 1899

Our Country--Its Dangers

The greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of Heaven's blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God.

Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering,--a battle not between rival churches contending for the supremacy, but between the religion of the Bible and the religion of fable and tradition. The agencies which will unite against truth and righteousness in this contest are now actively at work.

God's Holy Word, which has been handed down to us at such a cost of suffering and blood, is but little valued. The Bible is within the reach of all, but there are few who really accept it as the guide of life. Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected by a large share of the professedly Christian world. Thousands who pride themselves upon their wisdom and independence regard it an evidence of weakness to place implicit confidence in the Bible, and a proof of superior talent and learning to cavil at the Scriptures, and to spiritualize and explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and they ridicule those who are so simple-minded as to acknowledge all its claims.

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. Satan leads men to conceive of God in a false character, as having attributes which He does not possess. A philosophical idol is

enthroned in the place of Jehovah; while the true God, as He is revealed in His Word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. Tho in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists, the god of polished fashionable circles, of many colleges and universities, even of some theological institutions, is little better than Baal, the sun-god of Phoenicia.

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer obligatory upon men. Every nation has its laws, which command respect and obedience; and has the Creator of the heavens and the earth no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern our nation and protect the rights of its citizens were not obligatory,--that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government? When the standard of righteousness is set aside, the way is open for the prince of evil to establish his rule in the earth.

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, then for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants.

Wherever the divine precepts are set aside, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which called down judgments upon the heathen.

Let the restraint imposed by the divine law be wholly removed, and human laws would soon be disregarded. Because God forbids dishonest practices,--coveting, lying, and

defrauding,--men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbors' possessions by violence, and the strongest would become richest. Life itself would not be respected. Those who disregard the commandments of God sow disobedience to reap disobedience. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest and happiness would be banished from the earth.

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy; estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions, as if they had attained an enviable distinction. The greatest publicity is given to their character and crimes. The papers publish the revolting details of vice, thus initiating others into the practise of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God to inquire what can be done to stay the tide of evil.

Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off; for truth is fallen in the street, and equity cannot enter."

Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will, by a national act, give vigor to the corrupt faith of Rome, and thus

arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin.

July 12, 1899

A Crucified and Risen Saviour

"And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The more we study the subject of the redemption of the human race, the greater depths we find, and there, as we think of the Redeemer's glory, are depths we can not reach. It is the glory of the Prince of Life, and the mightiest powers of man can not fully comprehend it. The angels themselves desire to look into this mysterious and wonderful theme. Writing by the inspiration of the Spirit of God, the apostle Peter says: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth. By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. In making His infinite sacrifice Christ would exalt and honor the law. He would make known the exalted character of God's government, which could not in any way be changed to meet man in his sinful condition.

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?--The heavenly universe, God the Father, Satan and his angels. Wonderful events took place in the betrayal of Christ. At His mock trial, His accusers found nothing by which He could be proved guilty. Three times Pilate declared, "I find no fault in Him at all." Nevertheless he ordered Him to be

scourged, and then delivered Him up to suffer the most cruel death that could be devised.

"It pleased the Lord to bruise Him; He hath put Him to grief; when Thou shall make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." It pleased God to bruise His only-begotten Son, to suffer temptation to come to Him, to permit Satan to develop his attributes and the principles of his government. The enmity of the apostate against the Commander of all heaven must be seen. It must be shown that Satan's mercy is cruelty. What a battle was this, between Christ and Satan! It was waged up to the very time of the resurrection, yea, up to the time of the ascension. Then it was transferred to Christ's followers, and today Satan wars against them.

During His lifetime Christ's spirit was grieved because His own nation looked upon Him as a root out of dry ground, having no form or comeliness that they should desire Him. He longed for careworn, oppressed, weary human beings to come to Him, that He might give them the light and life and joy that are only to be found in Him. The veriest sinners were the objects of His deep, earnest interest, pity, and love. But when in the greatest need of human sympathy, in the hour of His trial and temptation, even the most promising of His disciples forsook Him. He was indeed compelled to tread the winepress alone, and of the people there was none with Him. An atmosphere of apostasy surrounded Him. On every side could be heard sounds of mockery, taunting, and blasphemy. Satanic agencies full of animosity strove to inspire the human family with deadly animosity against the law of Jehovah; and in his enmity the apostate was joined by the professed worshipers of God, for whom Christ had done so much.

The Lord of hosts suffered with His Son, but He did not abate one jot of the penalty. The world's Redeemer heard the people taking the oath of allegiance to a rival sovereign. He heard them divorcing themselves from God, refusing to obey His rule, saying, "We have no king but Caesar." As He hung on the cross, He heard them say tauntingly, "He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God."

The Lord permits men to go to a certain length in sin, and then, as in the destruction of the old world, He will arise and punish the inhabitants of the earth for their iniquity. The earth will disclose her blood, and no more cover her slain.

"Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations; the kings

shall shut their mouths at Him; for that which had not been told them shall they see; and that which they had not heard shall they consider."

Thus it was. The terrible scenes of the crucifixion revealed what humanity will do when under Satan's control. They revealed what the outcome would be if Satan was to control the world. Those who witnessed these scenes never lost the impressions made upon their minds. Many were converted, and told others of the awful scene they beheld. Many who heard the report of Christ's death were converted, and commenced searching the Scriptures. Thus were fulfilled the words, "So shall He sprinkle many nations."

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

Christ was this Branch, the highest branch of the highest cedar. He was the plant of the Lord's setting. "As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste." Christ's every act was acceptable to the Father. God loved His Son in His humiliation. He loved Him most when the penalty for the transgression of His law fell on Him.

Christ was the Majesty of heaven, the Commander of the heavenly hosts. But He put off His crown, and divested Himself of His royal robe, to take upon Him human nature, that humanity might touch humanity. As the world's Redeemer, He passed through all the experiences through which we must pass. He found Himself in fashion as a man. He humbled Himself to do the greatest work that could be done for the human race. A beam of righteousness from heaven shone amid the moral darkness of this earth, to enlighten every man that cometh into the world.

Christ suffered in man's stead, giving His life for the life of the world. All who repent and turn to Him are His heritage. His death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and love of God. Mrs. E. G. White

July 19, 1899

Unbelieving Israel

There are many who have received the idea that the Jewish age was one of darkness, superstition, and ignorance, that repentance and faith and divine enlightenment were reserved for the Gospel dispensation, that these had no part in the Hebrew religion, which, they claim, consisted only in forms and ceremonies. A greater deception than this could not exist. The Hebrew nation was taken into close relation to God, as a peculiar people, a holy nation. The Lord gave to Israel evidences of His presence, that they might fear His name and obey His voice, and that they might know that He was leading them to the promised land. The power of God, which was revealed in so remarkable a manner in their deliverance from Egypt, was seen from time to time through all their journeyings.

And in these manifestations and revelations God was uplifting Israel from a demoralized condition. Great changes were to be wrought in this disorganized people; for oppression and servitude and idolatrous association had molded their habits, their appetites, and their characters.

The Lord had promised Israel that if they would obey His commandments, He would supply their necessities by His miraculous power. But the Hebrews were not willing to submit to the directions and restrictions of the Lord. They wanted their own way. They desired to follow the leadings of their own minds and be controlled by their own judgment.

The Lord heard their murmurings, and the divine presence was revealed in so remarkable a manner that they were afraid. A voice was heard from the glory, bidding Moses and Aaron draw near to the cloudy pillar where Christ was enshrouded. And the Lord talked with Moses and Aaron, and the Israelites heard His voice telling them that He had heard their murmurings. They heard Him promise that they should have what their appetites craved,--bread in the morning, and flesh in the evening. In all His dealings with them, God was seeking to teach His people that it was not Moses with whom they were finding fault, but that their murmurings were directed against their divine Leader.

The Christian world, who today look upon the Jewish nation as under the curse of God, should inquire, Why did the Lord let His judgments fall upon Israel in so signal a manner?--It was because they had rejected the great light given to them since the day of

their deliverance from Egyptian bondage. It was because God revealed to them His will by prophets and by holy men, and they walked in their own ways.

Their calamities did not come because they kept the law of God, but because they disregarded that law. God had told them that if they did not obey His commandments, He could not keep His covenant with them. The history of the Israelites is portrayed for our warning. They had great light and exalted privileges; yet they did not live up to that light nor appreciate their advantages, and their light became darkness. They walked in the light of their own eyes, instead of following the leadings of God. Their history is given for the benefit of those who live in these last days, that we may avoid following the same example of unbelief. The apostle Paul says: "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"

In these last days God has brought to His people a knowledge of His law. A flood of light has been poured upon the New Testament, revealing the truths of the Old. God has brought out from the world and from the church a people whom He has made the depositaries of His law. They are to teach that that law must be obeyed if men would enter into life. To those who keep His commandments He will be a pillar of cloud by day, and a pillar of fire by night, to lighten and lead the way in the path cast up for the ransomed of the Lord to walk in.

In keeping the commandments, we have the assurance that there is great reward, and no earthly consideration should induce Christians to refuse to lift the cross in keeping all of God's commandments. Riches, ease, pleasure, ambition, and worldly honors are as dross that will perish in the fires of the last days. "The fear of the Lord is the beginning of wisdom." Better far obtain a knowledge of God's will through an understanding of His word than have the praise of men and the honor of the world.

There is a great similarity between our history and that of the children of Israel. God led His people from Egypt into the wilderness, where they could keep His law and obey His voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet what was to the Israelites a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of Pharaoh a wall of clouds, making blacker the darkness of the night. To us as a people has been committed the law of God. To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But to those who disregard them

they are as the clouds of night.

"Go forward," God said to Israel, when the flowing waters of the Red Sea blocked their passage as they moved out in the path which Providence had indicated. As they placed their feet in the waters of the sea, they did what the Lord required of them. They did not see what God would do next. They did not see the broad path opened for them by the power of God until they manifested their faith by moving forward. And then God's power was revealed. The waters on either side were piled up like a wall, leaving an open path before them.

The voice of God bidding His faithful ones go forward, frequently tries their faith to the uttermost; but we must not seek for some object upon which to hang our doubts and unbelief. If we wait until every shadow of uncertainty is removed, we shall never plant our feet upon the platform of eternal truth. Those who will not follow the light because some things are not entirely clear to their understanding, will never believe the truth. Faith is not certainty; it is "the substance of things hoped for; the evidence of things not seen."

God will do marvelous things for those who trust in Him. It is because His professed people trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf, that they have not more strength. He will help His believing children in every emergency, if they will place their entire confidence in Him. He will work mightily for a faithful people who obey His word without questioning or doubt. Mrs. E. G. White

July 26, 1899

"Be Ye Therefore Perfect"

Be ye therefore perfect, even as your Father which is in heaven is perfect." Man is to be perfect in his sphere, even as God is perfect in His sphere. How can such a lofty standard be reached? The required perfection is based on the perfection of Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." He gave the command requiring perfection, He who was by birth a human being, though allied to divinity. He has passed over the road we are to tread, and He says, "Without Me ye can do nothing." But with Him we can do everything. Thus a perfect character can be obtained. God never issues a command without furnishing the grace sufficient for its fulfilment. Ample provision has been made that man shall be a partaker of the divine nature.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." This is the standard God holds before His children. It is a standard of Christlikeness. Christianity means entire surrender to the will of God. Then it can be said of us, "Ye are complete in Him."

When such possibilities are presented to us; when we see that it is our privilege to attain Christian perfection, should we not strive to reach the standard? Should not our one purpose be to appreciate and understand the high honor conferred upon us? Christ has shown us how the heavenly universe values the beings for whom He made so great a sacrifice. Men and women are God's by creation and by redemption, and those who receive Christ He invests with His strength. They are bound up with Him, and are fully capable of reaching the highest elevation of character.

It is the Lord's will that we should cherish a solemn sense of our accountability to Him, as the owner of the talents He has lent us. He desires us to appreciate His entrusted gifts, doing all in our power to reach the standard He has set before us.

In the varied lines of Christ's work, each part depends on every other part, and the perfection of the work depends on the co-operation of each part. God has made provision for the reciprocal action and the mutual relation of all animated beings. He has arranged that all shall be connected together, and the whole to God. No one can be dropped out of the Lord's plan without affecting the whole. Nothing is independent of the rest.

In creating man, God designed that each human being should be a part of the web of humanity. He pledged Himself to make every provision for the happiness of men and women by making it possible for them to be like Him. It is His purpose that nothing shall be wanting to their happiness if they remain loyal to His commandments. They are the objects of His special love and care, and He would make them consecrated channels through which blessings from His abundant resources shall flow to the world. How important then that each act his part with fidelity, striving with all his power to fulfil God's purpose for him.

Speaking of Christ, John says: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him 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. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth... And of His fulness have all we received, and grace for grace."

Here we are shown what we may become by looking unto Jesus, the Author and Finisher of our faith. If humanity will co-operate with divinity, He who made so great a sacrifice in behalf of the human race will complete that which He has begun. Of himself man cannot obtain completeness, but every gift of heaven is granted to those who will co-operate with Christ, striving day by day for the mastery over the deceptive temptations of the enemy. By searching, we cannot find out God, but Christ has declared Him. "Show us the Father," Philip said, and Jesus answered: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father."

Christ came to clothe His people with his righteousness. But they would not receive Him, and with pale and quivering lips and broken utterance He exclaimed, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace!" Then came a pause, for the Saviour was reluctant to pronounce the irrevocable sentence--"but now they are hid from thine eyes." It was with a burst of agony that Christ spoke these words. He was bearing a great burden for the people of His care, but they knew not the time of their visitation. The superhuman agony of the Son of God was keenly felt in the heavenly courts, but those for whom He shed bitter tears knew not their day of grace.

This is the great sin of which men and women are guilty today. They appreciate not the blessings and privileges within their reach. "In this thy day." The day is nearing its

close. We are living amid the last scenes of this earth's history. Can it be that we shall be among the number that Christ mentioned with so much sorrow as He halted on the crest of Olivet? O, that all would know in this their day the things that belong to their peace. Shall Christ say to any one of us, "But now they are hid from thine eyes"? He will be obliged to do so if we fail to show our appreciation of His mercy by doing all in our power to co-operate with Him.

When Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," He had in view purity of purpose and action. It is essential for every soul who desires increased knowledge, to possess this purity. There is great need of purity as well as of knowledge.

Perfection can be attained only through the grace given by God. He will be the efficiency of every soul who strives for clear, far-seeing moral faculties. But He requires the co-operation of the human agent. Temperance must be practised in all things, in eating, in drinking, in all the habits of life. Christ said to His disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He would have us follow Him as tho wholly in earnest. He would have us cultivate a whole-souled earnestness. Some may call this enthusiasm; but if there is any subject in the world worthy of enthusiasm, it is the subject of redemption. We must be heartily enthusiastic over the wonderful work of our salvation. Each one may be so inspired by the life-work of Christ that he will become full of an earnest desire to be a true-hearted Christian. But those who think it will be just as well to be half for Christ and half for the world are under a great deception. They are neither cold nor hot. They are neither successful worldlings nor successful Christians, and Christ says of them: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

The Lord calls for sincere, earnest work. Half-heartedness spoils us for both worlds. When weighed in the balances of the sanctuary, those who have done surface work will be found wanting. Without life in Christ there can be no spiritual growth, no real development. We each need to grow in grace and in the knowledge of the truth. We turn our blessings into a curse both to our own souls and to the souls of others when we do not do this. Mrs. E. G. White

August 2, 1899

The Two Great Principles of the Law

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" Christ knew the motives of His questioner, and He threw upon him the burden of the answer. "What is written in the law? how readest thou?" He asked. The lawyer answered, "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." "Thou hast answered right." Christ said, "this do, and thou shalt live." Supreme love to God and love to our neighbor are the great principles of the law. Upon these two commandments hang all the law and the prophets. Those who keep the first will not transgress the second; for supreme love to God includes all other requirements.

It is essential to our eternal well-being to know more of God; for love to God depends on a conception of His goodness, His excellence, and a knowledge of His will. It requires an appreciation of His character. His law is the transcript of His character, and this law He calls upon us to obey. God calls for an entire surrender of the entire being. "Thou shalt have no other gods before Me," is the first great command, and upon this command depends all the rest. This is the substance of all obedience. Let those who profess to be Christians remember that profession will not save them. The life which Christ alone can give is given upon condition of obedience, an obedience which takes in the whole man,--mind, heart, soul, and strength. This is true sanctification. "This do, and thou shalt live," is the only genuine definition of sanctification.

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest-up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Christ presented the requirements of God's law with great force and clearness, but many of His hearers turned away, careless and indifferent. And today God's ministers preach the Word with power sent down from heaven, but on the minds of many no permanent

impression is made. The messages given by God are not received and practised. It is not thought necessary to bring the controlling power of God into the daily and hourly transactions of life. God is not known by an experimental knowledge, and therefore He can not encircle them with the realities of the unseen world. The eternal reward of the righteous does not impress their minds. The great day of the Lord, which is right upon us, awakens neither alarm nor rejoicing in their hearts. They have a form of godliness, but not the power of the truth. Wrapped in self, nothing can help them till they realize their true condition.

Those who claim to be the children of God, and yet do not obey His commands, who are hearers but not doers of the Word, are regarded by the Lord as bankers regard fraudulent bank-notes. They are not genuine. They claim the name of Christian, but in reality they are heathen. To those who do not practise it, the Word of God is a dead letter. Christ says of such, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." If they realized that they were sinners, He could plead in their behalf, and the Lord would arouse them by His Holy Spirit. But He can not present them to the Father; for they are worse than dead in trespasses and sins. They hear the Word, but make no application of it to themselves. Instead, they apply the Word to their neighbors. God can be no power to lukewarm Laodiceans.

Without a working faith it is impossible to please God. Truth may be made ever so clear, it may be urged home ever so strongly; yet if not received by faith, it can not work in the heart. The themes presented may be ever so glorious, yet if not mixed with faith in them that hear, the work of presenting these themes will be labor in vain. The message may be one of hope, which if received would be a savor of life unto life, but if not received and acted upon, it is a savor of death unto death. Until the faith that works by love and purifies the soul opens the door for the heaven-sent blessing, the blessing remains outside. Faith must be exercised if we would keep the great principles of God's law.

It is our duty to use all our powers in an effort to know the Word of God. All our capabilities are to be used in the work of becoming acquainted with Him. We love God with an intensity proportionate to the knowledge we have of His attributes and the value we place on the object of which we are in pursuit. To love God with all the heart is to obey His law with pleasure, to meditate upon the eternal excellence of His character. Such love can never be hidden. Let us study His character in the light of His Word, working as those who realize that they are judgment bound, that they will be called upon to give an account for the words they speak and the attributes of character they possess.

Our eternal welfare depends upon our obedience to God, and therefore we should make it our one aim to seek Him most earnestly, that we may gain a knowledge of Him. This is to be our first consideration. All else is to be made secondary to this object. The Word which is our guide declares, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Seeing then that all the powers of mind, soul, and strength are to be given to God, in order that we may use our capabilities to His glory, and in this way increase them, let us search His Word earnestly and diligently to learn our duty to our Creator. Thus we may understand that God makes no requirement without making ample provision for the fulfilment of that requirement. Through the redeeming grace of Christ, man may accomplish everything that God requires of him. Mrs. E. G. White

August 9, 1899

"The Last Shall Be First, and the First Last"

The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen."

In this parable Christ employed an illustration with which all were familiar. In Europe this custom still remains. Those desiring to find work wend their way to the market-place, and there stand about, hoping to be employed. And those, also, who are in need of workmen go also to the market-place.

This lesson was called forth by the disputing of the disciples as to who should be greatest. It is a continuation of the lesson of the preceding chapter. Here we read that Peter said to Christ: "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" And Jesus answered: "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for My name's sake, shall receive a hundredfold, and shall inherit

everlasting life. But many that are first shall be last; and the last shall be first."

Christ gave this lesson to reach down through the ages to our time. He saw that there would come into the church a spirit of self-righteousness, leading men to think that by their works they could earn heaven. In the parable those who were hired first, represent those who bring into their service an envious, self-righteous spirit. Because they had been first in the field, they claimed the preference. "Friend," answered the master, "I do thee no wrong. In giving thee a penny, I have kept my part of the agreement."

There are those who, whenever they make any advancement, take credit to themselves. If the Lord helps them, they are uplifted by pride, as tho by their own goodness they had advanced. They are eager for flattery, and jealous if they are not placed first. They feel superior to all others. These fail to treat the poor and needy as they should. They act unjustly and unrighteously. Christ does not desire to have them in His service, for they are eager for reward, and think they should receive a compensation for everything they do.

God sees not as man sees. Man judges by appearances; the Lord judges the motives. He knows whether sincerity and fidelity are brought into the work. Our Saviour repeatedly declared that the first should be last, and the last first. Unconsciously men act out their true character. Some work in a humble, lowly way, but they are imbued with the Spirit of God, and constantly they do little things to help others. They bring into their service a spirit of self-sacrifice and self-abasement. They long to do more for their Redeemer. These are the ones who will stand first. They think little of what they do, and are astonished to see that the Lord has noticed the kind word spoken to the disheartened, the gift bestowed to relieve the distressed. But the Lord measures the humble, childlike spirit of love and tenderness, in which these acts were performed, and makes the reward proportionate.

We should all have respect unto the recompense of reward. But, while we desire earnestly to receive blessing, we must have perfect confidence that Christ will reward all according to their works. Paul kept ever in view the crown of life which was to be given to him, and not to him only, but also to all those who love Christ's appearing. But it was victory through Jesus Christ that made the crown of life so desirable to him. Jesus would not have us ambitious to obtain reward, but ambitious to do God's will because it is His will, irrespective of the reward we are to receive.

The gift of God is eternal life. The Lord desires all who receive His grace to trust entirely in Him. He calls upon us to exercise pure, simple faith, trusting in Him, without a question as to what recompense we shall receive. We are to work heartily in His

service, showing that we have perfect confidence that He will judge righteously.

In the account of the judgment scene, when the reward is given to the righteous, and sentence is passed on the wicked, the righteous are represented as wondering what they have done that they should receive such reward. But they cherished an abiding faith in Christ. They were imbued with His Spirit, and, without conscious effort, they performed for Christ, in the person of His saints, those services that bring a sure reward. But their motive in working was not to receive compensation. They regarded it as the highest honor to be allowed to work as Christ worked. What they did was done from love to Christ and to their fellowmen, and He who has identified Himself with suffering humanity accredited these acts of compassion and love as tho done to Himself.

Unconsciously those on the left hand, also, act out their proud, selfish spirit. In their lifetime they did not cherish the attributes of sympathy and love. Self was exalted, and the fatherless and widow, in their sorrow and poverty, received only inattention and neglect at their hands. Yet, in the parable, they are represented as asking: "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" The answer comes: "Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to Me."

Our every endowment, our every talent, we owe to the Lord. Every victory gained is gained through His grace. Therefore, it is entirely out of place for us to boast. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." The slightest degree of self-sufficiency prevents a full appreciation of God's goodness and mercy. When Ephraim spoke tremblingly, he exalted himself in Israel, but when he offered to Baal, he died. God declares, "To this man will I look, even to him that is poor, and of a contrite spirit." The ornament of a meek and quiet spirit is in the sight of God of great price.

"Many are called," Christ said, "but few are chosen." If we would remember that we are on test and trial before the heavenly universe, that God is proving us, to see what spirit we are of, there would be more serious contemplation, more earnest prayer. Those who

work in simplicity realize that of himself man can do no good thing. They are full of gratitude and thanksgiving for the privilege of holding communion with God. Interwoven with their service is a principle that makes their gifts and offerings wholly fragrant. They have the same confidence and trust in God that a child has in its earthly father.

It is not so much for our activity and zeal that we are rewarded, but for the tenderness, the graciousness, the love that we have mingled with our work for the sick, the oppressed, the afflicted. Those who see the necessities of others, and yet pass by on the other side, too busy to minister to the purchase of Christ's blood, who are so eager to do great things that they forget the little things, will find themselves last and least when, in the judgment, the settlement is made. Salvation is wholly of grace. Love and humility are the traits of character that give the possessor the first place in the kingdom of God. Actions which express this love and humility call forth from Christ the words: "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me." Mrs. E. G. White

August 16, 1899

A Crucified and Risen Saviour

In His prayer to His Father Christ said: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." When Christ expired on the cross, crying with a loud voice, "It is finished," His work was completed. The way was laid open, the vail was rent in twain. Man could approach God without sacrificial offerings, without the service of earthly priests. Christ Himself was a priest forever after the order of Melchizedek. Heaven was His home. He came to this world to reveal the Father. His work on the field of His humiliation and conflict was now done. He ascended up into the heavens, and is forever set down on the right hand of God.

Christ's life on this earth had been a life of toil, a busy, earnest life. He rose from the dead, and for forty days remained with His disciples, instructing them preparatory to His departure from them. He was ready for the leavetaking. He had demonstrated the fact that He was a living Saviour; His disciples need no longer associate Him with the tomb of Joseph. They could think of Him as glorified amid the heavenly host. "Let not your heart be troubled," He said, "ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

All heaven waited with eager earnestness for the end of the tarrying of the Son of God in a world all seared and marred with the curse. In proportion to Christ's humiliation and suffering was to be His exaltation. He became the Saviour, the Redeemer, only by first becoming the Sacrifice. And having magnified the law and made it honorable, by accepting its condition, He hastened to heaven to perfect His work and accomplish His mission by sending the Holy Spirit to His disciples. Thus He would assure His believing ones that He had not forgotten them, tho in the presence of God, where there is fulness of joy forevermore.

Christ came to earth as God in the guise of humanity. He ascended to heaven as the King of saints. His ascension was worthy of His exalted character. He ascended from the Mount of Olives in a cloud of angels, who triumphantly escorted Him to the city of God. Not in His own interest did He go, but as the covenant-making Redeemer of His believing sons and daughters, who are made thus through faith in His name. He went as one mighty in battle, a conqueror, leading captivity captive, amid acclamations of praise and celestial song.

As He ascended, the challenge was given by the escorting angels: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Joyfully the waiting sentinels make response, "Who is this King of glory?" This they say, not because they do not know who He is, but because they would hear His praises. The answer comes back: "The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Again the response is heard, "Who is this King of glory?" for the angels never weary of hearing His name exalted. In strains of heavenly music the escorting angels make reply, "The Lord of hosts, He is the King of glory." Emmanuel, God with us, "is gone up with a shout; the Lord with the sound of a trumpet."

What a contrast between Christ's reception on His return to heaven and His reception on this earth! In heaven all was loyalty. There was no sorrow, no suffering, to meet Him at every turn. There were no scowling priests to exercise their ingenuity in finding some word of His which they could misinterpret, and thus gain opportunity to harass, abuse, insult, and deride Him. His entrance to the courts above was not begged; for all heaven was honored by His presence.

As He enters heaven, the angels hasten to do Him homage, but He waves them back, and going to His Father makes the plea: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." What is the Father's answer?--"And let all the angels of God worship Him." The pledge made before the foundation of the world is renewed. Christ's relation to His Father embraces all who receive Him by faith as their personal Saviour.

The time had come for the universe of heaven to accept their King. Angels, cherubim, and seraphim, would now stand in view of the cross. The Father bows His head in recognition of the One of whom the priests and rulers had said, "He trusted in God; let Him deliver Him now, if He will have Him." The Father accepts His Son. No language

could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only-begotten Son, as He saw the completion of the atonement.

Christ said to His disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you." This was the gift of gifts. The Holy Spirit was sent as the most priceless treasure man could receive.

The Holy Spirit was to descend on those who love Christ. By this they would be qualified, in and through the glorification of their Head, to receive every endowment necessary for the fulfilling of their mission. The Life-giver held in His hand not only the keys of death, but a whole heaven of rich blessings.

All power in heaven and earth was given to Him, and having taken His place in the heavenly courts, He could dispense these blessings to all who received Him. The church was baptized with the Spirit's power. The disciples were fitted to go forth and proclaim Christ, first in Jerusalem, where the shameful work of dishonoring the rightful King had been done, and then to the uttermost parts of the earth. The evidence of the enthronement of Christ in His mediatorial kingdom was given. God testified to the great work of atonement in reconciling the world to Himself, by giving Christ's followers a true understanding of the kingdom which He was establishing upon the earth, the foundation of which His own hand had laid.

The Father gave all honor to His Son, seating Him at His right hand, far above all principalities and power. He expressed His great joy and delight in receiving the Crucified One, and crowning Him with glory and honor. And all the favors He has shown to His Son in His acceptance of the great atonement are shown to His people. Those who have united their interests in love with Christ are accepted in the Beloved. They suffer with Christ, and His glorification is of great interest to them, because they are accepted in Him. God loves them as He loves His Son. Christ, Emmanuel, stands between God and the believer, revealing the glory of God to His chosen ones, and covering their defects and transgressions with the garments of His own spotless righteousness. The seal of heaven has been affixed to Christ's atonement. His sacrifice is in every way satisfactory. In Him mercy and truth have met together; righteousness and peace have kissed each other. The Father embraced His Son, and in this included all who receive Him. "To them gave He power to become the sons of God." They are His chosen ones, joint-heirs with Christ in the great firm of heaven. They overcome as He overcame. Mrs. E. G. White

August 23, 1899

Parents and Children

The future of society is indexed by the youth of today. Is the outlook flattering? Parents are bringing upon the stage of action children who will show in life and character the training they have received. Some will be ruined in one way, and some in another. Mismanagement by parents is swelling the ranks of Satan, and children are being lost to Christ.

Home religion is fearfully neglected. Men and women show much interest in foreign missions. They give liberally to them, and thus seek to satisfy their conscience, thinking that giving to the cause of God will atone for their neglect to set a right example in the home. But the home is their special field, and no excuse is accepted by God for neglecting this field. Nothing can counteract the wrong example set by harsh words spoken to wife or children. It is the neglect to cherish rectitude in the home which sends into the world godless children and youth, with warped characters, who unite with evil angels to corrupt others.

Do not think that by instructing the poor, or by spending your means in placing youth in schools where they will obtain true knowledge, you can offset the lack of Christian piety in the home. Parents are responsible for the formation of their children's characters; and if they allow their children to be disobedient, unruly, and unholy, tainting and corrupting others by evil ways, they will be held accountable for the result of their neglect.

Nothing that fathers and mothers can do for those afar off will atone for a wrong course of action in the home. God requires parents, by self-control, by an example of solid character-building, to disseminate light within the immediate circle of their own little flock. No trifling, common conversation is to be indulged. God looks into every secret thing of life. By some a constant battle is maintained for self-control. Daily they strive silently and prayerfully against harshness of speech and temper. These strivings may never be appreciated by human beings. They may get no praise from human lips for keeping back the hasty words which sought for utterance. The world will never see these conquests, and if it could, it would only despise the conquerors. But in heaven's record they are registered as overcomers. There is One who witnesses every secret combat and every silent victory, and He says, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

It is a serious solemn work to care for those for whom Christ has died, to teach children not to lavish their affections upon the things of this world, not to waste time and labor on that which is worth less than nothing. In order to educate their children aright, mothers must be learners in the school of Christ. The Christian mother will spend much time in prayer; for she will realize that her children are to be taught to be true to the government of God. With patience and forbearance they are to be trained; scolding and passionate reproof will never work reforms. Fathers and mothers commit a grievous sin when they educate their children to give way to temper by giving way themselves, and by training them according to wrong methods. Children are to be disciplined in a way that will enable them to take their place in the family of heaven.

Mothers, deal gently with your little ones. Christ was once a little child. For His sake honor the children. Look upon them as a sacred charge, not to be indulged, petted, and idolized, but to be taught to live pure, noble lives. They are God's property; He loves them, and calls upon you to co-operate with Him in helping them to form perfect characters. The Lord requires perfection from His redeemed family. He calls for perfection in character-building. Fathers and mothers especially need to understand the best methods of training children, that they may co-operate with God.

The Lord has entrusted to parents a solemn, sacred work. They are to cultivate carefully the soil of the heart. Thus they may be laborers together with God. He expects them to guard and tend carefully the garden of their children's hearts. They are to sow the good seed, weeding out every unsightly plant. Every defect in character, every fault in the disposition, needs to be cut away; for if allowed to remain, these will mar the beauty of the character.

Parents, there is a great responsibility resting upon you. The little ones in your arms will soon grow out of babyhood into childhood. Your boys and girls need to be carefully nourished. The best gift you can bestow upon them is the gift of love in their childhood. Give time to them. Give them a place in the home. Do not send them out-of-doors that you may entertain your visitors, but teach them to be quiet and respectful in the presence of visitors. Do not banish them from your presence by harsh words.

The little ones must be carefully soothed when in trouble. Children between babyhood and manhood and womanhood do not generally receive the attention they should have. Mothers are needed who will so guide their children that they will regard themselves as a part of the family. Let the mother talk with her children regarding their hopes and their perplexities. Let parents remember that their children are to be cared for in preference to strangers. They are to be kept in a sunny atmosphere, under the mother's guidance. Be careful that you are not rude to your children, either in speech or in temper. Require

obedience, and do not allow yourself to speak carelessly to your children, because your manners and your words are their lesson-book. Help them gently, tenderly, over this period of their life. Let the sunshine of your presence make sunshine in their hearts. These growing boys and girls feel very sensitive, and by roughness you may mar their whole life. Be careful, mothers. Never scold; for that never helps.

Firmness is ever to be united with love in the home life. Otherwise love is worthless. It is a sad fact that any weakness or indecision on the part of the mother is quickly seen by the children. Then the tempter works upon their minds, leading them to persist in following their inclinations. If parents would cultivate the qualities necessary for them to use in the proper training of their children, if they would plainly lay before the children the rules they must follow, and not suffer these rules to be broken, the Lord would co-operate with them, and bless both parents and children. But if parents leave their children to do as they please, Satan will lead them where he pleases, and they will become the helpless prey of the powers of darkness.

Parents will never arouse to their responsibility of bringing their children up with correct habits, until they are wholly converted to God's way and will, as was Abraham. Of him God said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He has spoken of him." God's rich promises to Abraham in regard to his posterity were made on condition that Abraham co-operated with Him in the education and training of his household and children. If Abraham chose his own way, following his own impulses, indulging blind affection, the child of promise would develop a character that would not bring honor to God's name, and God would not be able to use him to carry out His will and way.

God chose Abraham because He knew that he would cultivate home religion, and cause the name of the Lord to be revealed, feared, and loved; "I know him," He said, "that he will command his children and his household after him." He will not betray sacred trust by yielding to blind affection, which is opposed to the Lord's discipline.

But today the lines are too often placed in the hands of the children, and parents are guided by them. By blind indulgence a door is opened to the tempter.

God is our Lawgiver and King, and parents are to place themselves under His rule. This rule forbids all oppression from parents and all disobedience from children. The Lord is full of loving-kindness, mercy, and truth. His law is holy, just, and good, and must be obeyed by parents and children. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God's rich blessings will rest upon those

parents who administer His law in their homes, and upon the children who obey this law. The combined influence of mercy and justice is to be felt. "Mercy and truth are met together; righteousness and peace have kissed each other." Households under this discipline will walk in the way of the Lord, to do justice and judgment.

God has given the very best and wisest laws for the guidance of parents. The holy standard of His law is ever to be exalted in the home; then the way will be prepared for holiness and true religion. The grace of Christ will have a controlling power for good on parents and children.

Patiently, lovingly, as faithful stewards of the manifold grace of Christ, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that God will impart His grace to their children. Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God. As they work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, success will crown their efforts. Mrs. E. G. White

August 30, 1899

The Marriage in Cana of Galilee

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and His disciples, to the marriage." Christ was present at the creation of the world, as Commander in the heavenly courts. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life: and the life was the light of men."

Adam was appointed by God to be monarch of the world, under the supervision of the Creator. "God said, Let us make man in Our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him." "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.... And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him.... And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

He who gave Eve to Adam as a helpmeet performed His first miracle at a marriage festival. In the festal hall, where friends and relatives rejoiced together, Christ commenced His public ministry.

By His presence at this gathering our Saviour sanctioned marriage, recognizing it as an institution He Himself had established. In the beginning, when the Sabbath law was given, the marriage law was also given. It was then that God bestowed on man His two great gifts,--the Sabbath as a day of rest, and woman as a helpmeet.

Marriage has received Christ's blessing, and is to be regarded as a sacred institution. True religion is not to counterwork the Lord's plans. God ordained that man and woman should be united in holy wedlock, to raise up families that, crowned with honor, would be symbols of the family in heaven. And at the beginning of His public ministry Christ

gave His decided sanction to the institution that had been sanctioned in Eden. Thus He declared to all that He will not refuse His presence on marriage occasions, and that marriage, when joined with purity and holiness, truth and righteousness, is one of the greatest blessings ever given to the human family. Priests and popes have made laws forbidding people to marry, and secluding them in monasteries. These laws and restrictions were devised by Satan to place men and women in unnatural positions. Thus Satan has tempted human beings to disregard the law of marriage as a thing unholy, but at the same time he has opened the door for the indulgence of human passion. Thus have come into existence some of the greatest evils which curse our world,--adultery, fornication, the murder of innocent children born out of wedlock.

Jesus came to our world to correct mistakes, 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 in Israel. They were making of none effect this institution. Man was becoming so hard-hearted that for the most trivial excuse he would separate from his wife, or, if he chose, he would separate her from her children. This was considered a great disgrace, and was often accompanied by the most acute suffering on the part of the discarded one. Christ came to correct these evils, and His first miracle was wrought on the occasion of a marriage.

The Scriptures state that both Jesus and His disciples were called to the marriage feast. Christ has given Christians no sanction for saying, when invited to a marriage, We ought not to be present on so joyous an occasion. By attending this feast Christ taught us that He would have us rejoice with those who rejoice, in the observance of His statutes. He never discouraged the festivities of mankind when they were carried on in accordance with the laws of heaven. A gathering that Christ honored by His presence it is right that His followers should attend. After attending this feast, Christ attended many others, sanctifying them by His presence and instruction.

The feast was in progress, and an important point in the ceremony had been reached, when it was discovered that the supply of wine had failed. Mary went at once to Jesus, saying, "They have no wine." She had an interest in this gathering, and Christ had ever been to her a wise counselor. The answer was, "Woman, what have I to do with thee?" This should have been translated, "What hast thou to do with Me?" This answer was not in any sense disrespectful. Christ was ever respectful, kind, and courteous to all, and He was especially so to His mother. But He was engaged in His Father's work, and He was to follow the dictation of no one but God.

Mary understood His words as encouragement, not rebuke, and she said to the servants, "Whatsoever He saith unto you do it." "And there were set there six waterpots of stone,

after the manner of the purifying of the Jews, containing two or three firkins apiece." In those days the Jewish religion was made up of forms and ceremonies. A certain amount of washing was required by the law, but the people carried this matter to an extreme, prescribing certain forms never required by God, and making a tedious process of that which was intended to cleanse and refresh. Seeing the stone jars standing there, Christ bade the servants fill them to the brim. This was done; and then He said: "Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

Mrs. E. G. WhiteMrs. E. G. White

September 6, 1899

The Marriage in Cana of Galilee

The wine created by Christ at this time was the best wine those present had ever tasted. But it was entirely free from all fermentation. Christ Himself had forbidden the use of fermented drink, saying: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

Fermented liquor confuses the senses and perverts the powers of the being. God is dishonored when men have not sufficient respect for themselves to practise strict temperance. Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. Paul advised Timothy to take a little wine for his stomach's sake and oft infirmities, but he meant the unfermented juice of the grape. He did not advise Timothy to take what the Lord had prohibited.

The use of fermented wine caused Nadab and Abihu to confuse the sacred and the common, and death was their penalty. After this, severe restrictions were placed on those connected with the sacred service. They were prohibited when they came before the Lord, from touching wine or using grapes in any way, that they might avoid the result of becoming familiar with fermented liquor. When food or drink which bewilders the brain is placed in the mouth, the destroyer sees his opportunity to enter and dethrone the reason.

Some who claim to be Christians feel at liberty to use intoxicating drink, and in this particular they claim to be in harmony with Christ. But Christ did not set the example they claim to imitate. Be assured that He did not make intoxicating wine on the occasion of His first miracle. He gave to those present a drink which it is safe to give to all humanity,--the pure juice of the grape. Christ never placed a glass of fermented liquor to His lips or to the lips of His disciples. Drunkenness was rare in Palestine, but Christ looked down the ages, and saw in every generation what the use of wine would do for the users, therefore at this feast He set a right example.

Christ did not give publicity to His action, and at first only a few knew of the embarrassment of the governor. But after the new wine was brought in, great astonishment was expressed by the guests regarding its superiority over the wine first

placed before them. The miracle became known, and the very work Christ desired to see done was accomplished. The faith of the disciples was confirmed. This miracle was to them a convincing testimony that their Master was the world's Redeemer.

Christ's future work shows the influence of this miracle. "When He was come into Galilee," we read, "the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; for they also went unto the feast. So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when He was come out of Judea unto Galilee."

Jesus did not touch the water in the jars. He simply looked upon it, and at once it became like wine fresh from the cluster. Only a few days before, Christ had refused to work a miracle to satisfy His hunger. He was weak and emaciated; for He had been without food for forty days and forty nights; but He would not command the stones to become bread to satisfy His appetite. To the suggestion of the enemy He answered, "It is written, That man shall not live by bread alone, but by every word of God." Neither would He accept a challenge to imperil His life by casting Himself down from the pinnacle of the temple to prove that He was the Son of God. In answer to the challenge, He said, "It is said, Thou shalt not tempt the Lord thy God." But on the occasion of the wedding feast He performed a miracle, to show that marriage is not forbidden by God.

The divine love emanating from Christ never destroys human love, but includes it. By it human love is refined and purified, elevated and ennobled. Human love can never bear its precious fruit until it is united with the divine nature, and trained to go heavenward. Jesus wants to see happy marriages, happy firesides. The warmth of true friendship and the pure love that bind the hearts of husband and wife are a foretaste of heaven.

God has ordained that there should be perfect love and harmony between those who enter into the marriage relation. Let bride and bridegroom, in the presence of the

heavenly universe, pledge themselves to love each other as God has ordained they should. Let no draught of unkindness chill the atmosphere of love which should surround them. The wife is to respect and reverence her husband, and the husband is to love and cherish his wife. As the priest of the household, the husband and father should bind his wife and children to his heart. The wife should feel that the large affections of her husband sustain her before her children are born, and after their birth he should cooperate with her in the management of the little ones, who should be wisely, firmly, tenderly, lovingly educated.

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character. Families here should be a symbol of the great family above. Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." If this instruction were heeded by those who enter into the marriage relation, the home life would be pure and elevated, garrisoned by holy love.

God made from man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him. And he in his turn is to be her strong helper. All who enter the matrimonial life with a holy purpose, the husband to obtain the pure affection of a woman's heart, the wife to soften and improve her husband's character, and give it completeness, fulfil God's purpose for them. Christ came not to destroy the law, but to fulfil its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make known the fact that marriage is a holy institution. He came not to destroy this institution, but to restore it to its original sanctity. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage

relation. Thus He who made the first holy pair, and who created for them a paradise, put His seal upon the institution first celebrated in Eden, when the morning stars sang together, and all the sons of God shouted for joy. Mrs. E. G. White

September 13, 1899

Take Heed How Ye Hear

God desires us to give attention to the words of truth. We are to hear and practise them; for the truth is a message of heaven to those who take heed. The oft-repeated charge of the Lord is, "He that hath ears to hear, let him hear." Of the Israelites the apostle says, "The Word preached did not profit them, not being mixed with faith in them that heard it." This opens before us the reason why so little is accomplished by the many discourses given. The words may be indited by the Holy Spirit, but if those who hear do not hear with a desire to be benefited, the words spoken do not profit them.

It makes every difference whether the Word spoken is received into good and honest hearts. The Israelites had the Word spoken to them by Christ from the pillar of cloud, but, like many who today hear the glad tidings of truth and righteousness, they did not hear with consecrated ears. They brought guilt upon themselves by failing to hear by faith, and practise the Word spoken. Selfishness and pride, murmuring and unbelief, compassed them about as with a garment.

It was faith that men lacked in the days of Noah, and it was this lack that brought destruction upon them. How different would have been the result had they heeded Noah's appeals as the voice of God speaking through him! But they were unwilling to hear and receive the Word which would have saved them.

The teacher of truth is to take heed how he presents the truth. He is to speak every word plainly and distinctly, with that earnest conviction which carries conviction to hearts. If the words spoken are crowded upon each other, the impression that should be made is lost. The talent of speech needs to be cultivated, that the truth be not spoken in an excited, spasmodic style, but slowly and distinctly, that not a syllable may be lost.

Rapidity of speech can and should be corrected. The teacher must learn daily in the school of Christ, that he may speak in such a way as to make the best and most lasting impression upon his hearers. The appointed guardian of truth, he must conscientiously guard the sacred treasures. He is not to gather only a limited number of surface truths, but is to purchase the field, that he may possess the treasure it contains. He is to seek to improve in methods of labor, and make the very best use of the organs of speech. If the words of truth are of sufficient importance to be spoken before an audience, they are of sufficient importance to be spoken distinctly. The guidance of the Spirit never leads to indistinctness of speech. The Spirit takes the things of God and presents them through

the human instrument to the people. Then let them come from our lips in the most perfect manner possible.

When the pure Gospel of Christ is cherished and appreciated, the jewels of truth will be presented as precious pearls. Every teacher in our schools, every minister in our conferences, is to make an earnest effort to obtain knowledge from the Source of all knowledge. All are to have a daily increasing appreciation of the wisdom which is eternal life to the receiver. The teacher of truth needs to learn daily of Christ. He is not to be satisfied with human acquirements; for they are narrow and insufficient. He is to hunger for a deeper knowledge of Christ. "This is life eternal," the Saviour said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

God would have us realize that as His delegated messengers we are to grow in grace and in the knowledge of Christ, until we perfect a character that is in entire conformity to His will. His attributes have been presented to us that we may cherish them, and thus learn to use the treasures of truth in such a way as to draw souls to Him.

Christ says to us, "A new heart also will I give you." You shall act on new, strong principles. By believing and obeying, we are brought into fellowship with Christ, and we partake of the glory revealed by Him. The willing, obedient soul will continue to advance, following the Lord Jesus step by step, until he is complete in Him. God loves those who are one in Christ, even as He loves His only-begotten Son.

Earnest and sincere is the Author of our redemption. He humbled Himself that He might uplift the perishing and give them a knowledge of the true God. He desires His followers to represent Him by showing a faith that works by love and purifies the soul, by telling others of the love that has done so much for them. He has made the plan of redemption so definite and complete that the attention of all who are led to look to Him will be attracted.

The words of the true Christian are a power for good; for they are the living echo of the Scriptures. When the teachers of truth learn from Christ as they should, those who listen to their words will not say with indifference, I have heard that discourse a number of times; it is only a repetition. If the Lord's ambassador is what he should be--an earnest seeker for the hidden treasure--he will have a daily-filled treasure-house from which he can draw things new and old; and if his hearers take heed how they hear, they will go from the service fully prepared to testify, Did not our hearts burn within us, while he talked with us, and opened to us the Scriptures?

Many religious teachers have opposed the precious light sent from heaven. They have

refused to obey the words, "Take heed how ye hear." They think they complete their work and secure their conquests by a continual repetition of fables and traditions, and by shouting, "Victory." But their efforts are the essence of feebleness, tho put forth with an authority which misleads those who do not search the Scriptures for themselves.

Through His Holy Spirit the Lord is seeking to teach men humility. Those who are privileged to hear truth need to listen with receptive minds, appreciating the precious words spoken. Those who are trusted with the presentation of the sacred oracles need to feel the necessity of being taught by the great Teacher. They must remember that instruction is often sent through their fellow-laborers and through laymen whom the Lord has set apart to teach the truth.

Let every teacher be a constant worker. Then the Lord will educate and train the soul, molding and fashioning it after the divine similitude. Teachers may learn in many ways. They are to gather every ray of light from those who, they have reason to know, have a living experience in the things of God. They are to accept abundantly from the great Teacher, that they may give abundantly. They are not to depend on old discourses, which they have had for years, but they are to go on progressing, digging for the precious jewels of truth, that they may present them to their hearers.

The teacher must be willing to surrender his will to the will of God. Preparation for the Gospel ministry can be obtained only by searching the Scriptures and seeking the Lord with full purpose of heart. At the altar of God, by self-renunciation, the soul is educated to believe and receive and impart. Those who receive this education realize their own insufficiency and the wonderful power of God. Mrs. E. G. White

September 20, 1899

The Outpouring of the Spirit

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Just before He left them, Christ gave His disciples this promise of the Holy Spirit, and while the words were upon His lips, He ascended. A cloud of angels received Him, and escorted Him to the city of God. The disciples returned to Jerusalem, knowing now that Jesus was indeed the Son of God. Their faith was unclouded, and they waited for the fulfilment of the promise, preparing themselves by prayer for the baptism of the Holy Spirit.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In that assembly there were mockers, who did not recognize the voice of the Holy Spirit, and they said, "These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

After the crucifixion of Christ, the disciples were a helpless, discouraged company,--as sheep without a shepherd. Their Master had been rejected, condemned, and nailed to the ignominious cross. Scornfully the Jewish priests and rulers had declared: "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him."

But the cross, that instrument of shame and torture, brought hope and salvation to the world. The disciples rallied; their hopelessness and helplessness left them. They were transformed in character, and united in bonds of Christian love. They were but humble

men, without wealth, and with no weapon but the Word and Spirit of God, counted by the Jews as mere fishermen. Yet in Christ's strength they went forth to witness for the truth, and to triumph over all opposition. Clothed with the divine panoply, they went forth to tell the wonderful story of the manger and the cross. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence that shook the world.

Those who had rejected and crucified the Saviour expected to find the disciples discouraged and crestfallen, ready to disown their Lord. They heard with amazement the clear, bold testimony of the apostles, given under the power of the Holy Spirit. The disciples worked and spoke as their Master had worked and spoken, and all who heard them said, "They have been with Jesus, and learned of Him."

As the apostles went forth, preaching Jesus everywhere, they did many things that the Jewish rulers did not approve. The people brought their sick, and those vexed with unclean spirits, into the streets; crowds collected round them, and those who had been healed shouted the praises of God, and glorified the name of Him whom the Jews had condemned, crowned with thorns, and caused to be scourged and crucified. Jesus was now extolled above priest and ruler, and there was danger that the doctrines of the rabbis would be brought into disrepute, for the apostles were even declaring that Christ had risen from the dead.

The Jewish leaders thought themselves competent to decide what the apostles should do and teach, and they determined that their work must and should be stopped, for it was proving them (the rulers) guilty of the death of Jesus. They saw too that converts to the faith were multiplying. "Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees," who hold that there will be no resurrection of the dead). The assertion made by the apostles that they had seen Jesus after His resurrection, and that He had ascended to heaven, overthrew the fundamental principles of the Sadducean doctrine. This was not to be allowed. Filled with indignation, the priests laid violent hands upon the apostles, and put them in the common prison.

The disciples were not intimidated or cast down by this treatment. The words of Christ, in His last lesson to them, were brought to their minds by the Holy Spirit: "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning." "They shall put you out of the synagogue; yea, the time cometh, that whosoever killeth you will think

that he doeth God service." "These things have I told you, that when the time shall come, ye may remember that I told you of them."

In the Jewish nation those whom the Lord had made depositaries of truth, had proved unfaithful to their trust, and the Lord chose others to do His work. In their blindness these leaders gave full sway to what they called righteous indignation against the ones who were setting aside cherished fables. They would not admit that there was a possibility that they themselves did not rightly understand the Word, or that they had misinterpreted or misapplied the Scriptures. They acted like men who had lost their reason. What right have these men, they reasoned, some of them mere fishermen, to present ideas contrary to the doctrines which we teach the people?

The God of heaven sometimes commissions men to preach that which is contrary to established doctrines. Men in authority are not always to be obeyed, even tho they may profess to be teachers of Bible truth. By night the angel of the Lord opened the prison doors, and said to the disciples, "Go, stand and speak in the temple to the people all the words of this life." This command was obeyed by the apostles; "they entered into the temple early in the morning, and taught."

In the meantime, "the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned."

"And when they had brought them, ... the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." The Spirit of the Lord moved upon Gamaliel, a Pharisee and doctor of the law, whose advice was, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught, but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God. And to him they agreed."

Yet the attributes of Satan so controlled the priests and rulers that, notwithstanding the

wonderful miracles wrought by the apostles, they were so filled with prejudice and hatred that they could hardly be restrained. "When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." "And the Lord added to the church daily such as should be saved." Mrs. E. G. White

September 27, 1899

The Outpouring of the Spirit

The promise of the Holy Spirit was the brightest hope and the strongest consolation that Christ could leave His disciples when He ascended to heaven. The truths of God's Word had been buried beneath the rubbish of misinterpretation; the maxims of men, the sayings of finite beings, had been exalted above the Word of the living God. Under the enlightening power of the Holy Spirit, the apostles separated truth from false theories, and gave to the people the Word of life.

The Holy Spirit is often rejected because it comes in unexpected ways. Evidence upon evidence that the apostles were speaking and acting under divine inspiration had been given to the Jewish priests and rulers, but still they firmly resisted the message of truth. Christ had not come in the way they expected, and tho at times they were convinced that He was the Son of God, yet they stifled conviction, and thus became blinder and more hardened than before. They crucified Christ, yet Christ in His mercy gave them additional evidence in the works wrought by the disciples. He sent His servants to tell them what they had done, and even in the terrible charge that they had killed the Prince of Life, He gave them another call to repentance. But, feeling secure in their own righteousness, the Jewish teachers were not prepared to admit that the men who had reproved them for crucifying Christ were speaking by the direction of the Holy Spirit.

Every act of resistance makes it harder to yield. Being the leaders of the people, the priests and rulers felt it incumbent on them to defend their course of resistance. Having committed themselves to a course of opposition to Christ, every act of resistance became an additional incentive to pursue the same course. They regarded the events of their past career as treasures to be jealously guarded, and the hatred and malignity which inspired those acts they concentrated against the disciples.

The Spirit of God inspired His servants, who, irrespective of the fear or the favor of men, declared the truths which had been committed to them. And under the demonstration of the Spirit's power the Jews could not but see their guilt in refusing the evidences God had sent. But they would not yield their wicked resistance. Their obstinacy became more and more determined, and resulted in the ruin of their souls. It was not that they could not yield; they could, but would not, It was not alone because they were guilty and deserving of wrath, not alone because they had put to death the Son of God, that they were cut off from salvation; it was because they armed themselves with the attributes of Satan, and determined continually to be opposed to God,

persistently rejected light, and stifled the convictions of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was speaking. The malignity of their rebellion was intensified by each successive act of resistance against God and the message He had given His servants to declare. Every day, in their refusal to repent, the Jewish rulers took up their rebellion afresh, preparing themselves to reap that which they had sown.

The wrath of God is not declared against men merely because of the sin they have committed, but because they choose to continue in a state of resistance, because they repeat the sins of the past in spite of the light and evidence given them. If the Jewish leaders had submitted, they would have been pardoned; but they were determined not to yield. In the same way, the sinner, by continued resistance, places himself where he knows nothing but resistance.

How was it with the rebellious inhabitants of the antediluvian world?--After rejecting the message brought them by Noah, they abandoned themselves to sin as never before, doubling the enormity of their corrupting practises. The judgments which God brought upon the antediluvian world declared it incurable. The destruction of Sodom showed that the inhabitants of the most beautiful city in the world were incorrigible in sin. Those who refuse to reform by accepting Christ, find nothing reformative in sin. Their minds are set to carry out their purpose of revolt, and they are not, and never will be, forced into submission. Today there is danger that, as of old, the Holy Spirit will be rejected because it comes in a way not in accordance with the minds of men. Because it comes, not to praise men, or to build up their erroneous theories, but to reprove the world of sin, of righteousness, and of judgment to come, many turn away from it. They are not willing to exchange their own righteousness (which is unrighteousness) for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to human devising; and if it comes as a reprover, it is man's place to hear and to obey its voice.

We need to pray for the impartation of the divine Spirit as the remedy for sin-sick souls. The surface truths of revelation, made plain and easy to be understood, are accepted by many as supplying all that is essential; but the Holy Spirit, working upon the mind, awakens an earnest desire for truth uncorrupted by error. He who is really desirous to know what is truth can not remain in ignorance; for precious truth rewards the diligent seeker. We need to feel the converting power of God's grace, and I urge all who have closed their heart against God's Spirit to unlock the door, and plead earnestly, Abide with me. Why should we not prostrate ourselves at the throne of divine grace, praying that God's Spirit may be poured out upon us as it was upon the disciples? Its presence will soften our hard hearts, and fill us with joy and rejoicing, transforming us into

channels of blessing.

The Lord would have every one of His children rich in faith, and this faith is the fruit of the working of the Holy Spirit upon the mind. It dwells with each soul who will receive it, speaking to the impenitent in words of warning, and pointing them to Jesus, the Lamb of God, that taketh away the sin of the world. It causes light to shine into the minds of those who are seeking to co-operate with God, giving them efficiency and wisdom to do His work.

The Holy Spirit never leaves unassisted a soul who is looking to Jesus. It takes of the things of Christ, and shows them to the seeker. And if the eye is kept fixed upon Jesus, the work of the Spirit ceases not until the soul is conformed to His image. Through the gracious influence of the Spirit the sinner is changed in spirit and purpose, till he becomes one with Christ. His affection for God increases; he hungers and thirsts for righteousness, and by beholding Christ he is changed from glory to glory, from character to character, and becomes more and more like his Master. Christ is formed within, and by His Spirit He fulfils the promise, "I will never leave thee nor forsake thee." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Mrs. E. G. White

October 4, 1899

Our Privileges in Christ Jesus

Full and free the invitation comes 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." What an invitation! It was this invitation that Christ gave to Enoch before the world was destroyed by a flood. That time was no more favorable to the development of Christian character than is the present time, yet we read that Enoch walked with God. Christ was as verily Enoch's Saviour as He is our Saviour, and in His power, notwithstanding the corruption of that degenerate age, Enoch perfected a Christian character. The voice saying to us, "He that followeth Me shall not walk in darkness," said the same words to Enoch, assuring him that if he followed the Saviour, he would not walk in the darkness of ignorance. The Lord instructed Enoch, and made him His watchman. He was a faithful witness for God, warning the inhabitants of the old world not to follow the example of the Cain-worshippers, but to serve the living God. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against Him."

It is our privilege to walk as did Enoch. Christ has assured us that those who walk in His steps are His disciples, His true representatives. He says, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of life." Is not this sufficient assurance? Should not these words fill us with holy peace and joy?

"Herein is My Father glorified," Christ said, "that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The greatest sin we can cherish is the sin of unbelief. Many say, I do not know how to be a Bible Christian. It is because you do not receive Christ as a sin-pardoning Saviour. Therefore your experience is full of inconsistency and unbelief. No one can have joy and peace who does not receive and obey Christ's words.

We need the riches of faith and love. But we can obtain these only by surrendering the

will to Christ. When we take the Saviour at His word, and do those things that are pleasing in His sight, complete unity will prevail. We shall constantly grow more like our Leader. His character has been clearly revealed, and we have been plainly told that we are to be like Him. Our watchword is, "Go forward." Pressing onward to the Light of life means victory. We see in our hearts much that is dark and forbidding, and there is much we do not see at all, but God is greater than our hearts, and He knows all things. Do not deplore the crookedness of your past life; for this does not bring strength, but weakness. All unbelief is moral deformity. In bemoaning our past, there is no healing balm, but only sorrow and sin, that makes the heart sick and faint. Thus we become more and more discouraged. Might we not better look to the Lamb of God, which taketh away the sin of the world?

Unbelief greatly dishonors God. Our lack of faith is withholding from us precious blessings which are hanging over us, and which God would have us receive and appreciate. When we practise the Word, we shall be perfect in Him who is our righteousness. If the Word is believed by us, soberly, meekly, if it is received and appropriated, it will give us a precious experience, that will make us wise unto salvation. But, like the children of Israel, we are in danger of indulging a spirit of unbelief and murmuring.

The fruit of righteousness is quietness and assurance forever. If we had exercised more faith, if we had trusted less to our own wisdom, God would have manifested His power on human hearts. "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is faith, an active faith, that makes the gracious promise of any avail. We have been losing faith, in the place of increasing it. Our lack of faith is the reason why we have not seen more of the power of God. We exercise more faith in our own working than in God's working for us.

A great Teacher from heaven visited our world. Jesus Christ is His name. He is the Lord our Righteousness. He was visited by the prince of darkness, and was tempted in all points like as we are. He reached to the very depths of human woe, and all who carry their sorrows to Him, as to One who can be touched with the feelings of their infirmities, will receive the oil and wine of consolation. They will know from experience that Christ is their personal Saviour, one who comforteth those who are cast down, who bindeth up the broken-hearted. This experience grows as they in turn impart that which they have received. Christ is formed within, the hope of glory. He is made unto them wisdom, and righteousness, and sanctification, and redemption. They can say, "I know in whom I have believed."

"What think ye of Christ?" What is He to you personally? Is your faith centered in Him as your Redeemer? Do you believe that He saves you from sin, that He imputes to you His righteousness?

"Faith is the substance of things hoped for, the evidence of things not seen." Faith results in spiritual knowledge. By faith we are encouraged to grasp still more; for we behold God in the promise, and are armed with stability. The true Christian knows in whom he believes. He has the evidence of things unseen; and a knowledge that is regenerating, overpowering, follows this. This may not be believed by skeptics, but it is to the receiver no speculation, no mere theory. The Gospel offers to him a remedy for the moral disorders which sin has caused. He does not merely read the Bible, but experiences the Bible. He has not merely heard of the righteousness of Christ; by faith he has opened the windows of his soul to the Sun of Righteousness. Skeptics may stand back and argue the impossibility of the remedy he has taken, but their words are nothing to him against experience. It is a matter of knowledge with him. The believing man, even tho he be unlearned, has a knowledge that can not be wrested from him. The one who trusts his Saviour implicitly finds the gate of heaven ajar, and flooded with glory from the throne of God. Mrs. E. G. White

October 11, 1899

"Even your Sanctification"

"This is the will of God, even your sanctification." The Lord demands all the powers of the being. It is His design that we should be conformed to Him in will, in temper, in spirit, that the soul may hold communion with Him who is full of love, and peace, and power. God would have us keep close to the heart of Infinite Wisdom and Love. He has chosen us from eternity, that we may be holy, our consciences purged from dead works to serve the living God. The Lord gave Himself to die for us, that He might purify us from all iniquity. He will carry on His work of perfection for us if we will allow ourselves to be controlled by Him.

This work of righteousness can not be carried forward unless we exercise implicit faith. We must move every day under the guidance of God's mighty power. Every day we need to feel the deep working of the Spirit of God. We must have a faith that emanates from God. Not one thread of selfishness must be drawn into the fabric of our lives. When our faith works by love, the love that Christ revealed in His life, it will be of a firm texture. But not until self dies can Christ live in us; not until self dies can we possess the faith that works by love and purifies the soul. Our faith must increase. We must know the sanctification of the Spirit. In earnest prayer we must seek God, that His divine Spirit may control us. God will then be glorified by the example we set. We shall be workers together with Him. Sanctification of soul, body, and spirit, will surround us with the atmosphere of heaven.

Christ came to this world to enlighten men and women by His wisdom, by the shining of his righteousness. He came to reveal God's purpose for us. He was a wonderful teacher. His lessons were uttered in the language of independent goodness, and it is our privilege, by studying these lessons and beholding Him, to be changed into His likeness. It is His desire to commit divine instruction to faithful stewards, who will both teach and practise the truth, who will live by every word proceeding from the mouth of God. Those who claim to know and teach the truth, and yet do not live by the Word, can not be laborers together with God. Those who do not walk in the light, bring in the opinions and practises of self. True conversion, true sanctification, will be the cause of a change in our views and feelings toward one another and toward God.

Christ declares: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Again Christ says: "As the Father hath loved

Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another."

This love goes beyond the expression of the command, "Thou shalt love thy neighbor as thyself." Here men are required to love one another as Christ has loved them. The disciples did not then comprehend the significance of these words. They knew not the high, unselfish character of heavenly love. But after Christ had by His death on the cross demonstrated His love for them, they understood His words.

This heaven-born love is not selfish and changeable. It is not a love dependent on human praise. The heart of him who drinks the blood of the Son of God overflows with a holy love for God and for those for whom Christ died. He does not love His fellow-creatures because they love and please Him, because they appreciate His merits and rightly estimate His value, but because they are Christ's purchased possession.

God designs that everything possible shall be done to enable us to stand heart to heart, mind to mind, shoulder to shoulder. We have not pressed forward toward the mark of the prize of our high calling. Self has found too much room. The want of genuine faith and love is the lack of the church today. Our Christian experience is imperfect because we do not love as Christ has loved us. While we are filled with admiration for self, while we measure others by ourselves, how can we understand the Scriptures? What comprehension can we have of true faith? The lack of love and confidence in one another weakens our trust in God.

What fulness is expressed in the words: "I am the Light of the world." "I am the Bread of life." "I am the Way, the Truth, and the Life." "I am the good Shepherd." "I am come that they might have life, and that they might have it more abundantly." This life is what we must have, and we must have it more abundantly. God will breathe this life into every soul who dies to self and lives to Christ. But entire self-renunciation is required. Unless this takes place, we carry with us the evil that destroys our happiness.

I wish we could be what God would have us,--all light in the Lord. We need to reach a higher standard. But we can never do this until self is laid on the altar, until we let the Holy Spirit control us, molding and fashioning us according to the divine similitude. Truth must be received into the life. Then our words will testify that Christ's Spirit is working through us. God lives and reigns in us, and we bear witness to the truth. Draw nigh to God. Learn from the great Teacher. Surrender all to God.

We are not to hold ourselves in our own hands. We are to drop self into the hands of God. Daily we must consecrate ourselves to God's service. We must come to God in faith. If we have accumulated suppositions and imaginary difficulties, which keep us from a perfect union with our brethren, let us at once begin to remove the obstacles. We need to humble ourselves before God. It is self that we have first to deal with. Criticise the heart closely. Search it to see what hinders the free access of God's Spirit. We must receive the Holy Spirit. Then we shall have power to prevail with God.

The necessity of the Holy Spirit's working in the heart should be realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths which have been intrusted to us will lose their power on mind and character. Many today are in this position. They refuse to enter into right relation with God, as doers of His Word. They do not see the necessity for this.

We need to pray as we have never prayed before for the baptism of the Holy Spirit; for if ever there was a time when we needed this baptism, it is now. There is nothing the Lord has more frequently told us He would bestow upon us, and nothing He would be more glorified in bestowing, than the Holy Spirit. When we partake of this Spirit, we shall be born again. A firm, unwavering faith in God will be manifested. The Sun of Righteousness will be in our midst, with healing in His wings. Souls once lost will be found, brought back, and kept by the power of God through faith unto salvation.

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." We must take God at His word, and believe that He will do just as He has said. If He chastises us, it is that we may be partakers of the divine nature. It is His purpose to carry on a daily sanctification in us. Shall we not see our work? Shall we not present to others the privilege they have of growing in grace and in the knowledge of Jesus Christ?

A mere assent to truth is not enough. Daily we must live the truth. We must shut ourselves in with God, surrendering all to Him. To listen to the great and grand truths of

the Word is not enough. We must ask ourselves the question, Does Christ dwell in my heart by faith? He alone can show us our necessity, and reveal the dignity and glory of the truth. At the altar of self-sacrifice,--the appointed place of meeting between God and the soul,--we receive from the hand of God the celestial torch, which searches the heart, revealing our great need of an abiding Christ.

When we feel our heart need, when we long after the quickening influence of the Holy Spirit, Christ draws nigh to us. Self is crucified. Christ lives in us, and the power of the Spirit attends our efforts; then the soul is refined and elevated. Light from the heavenly sanctuary shines upon us, and we are enabled to exert an influence which is a savor of life unto life. By a union with Christ, by living faith, we are privileged to enjoy the efficacy of His mediation. We are crucified with Christ, buried with Christ, risen with Christ, to walk in newness of life. Mrs. E. G. White

October 18, 1899

"Do All to the Glory of God"

All Belongs to God--No Christian Idler--Right Example in the Family

Those who enter the service of God must be faithful to their Leader. If during their former lifetime they have not given the powers of mind and soul and strength to the Lord, when they are converted they will realize that every capability belongs to God. The truly converted man will bring even his thoughts into obedience to the will of God. His mental and physical powers will be laid on the altar of sacrifice. His time is the Lord's; it is not to be idled away. All are bound by the most solemn obligations to redeem the time. Waste it not; make the most of it; do your best, as long as you live in the world, to be a blessing. Christ regarded every moment as precious. Thus should His followers regard their time. Those who are not directly engaged in the work of seeking to save that which was lost, should have some work. They should use the powers of mind and body to a purpose, that they may be able to place their gifts and offerings in the Lord's treasury, and bring a faithful tithe to Him. It is the duty of all who enjoy God's bounties to engage in useful employment. To every man is given his work, and upon the faithful performance of this work depends the blessing he receives.

He who wastes his precious time robs God of service due to Him. He is guilty of a neglect which God will not excuse. How can God welcome such an one into the courts above with the words, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord"?

The strength belongs to God. "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." This statement covers the use of the physical powers. There is no reason why a man who has strength of body should not use that strength in Christ's service. Every part of the being is to be employed to the glory of God. The Lord would not have given us such a definite specification had He not designed us to study carefully how much it comprehends. If you have physical strength, that strength is Christ's property. He who has in the past looked upon himself as above labor will when converted change his habits and use his physical powers to some purpose. An indolent man can not serve God; for he gives to others an example entirely contrary to the principles of Christ. No idler can be a practical Christian. Christ is our example, and He worked at the carpenter's trade with his father Joseph. There are no gentlemen idlers in God's vineyard; for there is earnest, practical work to be done.

After the precious message of truth is heard and received, the heart is touched and convicted; and when it turns to Jesus, the will is brought into subjection to Christ. The soul temple is cleansed from moral defilement, and made ready for Christ's indwelling. The deep moving of the Spirit fills the soul with earnest love for Christ. The receiver of truth could feast forever on the truth he hears; but he must go farther than merely receiving; he must impart the precious knowledge of the Redeemer's love; he must strive to uplift the crucified Saviour. Heart and soul are to be consecrated to God's service.

He who has a family is under obligation, as a steward of God, to set a right example to his children. He is to educate them to be intelligent and useful, to employ the strength given them by God in advancing His work in the world. By precept and example he is to train them to be faithful stewards. They are to be educated to realize that they hold in trust lent treasures, which are to be used to the very best advantage in God's service.

Teach your children that nothing is to be withheld from God, that all their gifts are to be used to promote His glory. Teach them to cherish a sense of their accountability to use wisely their intrusted capabilities, improving and perfecting them by use. They are accountable for the judicious exercise of every faculty.

God can not excuse those who have been bought by the blood of His Son, from working faithfully in His service. Every true Christian is a coworker with Christ. Nothing can be more offensive to God than to cripple or abuse the gifts lent us to be devoted to His service. The value of a soul is estimated by the price paid for it. It is written: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," "who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." Mrs. E. G. White

October 25, 1899

The Touch of Faith

The Narrative--An Important Lesson--The True versus the Casual Touch--A Friend at Court--Dwarfed Spirituality

In answer to an earnest invitation, Christ was on His way to exercise His skill as a divine, compassionate Physician. As He went, the multitude pressed as closely as possible to Him, anxious to get near the center of attraction. In the throng there was a woman who had long been troubled with a painful malady. For twelve years she had suffered with this disease. She had spent all she had on physicians, and was nothing bettered, but rather grew worse. She was told of Christ's power, but she did not think herself worthy of His notice. "If I may but touch His garment," she thought, "I shall be whole." She watched her opportunity, and Christ in His infinite love knowing her heart's desire, moved in her direction. By faith she put forth her hand, and, touching the hem of His garment, was instantly made whole. Her faith was not in the garment, but in the virtue which the garment covered.

Happiness now filled the woman's soul, and she was seeking to escape from the crowd and go quietly on her way, when Christ's voice was heard, saying plainly and distinctly, "Who touched Me?" It was a strange question to ask, and as He looked round to see who had touched Him, Peter and the other disciples said, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" But Christ desired to teach a lesson which would sound down through the ages to our time, and He said, "Somebody hath touched Me; for I perceive that virtue is gone out of Me." "And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately." "Daughter," Christ said, "be of good cheer; thy faith hath made thee whole; go in peace."

We need to understand this lesson; for it has a deeper meaning than many realize. It is possible to be in Christ's presence, and even to press close to Him, and yet receive no blessing, because we touch Him only with the casual touch of the multitude. There are hundreds and thousands who think they have faith in Christ; but they do not touch Him with the faith manifested by the suffering woman.

Why do we not show more faith? We do not know what blessings we are losing because of our unbelief. To exercise faith it is not necessary to become worked up into an

ecstasy of feeling. This is not at all essential. Exercising faith means taking God at His word, believing in His power to save to the uttermost all who come to Him, relying on His word because He is behind the promise and can do all things. If we come to Him in living faith, we shall receive of His fulness. "If ye ask anything in My name," He says, "I will do it." Then comes the condition: "If ye love Me, keep My commandments. "Obedience makes us witnesses for God.

We need to take in the real meaning of Christ's words. We may read them over and over again, and yet miss their true significance. In this way we lose the blessing of the promises here given. Do not be satisfied to follow Christ a great way off. Many today are doing this. They think that they are trusting in the Saviour, but their faith resembles that of the multitude, who touched Him with only a casual touch.

What a friend we have at court! After His resurrection Christ spoke to His disciples, saying: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." This promise is as surely given to the people of God in 1899 as it was to those in whose hearing Christ spoke. But do we not often forget this promise, and limit the Holy One of Israel? God can not honor indifference, neither can He honor unbelief. Why need any one be mystified? Why do human beings so often go to human beings with inquiries regarding their temptations and their desire to please God? Where is their faith?--It is centered in human instrumentalities, not in the One who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because He hath not believed in the name of the only-begotten Son of God." Many are wearing continually the yoke of condemnation because they do not take the Word of God as yea and amen in Christ Jesus. They may have a casual faith in Christ as the Son of God, but this is of no avail.

"This is the condemnation, that light is come into the world, and men loved darkness rather than light." They will not come to the light, for fear their deeds will be reproved. This is the position taken by many. Their names are in the church books; they observe a round of ceremonies; but they do not love the truth. They have been satisfied to stand at the door. They do not press their way into Christ's presence, to share with Him the glory of His royal life. Their characters are not brought into harmony with the truth. They

have not that faith which works by love and purifies the soul. Evil speaking, evil surmising, dishonest actions, cast a dark shadow across their pathway. Their faith sinks into this shadow of shame, and they feel that they are separated from Christ. There is a sting in the conscience, a condemnation in the life. They feel a desire to hide away from God. Light has come into the world, but they love darkness rather than light, because their deeds are evil.

Is not this the reason of our dwarfed spirituality? Is not this the reason why we have so little faith? We live under a sense of condemnation. The time has come when it is for our eternal interest to believe in Christ. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He is "the Lamb of God, which taketh away the sin of the world." He says, "I will write My law in their hearts." In those who come to Him in faith He will create a divine principle of holiness which will rule in the soul, enlightening the understanding and captivating the affections.

Why did God permit the children of Israel to be bitten by serpents in the wilderness?--It was because of their wicked unbelief and continual rebellion, their perversity and murmuring. They did not stop to think how much God was saving them from, how many evils He was holding in check. He had forbidden the poisonous serpents to touch them. He had restrained the wild beasts of the forest. He had saved His people from a thousand dangers. He sent them test and trial, to see whether they had learned the lesson of submission, and were prepared to receive the rich blessings He had in store for them. Thus He sought to correct their selfishness, that they might take their place in His divine theocracy as a representative people. It was His purpose that they should reveal His character and bear a living testimony to the world that God honors those who honor Him. He desired them to be a pure, holy, intelligent people, who could be used as light-bearers to the world. But instead of remembering that the Angel of the Lord was constantly guiding and protecting them, the children of Israel lost sight of God's merciful and wonderful dealing, and magnified the trials sent to prove them. God could not work with a people who continually lost sight of their advantages, and dishonored Him by unbelief. Mrs. E. G. White

November 1, 1899

The Seal of God--No. 1

The Conflicts of the True Church--Persecuting Powers--The Last Great Power--A Warning Message--The Seal of God, the Mark of the Beast

To the apostle John on the isle of Patmos were opened scenes of deep and thrilling interest in the experience of the church. Subjects of intense interest and vast importance were presented to him in figures and symbols, that the people of God might become intelligent concerning the perils and conflicts before them. The history of the Christian world to the very close of time was revealed to John. With great clearness he saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing message which is to ripen the harvest of earth, either as sheaves for the heavenly garner, or as fagots for the fires of the last day.

In vision John beheld the trials which God's people would endure for the truth's sake. He saw their unyielding firmness in obeying the commandments of God, in the face of the oppressive powers that sought to force them into disobedience, and he saw their final triumph over the beast and his image.

Under the symbols of a great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly governments which would especially engage in trampling upon God's law and persecuting His people, were presented to John. The war is carried on till the close of time. The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they "which keep the commandments of God, and have the testimony of Jesus Christ."

Through paganism, and then through the Papacy, Satan exerted his power for many centuries in an effort to blot from the earth God's faithful witnesses. Pagans and papists were actuated by the same dragon spirit. They differed only in that the Papacy, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon's ire. And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast

with lamblike horns. The beasts preceding it had risen from the sea, but this came up out of the earth, representing the peaceful rise of the nation which is symbolized. The "two horns like a lamb" well represent the character of the United States Government, as expressed in its two fundamental principles, Republicanism and Protestantism. These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of America rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty.

But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." Prophecy declares that he will say to them that dwell on the earth that they should make an image to the beast, and that "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Thus Protestantism follows in the steps of the Papacy.

It is at this time that the third angel is seen flying in the midst of heaven, proclaiming: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." "Here are they that keep the commandments of God, and the faith of Jesus." In marked contrast to the world stands the little company who will not swerve from their allegiance to God. These are they of whom Isaiah speaks as repairing the breach which had been made in the law of God, they who are building the old waste places, raising up the foundation of many generations.

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.

The Seal--the Mark

The message containing this warning is the last to be proclaimed before the revelation

of the Son of man. The signs which He Himself has given declare His coming to be near at hand. For well-nigh forty years has the message of the third angel been sounding. In the issue of the great contest two parties are developed, those who "worship the beast and his image," and receive his mark, and those who receive "the seal of the living God," who have the Father's name written in their foreheads. This is not a visible mark. The time has come when all who have an interest in their soul's salvation should earnestly and solemnly inquire, What is the seal of God? and what is the mark of the beast? How can we avoid receiving it?

The seal of God, the token or sign of His authority, is found in the fourth commandment. This is the only precept of the Decalogue that points to God as the Creator of the heavens and the earth, and clearly distinguishes the true God from all false gods. Throughout the Scriptures the fact of God's creative power is cited as proof that He is above all heathen deities.

The Sabbath enjoined by the fourth commandment was instituted to commemorate the work of creation, thus to keep the minds of men ever directed to the true and living God. Had the Sabbath always been kept, there would never have been an idolater, an atheist, or an infidel. The sacred observance of God's holy day would have led the minds of men to their Creator. The things of nature would have brought Him to their remembrance, and they would have borne witness to His power and His love. The Sabbath of the fourth commandment is the seal of the living God. It points to God as the Creator, and is the sign of His rightful authority over the beings He has made.

What, then, is the mark of the beast, if it is not the spurious sabbath which the world has accepted in the place of the true?

The prophetic declaration that the Papacy was to exalt itself above all that is called God, or that is worshiped, has been strikingly fulfilled in the changing of the Sabbath from the seventh to the first day of the week. Wherever the papal Sabbath is honored in preference to the Sabbath of God, there the man of sin is exalted above the Creator of heaven and earth.

Those who assert that Christ changed the Sabbath are directly contradicting His own words. In His Sermon on the Mount He declared: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever, therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of

heaven."

Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of this church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman Church has not relinquished her claim to infallibility, and when the world and the Protestant churches accept the spurious sabbath of her creating, they virtually acknowledge her claim. They may cite the authority of the apostles and fathers in defense of this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome. Mrs. E. G. White (Concluded next week)

November 8, 1899

The Seal of God--No. 2

A Sign of Authority--How Receive the Mark--National Apostasy--Rome the Same--An Image to the Papacy--The Trials of the Remnant Church

The change of the Sabbath is a sign or mark of the authority of the Romish Church. Those who, understanding the claims of the fourth commandment, choose to observe the false sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal sabbath, which has been accepted by the world in the place of the day of God's appointment.

There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of "the third angel" shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.

With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power in sustaining a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal Sabbath be enforced by the combined authority of church and State. There will be a national apostasy, which will end only in national ruin.

Marvelous in her shrewdness and cunning is the Roman Catholic Church. She presents a fair front to the world, covering with apologies her record of horrible cruelties, and declaring that her spirit of persecution no longer exists. But she is the same as in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity; the same as when she assumed the power to control kings and princes, and claimed the prerogatives of God. She may clothe herself in Christlike garments, the better to carry forward her purposes; but she still retains the venom of the serpent, and her principles are exerting their influence in legislative halls, in churches, and in the hearts of men. Her spirit is no less cruel and despotic now than when it crushed out human liberty, and slew the saints of the Most High.

By compromises and concessions, Protestants have tampered with and patronized

popery, giving her vantage-ground which papists themselves are surprised to see and fail to understand. The Protestant world needs to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

When the State shall enforce the decrees and sustain the institutions of the church, then will Protestant America have formed an image of the Papacy. Then the true church will be assailed by persecution as were God's people in ancient times. Almost every century furnishes instances of what human hearts, controlled by rage and malice, can do under a plea of serving God by protecting the rights of the church and State. The Protestant churches that have followed in the steps of Rome by forming alliances with worldly powers have manifested a similar desire to restrict liberty of conscience. How many non-conformist ministers have suffered under the power of the Church of England! Persecution always follows a restriction of religious liberty on the part of secular governments.

Rejection of Great Light

It is urged by many that the intellectual and moral darkness prevailing during the middle ages favored the spread of dogma, superstition, and the oppression of popery, and that the general diffusion of knowledge, and the well-nigh universal acceptance of the principles of religious liberty, forbid a revival of superstition and tyranny. It is true that great light, intellectual, moral, and religious, is shining upon this generation. Since 1844 light from the heaven of heavens has beamed from the open door of the temple of God. But it is to be remembered that the greater the light bestowed, the greater the delusion and darkness of those who reject the Word of God and accept fables, teaching for doctrine the commandments of men.

Satan will excite the indignation of apostate Christendom against the humble remnant who conscientiously refuse to accept false customs and traditions. Blinded by the prince of darkness, popular religionists will see only as he sees, and feel as he feels. They will determine as he determines, and oppress as he has oppressed. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. The church and the world will unite, and the world will lend to the church power to crush out the right of the people to worship God according to His Word.

The decree which is to go forth against the people of God in the near future is in some respects similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprang from the malice of Haman against Mordecai. Not that Mordecai had done Haman harm, but he had refused to flatter his vanity by showing him the reverence which is due only to God. The king's decision against the Jews was secured

under false pretenses. Satan instigated this scheme in order to rid the earth of those who preserved a knowledge of the true God. But his plots were defeated by a counter-power that reigns among the children of men. Angels who excel in strength were commissioned to protect the people of God, and the plots of their adversaries returned upon their own heads.

History repeats itself. The same masterful mind that plotted against the faithful in ages past is now at work to gain control of the Protestant churches, that through them he may condemn and put to death all who will not worship the idol sabbath. We have not to battle with man, as it may appear. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But if the people of God will put their trust in Him, and by faith rely upon His power, the devices of Satan will be defeated in our time as signally as in the days of Mordecai.

The decree is to go forth that all who will not receive the mark of the beast shall neither buy nor sell, and, finally, that they shall be put to death. But the saints of God do not receive this mark. The prophet of Patmos beheld those that had gotten the victory over the beast and over his image and over his mark and over the number of his name, standing on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb.

To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Satan is putting forth his utmost efforts in the rage of a last despairing struggle against Christ and His followers. False teachers are employing every device possible to stimulate the hardened sinner in his rebellious daring, to confirm the questioning, the doubting, the unbelieving, and, by misrepresentation and falsehood, to deceive, if it were possible, the very elect. Who are prepared to stand firmly under the banner on which is inscribed, "The commandments of God and the faith of Jesus"?

Christ never purchased peace and friendship by compromise with evil. Tho His heart overflowed with love toward the human race, He could not be indulgent to their sins. Because He loved men and women, He was a stern reprover of their vices. His life of suffering, the humiliation to which He was subjected by a perverse nation, show His followers that there must be no sacrifice of principle. God's tried people must maintain watchfulness, with fervent prayer, lest, in their eagerness to prevent discord, they surrender truth, and thus dishonor the God of truth. Peace is too dearly obtained if purchased by the smallest concession to Satan's agencies. The least surrender of principle entangles us in the snare of the enemy.

Paul writes to the Romans, "If it be possible, as much as lieth in you, live peaceably with all men." But there is a point beyond which it is impossible to maintain union and harmony without the sacrifice of principle. Separation then becomes an absolute duty. The laws of nations should be respected when they do not conflict with the laws of God. But when there is collision between them, every true disciple of Christ will say, as did the apostle Peter when commanded to speak no more in the name of Jesus, "We ought to obey God rather than men." Mrs. E. G. White

November 15, 1899

The Law Revealed in Christ

God Manifest in Christ--Christ the Only Way of Salvation--A Great and Blessed Truth--
Love and Justice--An Unchangeable Law

God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

As speech is to thought, so is Christ to the invisible God. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, to make known in His life and character the attributes of the Father, that men might bear the image of the invisible God. He was the embodiment of the law of God, which is the transcript of His character.

The world saw God imaged in the purity and benevolence of Christ; but because of its depravity and darkness, it did not recognize Him as the Son of God. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth." He was "the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not." In spite of overwhelming evidence, men manifested unbelief which only Satan could inspire.

Christ secured probation for man at an infinite cost. He must suffer for the sins of the world, that the purposes of God might not be defeated. He must destroy the apostate; for the death of Satan meant life to all who believe, and death to all who are disobedient. Nothing less than the life of Christ would atone for man's transgression. He must restore man by placing on vantage ground every one who would believe in Him as a personal Saviour. When there was no heart to pity, His arm brought salvation. God laid help on One that was mighty, saying, "Save man from destruction." The Son of God accepted the work joyfully, becoming man's substitute and surety, that He might save him from his sin, and call him from transgression to obedience. He pledged Himself to take man's nature, and stand at the head of the human race, to satisfy every claim made against them as a people bound in the slavery of sin. Through this gift of God to the world man has been given every opportunity of knowing God and the laws of His government.

The truth could come to man only through Christ, for He was the image of the invisible God. He represented the power and glory of the Father, and the divine signature was

upon all His words and works. "I can of mine own self do nothing," He declared; "I speak not of myself; but the Father that dwelleth in Me, He doeth the works." It is a Great and Blessed Truth that God is love. The superhuman efforts which the Father has put forth for the good of humanity, reveal that His love is without a parallel. Through Christ this love is constantly expended for men. The heavenly universe is in constant activity in behalf of the sons of men. They work that sinners may be convicted of sin. But man is not to deceive himself with the idea that because God is a God of love, He has not a perfect standard of righteousness. The revelation of His love, in giving His Son to die the shameful death of the cross, shows that God has a standard of character. Only by a life of ignominy and suffering and humiliation and the death of the cross could Christ pay the penalty of the broken law. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

In the grave Christ was the captive of divine justice. To the Judge of the universe He had made Himself responsible for the transgression of the law. It was necessary that there be given to the world a stern manifestation of the wrath of God against all who reject light and evidence and stubbornly remain in unbelief. In the crucifixion of His Son is revealed God's Hatred for Sin. This penalty Christ bore for the sins of the transgressor. He has borne the punishment for every man, and for this reason He can ransom every soul, however fallen his condition, if he will accept the law of God as his standard of righteousness. The cry of despair from the soul calls forth the tenderest love of God, and this is salvation to every one that believes. He who sees the guilt of his transgression, and understands the infinite sacrifice made in his behalf, will not continue in sin. But if men continue to resist light and evidence, they will cut themselves off from God's mercy, and then will come the ministry of wrath. God can not save the sinner in his sin. The love of God is immeasurable to those who repent, but His justice is firm and uncompromising to those who abuse his long-suffering love.

God destroyed the inhabitants of the old world by a flood, because they refused to obey His commandments. The record states: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Had man not eaten of the tree of knowledge and every kind of wickedness, God would not have destroyed him. And God "looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

It is thought strange by some that our salvation should demand our entire submission to the law of God. But The Lord Could Not Do a More Cruel Thing than to save man in his rebellion. No man can be saved unless he comes under the rule of Christ. Salvation means to us complete surrender of soul, body, and spirit. Because of the unruly elements in our nature, our passions often gain the mastery. The only hope of the sinner is to cease from sin. Then his will is in harmony with the will of Christ. His soul is brought into fellowship with God. Those who enlist in the army of Christ must in all things submit to His authority and consult His will. Implicit obedience is the condition of salvation. God's law must be obeyed in every particular. It is our salvation to make His law our rule, His life our pattern, His glory our chief aim. To keep ourselves in the love of God, to be bound to obedience by His requirements, this is to be free in Christ.

Hurrying them from one temptation to another, Satan Gives Men No Time to Consider These Things. Man may repulse the enemy on one point, and think himself secure, but the wily foe has always another scheme in readiness. He follows us at every step, using every circumstance of life to cause us to regard him with favor; for he is playing the game of life for the soul. He institutes every amusement he can devise to absorb time and keep God out of the thoughts. He has sought to deceive men into the belief that Christ died in order to abrogate the law of God. But Christ did not die to immortalize transgression.

Every Man May Keep the Law of God, for Christ in His human nature kept the law; and He says to every soul, "If ye love Me, keep My commandments." Christ is "the image of the invisible God, the first-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." The first chapter of Colossians will wonderfully enlighten the mind as to the truth as it is in Jesus. If we will study it, we shall understand how Christ has made it possible for man, fallen through disobedience and transgression, to keep all the commandments of God.

Every blessing that Heaven could bestow was given to man in Christ. The Son of God clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold of the throne of the Infinite. He desired to demonstrate to man that humanity connected with divinity, by faith in Christ, might partake of the divine nature. The death of Christ reveals that not one jot or tittle of the law of God can be altered to meet man in his fallen condition.

The Saviour assures us that as long as the heavens and the earth remain, not one tittle of

the law shall fail. Christ's death upon the cross did not destroy the heavens or the earth; both still remain; therefore God's law remains unchanged. Far from lessening its claims, the death of Christ testifies through all generations to the immutability of the law of Jehovah. Its claims upon man are eternal. Mrs. E. G. White

November 22, 1899

The Sign of God's People

The enemy has worked in the religious world to deceive men into the belief that the law of God can be set aside. He has had long years of experience in this work, for he began with our first parents, using his powers to cause them to distrust God. If he could interpose himself between their souls and God, he knew that he would succeed. The prospect of becoming gods, knowing good and evil, was pleasing to Adam and Eve, and they yielded to the temptation. In receiving a knowledge of good and evil, men feel that they are gaining much; but they do not understand the purposes of Satan. They do not understand that they are taken in his snare when they tamper with the law of God. The enemy knows that if the church can be controlled by political enactments, if she can be led to unite with the world, she virtually acknowledges him as her head. Then the authority of man-made commandments will work to oppose the rule of the government of heaven. Under the leadership of Satan men will dispense with the righteous, holy enactments of God concerning the Sabbath, the observance of which is to be a sign between God and His people forever.

Satan's plan has taken with the religious world. He has created an order of things entirely his own, making void the law of God. Through his deceptive working he has gained in the professedly Christian world that which he thought to gain in heaven,--an abrogation of the laws of Jehovah. Through the Roman power he has worked to remove God's memorial, and has erected a memorial of his own to sever God from His people. Today the Protestant world is estranged from God by its acceptance of a spurious sabbath. Not one iota of sacred authority can they find for doing this; yet, full of zeal, they assert that the Lord's memorial given at creation should be ignored, despised, trampled upon, and the first day of the week take its place.

No deeper wound could be inflicted on God than to ignore His holy day, and place in its stead a spurious sabbath that bears no mark of sanctity. God gave the Sabbath to the world to be set apart for His name's glory. He says: "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.... Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."

And who are Israel? The Holy Spirit by the apostle Paul declares, "If ye be Christ's, then are ye Abraham's seed." Upon all who through Christ become a part of the true Israel, the observance of the Sabbath is enjoined.

Those who disregard a plain "Thus saith the Lord," are casting off their allegiance to God, and exalting human power in His stead. By thus placing themselves in opposition to the God of heaven, men are failing to receive the mark, or sign, by which the people of the world are to know God's true followers. There is no justification for those who, having the light, close their eyes and their ears to a plain "Thus saith the Lord." They have taken up the weapons of their warfare against God, and their guilt is made manifest.

A Specific Reform

God calls His people to a special work for these last days. "They that shall be of thee shall build the old waste places," He says; "thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." What is this breach?--It is the broken Sabbath of the Lord. "If thou turn away thy foot from the Sabbath," He continues, "from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." But there must be no assumption of power on the part of God's chosen people. Those who take their orders from Christ must not seek to compel others to obey the law of Jehovah. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

Even Christ, as the Prince of Life, did not seize the scepter of power and enforce His laws of righteousness. Patiently has He waited in the heavenly courts in behalf of His people who have suffered for their loyalty to Him. Patiently has He waited for the Gospel of the kingdom to be preached in all parts of the world, until every nation, and kindred, and tongue, and people shall have received the light of God's Word. And man, too, must wait patiently until the time when the work shall be accomplished, and every human being has had opportunity to decide for himself. Decisions will be made for and against God; and every man will decide his own case by his decision in regard to the law of Jehovah. Then both classes will be developed; the sentiment of every heart will be revealed. Each party will gather under its chosen leader, as loyal to God and His commandments, or as transgressors of the law, with the first great rebel at its head.

God declares: "Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." We are not merely to observe the Sabbath as a legal matter; we are to be intelligent in regard to its spiritual bearing upon all the transactions of life.

Christ's prayer to His Father for His disciples was, "Sanctify them through Thy truth; Thy Word is truth." The sign of God is sanctification through obedience to the truth. This sanctification makes the loyal subject like his great Head, Jesus Christ. He is brought into peculiar and eternal relations to the Saviour on condition that he maintains his allegiance to the end. When we are thus sanctified, we shall not have a spurious faith, a spurious doctrine, a spurious experience. In coming out from the world and accepting the Sabbath of creation, which God has blessed and sanctified, we give evidence of true conversion. We are stamped with the mark of God's government. As we accept the Sabbath to keep it holy unto the Lord, we are sanctified, soul, body, and spirit.

All who earnestly desire to know whether they have the King's mark will examine His Word critically. A spurious sabbath is now exalted before the people. This is the mark, the sign, of a ruler who stands in opposition to the King of kings, the Lord of hosts. This ruler has sought to show his power and authority by taking a common working day, a child of the Papacy, and giving it to the world as the Sabbath of the Lord. He has sought to destroy the sign which God has said should be preserved to a thousand generations.

The observance of the Sabbath, the seventh day by God's people, is the sign to the world that they are linked to the God of heaven as His loyal subjects, who trust in His everlasting veracity and His power as the Creator of the heavens and the earth; and it is the sign that God recognizes them as His chosen people. Those who understand that the Sabbath is a sign between them and God will represent the principles of His government by bringing into their daily practise the laws of His kingdom. They will live in constant submission to His will, having the words of His law written in their hearts. His injunctions will be regarded as the spring of their existence. Faithful and true, they will heed every command given, and reveal in their daily lives the religion that emanates from God. Mrs. E. G. White

November 29, 1899

Seeking to Save the Lost

More than eighteen hundred years ago Christ walked on this earth, a Man among men, yet a God. Hear what He said, "The Son of man is come to seek and to save that which was lost." A solemn duty rests upon every one who believes in Christ, to go outside the church and seek in every way to save souls. To be a Christian means to be Christlike, and upon all Christians rests the burden of working as Christ worked.

Christ came to this world to represent the character of God as expressed in His law, and in human nature He lived that law. So our lives are to be spent in doing God's will. We have been made repositories of sacred truth; but this truth is of no value to us unless it is practiced in the daily life. Christians are to do thorough work. Instead of expending their time and means in working for those who have already been blessed with so many opportunities and privileges that they do not know how to appreciate them, let God's workers go into places where the truth has not been heard. Let earnest zeal and fervent piety be manifested in behalf of those who are in the darkness of error. Of those who work in this way Christ says: "Ye are laborers together with God." "Ye are the light of the world." "Ye are the salt of the earth." Ye are My witnesses." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We are to exert a saving influence over those who are without God and without hope in the world. The pathway to the city of refuge is to be kept free from the rubbish of selfishness of sin. Those who profess to be following the Lamb of God are to take every stumbling-block out of the way. But too often those who claim to believe the truth lay stumbling-blocks in the way of others. They say that they know Christ, but in works they deny Him. By their trifling conduct they hurt those they might have helped. They sin against God, and lie against the truth, imperiling their own souls and leading others astray.

"Walk in wisdom toward them that are without, redeeming the time," "because the days are evil." This principle was laid down by the apostle Paul, to whom the Lord gave special light. God's people are to be lights, shining amid the moral darkness of the world. By a godly life they are to show that the truth exerts an ennobling influence over them.

Great efforts are made by many to present an attractive exterior. Far more essential is it

to have the truth implanted in the heart; for grace in the heart will work outward. The kingdom of God is not meat and drink, that is, it does not consist of ceremonies. There is danger of ceremonies becoming too numerous, of the simplicity of the Gospel being lost in a multiplicity of machinery. When professing Christians work without truth enthroned in the heart, their religion is only a stumbling-block to sinners. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." The church will be perfect only when its members live the truth, vindicating the honor of God by winning souls to Christ.

As Christians we are keenly watched by the world. Our words and deeds are remarked upon. The Christian is a spectacle to the world, to angels, and to men. When we realize that as followers of Christ we are living epistles, read and known of all men, we shall be more careful of how we follow Christ. Those who do not search the Scriptures for themselves receive their impressions of our faith and doctrines by the way in which we practise the teachings of God's Word. They may have no inclination to study their Bibles, but they do study the lives of those who claim to be Christians. A true Christian is a living commentary, explaining day by day the truth as it is in Jesus.

If the truth is enthroned in our hearts, we shall live its principles. Our lives will reveal its cleansing efficacy. We shall show that new cloth has not been joined to a threadbare garment. We are clothed with the garment of Christ's righteousness, woven in the loom of heaven. The Holy Spirit takes the things of God, and shows them to us. Truth is applied to the understanding and the heart. We see Christ's sacrifice and intercession in a new light. The work of the Redeemer in our behalf fills us with holy joy and peace, and we are constrained to go out and work for those who need help.

Christ gave His life that we should not perish. He has our eternal happiness in view, and He says, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." He who heeds these words will indeed become a son of God, a living epistle, known and read of all men. He will not be careless in words or actions, but will make it his aim to seek and to save those that are lost. He will work earnestly and lovingly for those that are wandering in the wilderness of sin.

December 13, 1899

Our Besetting Sins

The secret of Satan's power over God's professed people lies in the deceitfulness of the human heart. Their constant stumbling and falling reveal that they have not maintained a stern conflict with their besetting sins. They have not depended wholly upon Christ, because they have not realized that they are in peril of being overcome by these sins. It is the sin which appears small and unworthy of our notice against which we should be on our guard. If we could understand how deeply we injure our own souls and cause unhappiness to those around us by giving loose rein to unsanctified thoughts and unholy actions, we would strive to put them away. We would co-operate with God in working out our own salvation.

It is the inclination to excuse our moral defects that leads to the cultivation of sin. We must never forget that God ascribes sin to the one who transgresses; it is not registered against Satan, but against the sinner. God never accepts the agency of Satan as an excuse for the committal of one sin. When there is any excuse for a seemingly wrong act, it is not sin. Satan triumphs when he hears the professed follower of Christ offering excuses for his defects of character. Sin unrepented of, unconfessed, can never be blotted from the books of God's record. Through faithful, thorough confession of sin, the heart is cleansed from its moral impurity. There must be a forsaking of the sins the Lord has reproved, before the soul can stand acquitted before God, humbled and repentant, realizing that he has served Satan, pleased him, glorified him, and dishonored his Lord.

The love of money is the besetting sin of many. Men and women who profess to worship the true God become so deceived in their pursuit after riches that they suppose gain to be godliness. The apostle Paul declares: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."

The length and happiness of our lives consists not in the amount of our earthly

possessions. The foolish rich man, in his supreme selfishness, laid up for himself treasures that he could not use. He embezzled his lord's goods that he might add to his increasing store of worldly possessions. Had he used his means as God required, there would have been no necessity for him to tear down his barns that he might build greater. He would have needed no more room for his goods. Had he used his wealth as a bounty from God, he would have laid up treasure in heaven, and would have been rich toward God. So those who use their wealth in doing good will see no necessity for large accumulations in this world. Their treasure will be used to advance the cause of God.

The church of Christ has been blessed with great advantages and precious privileges. God has given to His people prophets, apostles, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But there are some who are never able to come to a knowledge of the truth. Filled with self-sufficiency, they will not place themselves in the position of learners. They desire to be teachers and leaders. To these self-exalted ones God says: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." True greatness does not depend upon position, but upon purity and fidelity. Our worthiness is not found in self, but in Christ. We are estimated by our faith in the Saviour, by the truth and rectitude of our lives. Shun the perils of self-exaltation, and be clothed with humility; for God resisteth the proud, but giveth grace unto the humble. The servants of Christ are to consecrate their lives to His service, revealing His character in the beauty of holiness.

When the temptations of Satan are yielded to, mind and heart are brought into captivity to a supernatural power. In the place of submitting themselves to Christ, men surrender themselves to Satan, and then pass judgment upon the Most High because they are not happy under the jurisdiction of the ruler they have chosen. "Rebellion," God declares, "is as the sin of witchcraft." It leads souls onto Satan's ground. "Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered." This is the language proceeding from the rebellious heart. Once place your feet in Satan's steps, and this power of argument will come to you, and you will be powerless to resist it.

It is Satan's work to tempt; it is man's work to resist, and, in the name and strength of Jesus, to say, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Human nature of itself is utterly helpless before the wiles of Satan; but it is

our privilege to plead with God for strength, and to receive it. Jesus has given us an example to show how we may meet and conquer Satan. At infinite cost the Son of God came into the world to counterwork the work of the enemy. He came to destroy sin and bring in righteousness by enabling the human agent to co-operate with the divine. He took His stand upon the Word of God. "It is written," was the weapon with which He met and repulsed the enemy. Christ obtained the victory in behalf of the world, and thus He made it possible for man to become complete in Him, not having his own righteousness, but the righteousness of Christ.

A holy life is accessible to every repenting, believing child of God. We are to work out that which Christ works in. Then work, Christian brethren and sisters, "work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good-pleasure." Every provision has been made that you shall come off more than conquerors. Satan is seeking to overcome you, but it is your privilege to turn to the Sun of Righteousness. He is waiting, longing to fill your heart with His love, that your joy may be full. Hold the faith with a firm hand, but be sure that you hold it in righteousness. Live by faith, as seeing Him who is invisible. All your words, all your acts, are open before the eyes of Him with whom you have to do. Nothing is hid from the all-seeing eye of the Eternal. Then act as if you realized that you were in the presence of the heavenly angels, and in the presence of God.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." When we are enlightened by the Spirit of God, we shall behold only the glory of Jesus. Seeing nothing but deformity in ourselves, we shall fix our eyes in faith upon Jesus. And as we contemplate the beauty of Christ's character, we become transformed into the divine likeness. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Mrs. E. G. White

December 20, 1899

Work in Christ's Lines

Christ set Himself apart to achieve the redemption of man, that man might understand the service he owes to God, and learn how to discharge its duties. His life on earth was a perfect life. Every circumstance He turned into an occasion for imparting truth. Foretelling His work through the prophet Isaiah, He says: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; ... to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

There is a sustaining power in the deed done to benefit and bless humanity. This was the power that strengthened the world's Redeemer. He declared, "I came down from heaven not to do Mine own will, but the will of Him that sent Me." His will was put into active exercise to save the souls of men, but He waited and lived and worked in dependence upon God. In everything He moved in perfect harmony with the Father. The Commander of all heaven, He humbled Himself to stand at the head of fallen humanity, to reveal to human beings perfect obedience to all God's commandments. His servants today would do well to ask themselves, What kind of a will am I cultivating? Have I been gratifying my own desires, confirming myself in selfishness and obstinacy? If we are doing this, we are in peril; for Satan will always rule the will that is not under the control of the Spirit of God. When we place our will in unison with the will of God, the obedience that was exemplified in the life of Christ will be seen in our lives. God requires us to keep His commandments, that we may cultivate the attributes which made the Saviour's life pure, holy, and undefiled.

Many blessings are lost to Christ's professed followers because they have so limited an experience in being crucified to the world. There is nothing so hard as the crucifixion of the will. Christ was tempted in all points like as we are; but His will was ever kept on the side of God's will. In His humanity He had the same free will that Adam had in Eden. He could have yielded to temptation as Adam yielded; and Adam, by believing and obeying God, could have resisted temptation as Christ resisted it. Had Christ so willed it, when tempted in the wilderness He could have commanded the stones to be made bread. He could have cast Himself down from the pinnacle of the temple; He

could have yielded to Satan's request to fall down and worship him, the usurper of the world. But at every point He met the tempter with, "It is written." His will was in obedience to the will of God. The will of the Father was revealed throughout His entire life. It was a part of His very being.

Christ's obedience to His Father's commandments is to be the measure of our obedience. Those who follow Christ, if they would be complete in Him, must keep their will surrendered to the will of God. The man Christ Jesus was the greatest Teacher the world ever knew. During their three years of discipline under His instruction, the disciples received many precious lessons. They also received rebuke for their dulness of apprehension. They could not take in the great scenes presented to them. But when their Teacher was about to leave them, He bade them tarry in Jerusalem until they should be imbued with power from on high before going forth to preach the truth of the kingdom of God. The Saviour well knew that their arguments, however logical, would not melt the hard heart, or break through the crust of selfishness and worldliness. The truth could only be effectual when coming from hearts made warm and lips made eloquent by a living knowledge of the Way, the Truth, and the Life.

The evangelist John withdraws the curtain, as it were, and as a consecrated high priest enters into the holy of holies, opening to us the sacred character of Christ. He gives the record of Christ's last moments with His disciples. As the Saviour gave His last messages to His beloved followers, words filled with weighty importance fell from His lips. These words of inspiration were to be their anchor during the test and trial before them. "Let not your heart be troubled," He said; "ye believe in God," who is so plainly revealed in the Old Testament Scriptures. Believe in Me as the brightness of His glory, the manifestation of His character. "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you," to secure for you the right to a home in My Father's kingdom. "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." I left the courts of heaven to come to you and show you the way, and I will be with you in the mansions I have prepared. Let not sorrow fill your hearts; for I love you, "and whither I go ye know, and the way ye know."

For All Time

The instruction Christ gave His disciples when He was among them He gave for the encouragement of His followers to the end of time. In His humanity He prayed for them. He prays for them still, as officiating high Priest within the veil. Abundant provision has been made that those who will seek God with the whole heart may find Him a present help in every time of need; for help has been laid on One that is mighty.

Today He commissions His workers, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." God calls for living, acting, working men, men who from the first moments of their religious life will depend upon God and trust in Him who is the Head of the church. "Ye are a chosen generation," He says, "a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." The Lord has a great work for His disciples to do, not in their own wisdom, but in the wisdom which He will give them. In every church we need Christlike workers, those who in life and character are growing in the divine likeness by working to call sinners to repentance. The spiritual life of the church can be kept alive only as the members make personal efforts to win souls to Christ. No amount of mental culture or theological training will do this work. But it can be done by the soul who is humble and contrite, and imbued with the Spirit of God. The bright beams of the Sun of Righteousness must shine upon the heart of the worker and purify his life before light from the throne of God can come to those who sit in darkness.

There is a solemn obligation resting upon all. God's admonition reaches to every soul: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Our faith is to be a faith that works by love and purifies the soul. We are to be imbued with the Spirit of Christ, to work in Christ's lines. "Work out your own salvation with fear and trembling," the apostle says. "For it is God which worketh in you both to will and to do of His good pleasure." A sharp warfare must be instituted against selfishness and the corruption that is in the world through lust. The wrong act repeated becomes habit, to act and react upon mind and heart; and unless divine power shall interpose, and the human being become partaker of the divine nature, the sure result will follow. Strengthen not the evil will by turning it in wrong lines. Your life hid with Christ in God will be divested of all selfishness. Causes and effects are linked together. We shall not always be able to see the path before us. Circumstances will develop in a way that we do not expect. But God sees not as man sees. His thoughts are not our thoughts, neither are His ways our ways. His hand is above all, and He will cause all things to work together for good to those that love Him. Mrs. E. G. White (Concluded next week)

December 27, 1899

Work in Christ's Lines

Educate Others to Labor

Our work is incomplete if we do not educate others to be laborers together with God, visiting and praying with families, showing to the world what Jesus has done for us. God's Word declares, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." These words are spoken to every follower of Christ. Not only the minister, but every soul connected with Him, is to be a worker in His vineyard. "Herein is My Father glorified," Christ said, "that ye bear much fruit." By His own life Christ has paid for your earnest, hearty co-operation. If you do not work as faithful missionaries, you are untrue to your trust, and you disappoint your Saviour.

We are in danger of making blunders in our missionary effort, in danger of failing to realize how essential is the work of the Holy Spirit upon the heart. A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. Young ministers who desire to be original introduce new ideas and new plans for labor. They open revival meetings and call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance for sin is not felt. The sinner is entreated to believe in Christ and accept Him, without any regard for his past life of sin and rebellion, and the heart is not broken. There is no contrition of soul. The professedly converted ones have not fallen upon the Rock Christ Jesus.

There Must Be Repentance

In His Word God has shown us the only way in which this work should be done. We are to do earnest, faithful work, laboring for souls as they that must give an account. "Repent, repent," was the message rung out by John in the wilderness. To the Pharisees He said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

Christ's message to the people was, "Unless ye repent, ye shall all likewise perish." And the apostles were commanded to preach everywhere that men should repent. The Lord would have His servants preach today the old Gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel, who have the tenderness of Christ. The sinner must be labored for perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God and faith toward the Lord Jesus Christ. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with faith and hope to "the Lamb of God, which taketh away the sin of the world." Christ will accept the soul who comes to Him in true repentance. A broken and a contrite heart He will not despise.

The battle cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness of heart. Your work, my work, will not cease with this life. For a little while we may rest in the grave; but when the call comes, we shall take up our work in the kingdom of God to advance the glory of Christ. This holy work must be begun upon earth. We are not to study our own pleasure or convenience. Our question must be, What can I do to lead others to Christ? How can I make known to men the love of God which passeth knowledge? Mrs. E. G. White

January 3, 1900

"Ye Teach for Doctrine the Commandments of Men"

Trifling Traditions--Christ's Position, and Why--Vain Worship--Rooted Up--How Helped

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." "The Pharisees, and all the Jews, except they wash their hands oft, eat not."

Many of the Jewish traditions were of so trifling and worthless a character as to cheapen their whole religion, and these traditions were handed down from generation to generation, and were regarded by many as the word of God. Human inventions, which were constantly becoming more foolish and inconsistent, were placed on an equality with the moral law, until at the time of Christ's first advent, pure doctrine had given place to false ideas. Selfishness, cupidity, self-exaltation had brought in every false practise, until the Jewish nation had lost their high-souled integrity, and their daily practises were acts of robbery toward God and their fellow-men. They robbed God of the pure service He required of them, and they robbed their fellow-men of religious guidance and a holy example. The Word of God was dismissed from their councils, and they laid their souls as manacled victims on the altar of mammon.

Christ paid no heed to these human inventions, for He wished by His example to draw a line between human theories and the sacred requirements of God. To the charge of the Pharisees He said: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your traditions.

The law of God requires that a son should honor his parents, and provide for their necessities, and tenderly care for them when they are old. But these false teachers taught that it was of far greater importance for children to consecrate their property by a vow to the temple service. Then when the parents applied to their children for assistance, they could say, "It is Corban, devoted to God." They taught that it was sacrilege to recall the property once given to the temple and appropriate it to the necessities of the parents.

When such a vow is made, it was held sacred; it must be fulfilled; for, said they, has not God declared, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee"? Thus under a semblance of piety these teachers excused the youth from the obligations of the fifth commandment, while they appropriated to their own selfish purposes the property which should have been used to make their parents happy in their old age, and those to whom it rightfully belonged were often left in distress and want. The all-seeing eye of God looked beneath the action to the motive which prompted it, and He declared: "In vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups.... Full well ye reject the commandment of God, that ye may keep your own tradition."

Through Isaiah God had declared of this nation: "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord; they have provoked the Holy One of Israel unto anger, they are gone away backward." "Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?"

Christ's Object

The One who had spoken through Isaiah was now speaking to His people face to face. He was seeking to weed out the traditions and the false doctrines which had become mingled with the pure principles of God's Word. The scribes and Pharisees had accused Him and His disciples of transgression because they did not observe the traditions of the elders. Christ now showed them that it is not that which enters into the mouth that defiles the soul, but that which proceeds from the heart, and that by exalting the traditions of men above the law, they were polluting their own souls and the souls of others. Calling the multitude, He said, "Hear, and understand; not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

These words aroused the indignation of the Pharisees. That their aged traditions should be set aside and treated as fallacious, made them terribly angry. They were angry also that their deceitful hearts should thus be laid bare to the view of the people.

"Then came His disciples, and said unto Him, Knowest Thou that the Pharisees were offended, after they heard this saying? But He answered and said, Every plant, which My heavenly Father hath not planted, shall be rooted up. Let them alone. They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

By the words, "Let them alone," Christ did not mean that His followers were to make no effort to correct their untruthful doctrines. He was charging His disciples to enter into no controversy with them. "Let them alone," He said. Do not be indignant because they set aside My words. They are blind, and blind men can not see. They are leaders of the blind. They have an influence, and many believe their assertions. But because they do not open their understanding to the Word of God, they walk in darkness. If I tell them that they have no foundation for their tradition, and show them truth in contrast with error, they will not believe Me. It is not evidence of the truth they want; they want an excuse for holding to their traditions.

To Peter, who had imbibed the teachings of the Pharisees, the words of Christ seemed new and strange. He said to Christ, "Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with unwashen hands defileth not a man."

The teachings of Christ were just what the nation needed to save them from eternal ruin. He taught them pure requirements. He showed that no man who has not first offered himself to God as a living sacrifice, who is not a fit temple for the Holy Spirit to dwell in, is fit for the service of God. He taught that purification of life and character could be obtained only through Christ. They could discern heavenly things only by becoming partakers of the divine nature, by laying hold of the light and power and knowledge that He was bringing within their reach.

Were Jesus personally teaching in our world today, we should hear from His lips the same truths. If we will submit to the working of the Holy Spirit, God will make us partakers of the divine nature. Only by walking according to the commandments of God can we be clean. Mrs. E. G. White

January 10, 1900

Light Rejected

A Deceived People--Christ's Work--Dangerous Error Now--Cause of Deception

Christ came to a people who were deceived and deluded by the demon of ambition. At that time they were under the Roman yoke, but they expected One to come who would establish a kingdom from which would be excluded every other people on the earth. He was to break the heathen yoke, to lift up His people, and set them with princes. All nations were to be summoned to appear before the One sent by God, and there called upon to surrender themselves or be consumed.

Prophets were continually arising and claiming to have special messages to this effect. Judah was to be honored as the place of power and glory. The kingdoms of the world and the riches of the Gentiles were to be placed at their feet, and they were to be exalted as priests and kings unto God. Those who did not believe in these great things for the Jewish nation were pronounced infidels. If their prayers did not abound in these glowing expectations, they were treated as worse than useless.

This was Satan's masterly working. He controlled their minds and kept them in a state of constant excitement as to who should be greatest in this imaginary kingdom about to be set up on the earth. Poor deluded souls! Satan was deceiving them, and they were receiving his false representations. He was actively seeking to counterwork the work of Christ as foretold by the unerring Word of prophecy. The simplicity of His mission and the character of His work were altogether different from that which the Jews had anticipated. It was in perfect harmony with the prophecies, but not in harmony with the prophecies as they had read them in the light of false and delusive hopes. The people were so infatuated by the falsehoods of Satan that their minds were wholly unprepared for the real Christ.

Christ's Work was to set before men the character of His kingdom, showing that names and positions and titles are nothing, but that pure virtue and a holy character is accounted as everything in the sight of heaven. In His sermon on the mount, the very first sentences that came from His lips were calculated to lay those ambitions low in the dust. "Blessed are the poor in spirit," He said, "for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are

the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."

This whole sermon was an exposition of the law. Christ presented the far-reaching claims of the law of God. He tried to correct their high imaginings by exalting true sentiments, and proclaiming a blessing upon those traits of character that were entirely opposite to the attributes they were cherishing. He presented before them a kingdom where human ambitions and earthly passions can not find an entrance.

Christ saw that Israel, who had been so highly favored, in having had committed to them the oracles of God, were misconstruing the Scriptures to meet their own backslidden condition. Their teaching was no longer the Word of God, but the sayings of men. They were making of none effect the commandments of God by their tradition. They were working away from the high and holy standard given them in the Word of God, and were meeting a human standard. Christ's work was to strip away these false theories, and by His own life reveal the character of God, that He might lift souls who were perishing in ignorance of true godliness into a pure and holy atmosphere.

Dangerous Error Now

Those who are making void the law of God in this age are under a deception fully as dangerous as were the Jews. They depreciate the Old Testament Scriptures and exalt the New. The New Testament presents the same standard of righteousness as the Old. It is the key to the Old. Abel was a Christian; he died for Christ because he acknowledged Him in the blood of the slain lamb. Noah was a Christian. He unflinchingly endured the test of his faith. He was righteous in his day, and is called a "preacher of righteousness." Christ was the Way for the antediluvian church; He was the Way for the patriarchs, for the prophets, and He is the Way for the Christian church today. Christ is brought to view in the Old Testament Scriptures as a personal Saviour. And the same Christ who was the Way in the Old Testament Scriptures declares in the New, "I am the Way, the Truth, and the Life."

John the Baptist had prepared the way for Christ, urging upon all repentance and confession of sin. In Galilee Christ followed the preaching of John with the message, "Repent ye, for the kingdom of heaven is at hand." In the synagog of Nazareth He announced His mission, saying: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

As He spoke, the Spirit of God impressed the minds and hearts of His hearers. A thrilling power from God attended His Word, and they witnessed to the glorious words that proceeded out of His lips. But Satan began to insinuate his questioning doubts: "Who is this man? Is not this Joseph's son?" Jesus had laid before this people their true position, and this had infuriated the hearts already filled with unbelief and prejudice. They would not hear from His lips the truth in regard to their condition, and they thrust Him out of the synagog. And they would have cast Him headlong over a precipice, had not angels come to His assistance, and led Him away to a place of safety. How quickly, when unbelief enters the soul, is Jesus expelled, and Satan takes the reins of control. The Holy Spirit is rejected, and the attributes of Satan come in.

All Christ's Miracles Were Wrought to bless those whom these leading Jews neglected, and despised, and refused to help. In every good work He sought to lead them to accept Him as their personal Saviour. His life was fragrant, a savor of life unto life. He offered Himself to them that they might give Him a home in their hearts. And yet they would not receive Him. He had declared Himself the Way, the Truth, and the Life. Daily He had brought the truth before the Pharisees, the priests and rulers. But those who should have known by its fruit the character of the tree, did not know Christ. They did not see the truth as truth. While they claimed to keep the law of God, they denied it by their works. Having eyes they saw not, because of the ignorance that was in them through the hardness of their hearts. The impurity of their hearts, the defiling practises of their lives, their selfishness, their envy, their jealousy, their evil-surmising, their transgression of the law of God while they claimed to keep it, bore continual testimony against them.

Why Deceived

The Jews were self-deceived. They rejected the teachings of Christ because He exposed the teachings of their hearts, and reprov'd their sins. They would not come to the Light, fearing that their deeds would be reprov'd. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The Jews pursued their course of rejecting Christ, until, in their self-deceived, deluded state, they thought that in crucifying Him they were doing God's service. This was the result of their refusing light. God does not compel any man to believe. He sets light before men, and Satan presents his darkness. While the deceiver is constantly crying, "Light is here; truth is here," Jesus is saying: "I am the Truth, I am the Way; I have the words of eternal life. If any man follow Me, he shall not walk in darkness." God gives to us all evidence sufficient to balance our faith on the side of truth. If we surrender to God, we shall choose the light and reject the darkness. If we desire to maintain the independence of

the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our purposes and our ideas in the face of the plainest evidence, and shall be in danger of as great deception as came upon them. And in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God. Mrs. E. G. White

January 17, 1900

Before Annas and Caiaphas

Then the band and the captain and officers of the Jews took Jesus, and bound Him and led Him away to Annas first." In deference to his age, Annas, the head of the reigning priestly family, was recognized by the people as the high priest. His counsel was sought and carried out as the voice of God. He must first see Jesus a captive to priestly power. He must be present at the examination of the prisoner, for fear that the less-experienced Caiaphas might fail to secure the object for which they were working. His artifice, cunning, and subtlety must be used on this occasion; for at all events Christ's condemnation must be secured.

Christ was to be tried formally before the Sanhedrin, but he was subjected to a preliminary trial before Annas, that the priest might gratify his masterly spirit and show his superiority. Some delay was required in order to assemble the Sanhedrin, and, burning with a desire to hurry matters, Annas waited with ill-concealed impatience. While the members of the counsel were coming together, he asked Jesus of His disciples and His doctrine, hoping that the prisoner would say something that would give him material upon which to work. He thought that he could readily entangle Christ, and secure His condemnation, on the ground that His own words proved Him to be a disturber of the peace and a creator of insurrection.

Christ read the priest's purpose as an open book. As if reading the inmost soul of His questioner, He denied that there was between Him and His followers any secret bond or union, or that He gathered them secretly and in the darkness, to conceal His designs. "I spake openly to the world," He declared; "I ever taught in the synagog, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them; behold, they know what I said."

Annas was silenced by the decision of the answer. Fearing that Christ would say something regarding his own course of action that he would prefer to keep covered up, he said nothing more to Him at this time. One of his officers, filled with wrath as he saw Annas silenced, struck Christ on the face, saying, "Answerest Thou the high priest so?" This action was unlawful; it was contrary to law to offer any one the least insult until he had been tried. But the clouds of wrath were gathering ready to burst. From that time till Christ cried out, "It Is Finished," insults were offered to Him. The actions of His persecutors were those of barbarians, rather than of civilized human beings professing

godliness.

To the question of the officer, Christ replied calmly, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" He spoke no burning words of retaliation. His answer came from a heart sinless, patient, and gentle, that would not be provoked. In His serenity and heavenly dignity He was in that hardened, passionate throng as a star in the midnight darkness.

The whole history of Christ's life on earth is a narrative of sacrifice and suffering. Through transgression man severed his connection with God, and, as a result, he lost the image of God. He cherished the sentiments and the attributes of the apostate. Christ must take human nature, and live the law of God, in order that the one who is the originator of transgression might be unmasked. He came to this earth, and here He suffered, being tempted.

His Suffering Was Proportionate to the Perfection of His holiness and His hatred of sin. At the hands of the beings He had created and for whom He was making an infinite sacrifice, He received every indignity. His trial by men who acted as fiends act, was to Him a perpetual sacrifice. To be surrounded by beings under the control of Satan was revolting to Him.

Christ might have stood forth in godlike dignity, and asked His persecutors, as He asked Job, "Shall he that contendeth with the Almighty instruct Him? he that reproveth God, let him answer it." "Gird up thy loins now like a man; I will demand of thee, and declare thou unto Me. Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?" But He who could have doomed His enemies to death, bore with their cruelty. His love for His Father, and His pledge, made from the foundation of the world, to become the sinbearer that He might save all who came to Him in faith, induced Him to bear patiently and uncomplainingly the coarse treatment of those in whose behalf He had clothed His divinity with humanity.

The angels witnessed every movement against their loved Commander. Not long before this Christ had said to Peter: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Why, then, thought the disciples, does He not save Himself and us? And in answer to their unspoken thought, He said, "But how then shall the Scriptures be fulfilled, that thus it must be?"

Under God the Angels Are All-Powerful

They are mighty, and they excel in strength. On one occasion, in obedience to the command of Christ, they slew in one night one hundred and eighty-five thousand men of the Assyrian army. They can, and will, soon visit the earth with judgments. In quick succession one angel after another will pour out vials of wrath upon the inhabitants of the earth. How easily could the angels, beholding the shameful scene of the trial of Christ, have testified to their indignation by consuming the adversaries of God! But they were not commanded to do this.

From Annas the Saviour was hurried to the palace of the officiating high priest, Caiaphas. Here He was falsely accused by His persecutors, and sneeringly questioned by the priests. But while enduring this mockery of an examination, He was pierced by a keener pang than it was in the power of His enemies to inflict. Whose is that voice He hears, denying the Saviour? Is it Judas?--No; it is Peter, apparently His firmest disciple, who but a few hours before had declared that he would never deny his Lord, but if need be would go with Him to prison and to death. But now, with bitter oaths, He is saying, "I know not the Man." The abuse of the Jews can not cause Christ such pain as this denial. The cock crew as the words were spoken, and, turning, Christ looked His disciple in the face. His look expressed sorrow, yet it was full of compassion and forgiveness. Unable to bear the sight, Peter rushed from the room, but at every step he took, his Master's face, that precious, suffering, and yet compassionate face, was mirrored before him.

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth."

The Words of Christ Will Be Fulfilled

By using their God-given faculties to cause suffering and distress to the Son of God, the priests and rulers decided their eternal destiny. They showed that they had chosen to stand on the side of the great apostate. When Christ comes the second time, not as a prisoner surrounded by a rabble will they see Him. They will see Him as heaven's King, surrounded by a fitting body-guard. Christ will come in His own glory, in the glory of His Father, and in the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing

surpassing loveliness and glory, will escort Him on His way. Then the priests and rulers will remember distinctly the scene in the judgment-hall. Every circumstance will appear before them as if written in letters of fire. Then the whole world will know and understand. They will realize who and what they, poor, feeble, finite human beings, have been warring against.

"And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him saying, Prophecy, who is it that smote Thee? And many other things blasphemously spake they against Him."

This is a representation of what priests and rulers will do when Satan controls them. Every soul in his army he leads against good. It was necessary that Christ should suffer this treatment, that he who was once an angel in the heavenly courts, but who apostatized, and who was now endeavoring to clothe his deformity with the garments of an angel of light, might be unmasked, and his true character be revealed through the men he had inspired.

After reading this history, will any of the people of God confederate with the powers of darkness, prostituting their God-given faculties to Satan's work? From this lesson all may learn

What Little Trust Humanity Can Place in Humanity even in those who fill the highest positions of trust. These things are recorded for the benefit of all who shall be called upon to suffer similar scorn and derision for Christ's sake. God's people will suffer because of the delusion that will come upon men's minds. Because some conscientiously differ with them on subjects of Bible truth, men will repeat the actions which were done to Christ. But none are to retaliate, or to feel that God has left them to suffer when He might deliver them. "If ye were of the world," Christ declared, "the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me."

All those who in our day turn the truth of God into a lie by their human traditions, will surely set up their human laws to counteract the laws of God. These laws will be made as vigorous as ever the self-righteous Pharisees made their traditions. Men will strive to disguise their ungodly deeds and want of piety by making laws to compel the conscience of others, and in their false religious zeal to enforce these laws they will

oppress their fellow-men.

History will be, and even now is being, repeated. The same power from beneath that worked in Christ's day is making itself known. Oppressive laws, which have not in them a particle of the Spirit of God, are being enacted. And the less men submit themselves in obedience to the law of God, the more zealously will they try to enforce human laws. They will teach for doctrine the commandments of men.

Our chief interest should be to seek for the truth as for hidden treasure, that we may live by every word that proceedeth out of the mouth of God. We are to consider carefully how to build, for human nature is a cruel tyrant when not under the control of God's Spirit.

Our Part Is to Follow Our Saviour in Obedience to all His commandments. We need daily to understand every lesson in the life of Christ, taking heed lest we allow the world, with its forms and practises, its laws and standards, to be our criterion, and draw us away from our Saviour. Let those who love God keep the example of Christ ever before them. Let them remember the many lessons He gave to those whom He had chosen as His representatives. He taught them not to retaliate or resist oppression. In His name they were to approach His Father and their Father, and pour out their sorrows and griefs to Him. He would answer them; for He would be touched with the feeling of their infirmities.

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's person in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Mrs. E. G. White

January 24, 1900

Before Pilate

"Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the Passover." The Jewish priests were strict in observing their own traditions. They would not enter the Roman judgment-hall, for fear of defilement. But their hearts were already defiled by sin. They were seeking the death of Him who was represented by the Passover, and who passed over the houses of the Israelites, and slew the Egyptians. Through their own evil work the priests and rulers had already separated themselves from God, and were confederating with the synagog of Satan. By cherishing envy and jealousy, they were transgressing every precept of the law of God. They were acting out the attributes of the enemy of God.

"Pilate then went out unto them, and said, What accusation bring ye against this Man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." "Then Pilate entered into the judgment-hall again, and called Jesus, and said unto Him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me; What hast Thou done? Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Christ affirmed that His word was in itself a key which would unlock the mystery to those who were prepared to receive it. It had a self-commending power, and this was the secret of the spread of His kingdom of truth. He desired Pilate to understand that only by receiving and appropriating truth could ruined nature be reconstructed.

Pilate was convicted. "What is truth?" he inquired. But he did not wait for a reply. The tumult outside recalled him to the interests of the hour; for the priests were clamorous for immediate action. Going out to the Jews, who stood beyond the door of the hall, he declared emphatically, "I find no fault in Him at all." O, if Pilate had only stood firm, refusing to condemn a man whom he found guiltless, he would have broken the fatal

chain that was to bind him in remorse and guilt as long as he lived! Many who heard his words remembered them ever after. As they thought of the Man pronounced innocent by the judge, and yet given up to mob law, they were led to ask themselves what power they were under.

When the priests heard Pilate's words, they broke out into a torrent of accusation. Standing behind Pilate, in view of all in the court, Christ heard the abuse, but to all the false charges against Him He answered not a word. His whole bearing gave evidence of conscious innocence. He stood unmoved by the fury of the waves that beat about Him. It was as if the heavy surges of wrath, rising higher and higher, like the waves of the boisterous ocean, broke about Him, but did not touch Him. He stood silent, but His silence was eloquence. It was as a light shining from the inner to the outer man. Thus He gave evidence of His superior wisdom.

Pilate was astonished at His bearing. Does this Man disregard the proceedings because He does not care to save His life? he asked himself. Christ had spoken to Pilate of His kingdom of truth, and conviction had fastened itself in the mind of the governor. He was fully convinced that the Prisoner had been delivered to him from motives of envy. As he looked at Jesus, bearing insult and mockery without retaliation, he felt that he could not be as unrighteous and unjust as were the clamoring priests. He felt compelled to declare the Prisoner's innocence.

"I find no fault in this Man," he declared. As the priests heard this, "they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate heard of Galilee, he asked whether the Man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. Besides escaping responsibility in regard to the trial of Christ, Pilate thought that this would be a good opportunity to heal an old quarrel between himself and Herod. In this he was not wrong; for the two magistrates made friends over the trial of the Saviour.

"When Herod saw Jesus, he was exceeding glad; for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words." But to all the questions asked by Herod, Christ answered nothing. He knew the wickedness of the men before Him. He knew that were He to say anything, however true and elevating it might be, it would be like casting pearls before swine. They would trample them under their feet, and turn again and rend Him.

"And the chief priests and scribes stood and vehemently accused Him." They were

acting under the inspiration of the first apostate, the enemy of God. When the rulers of the people are wicked and designing, Satan has every opportunity of representing his character as it is.

"And Herod with His men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe." The Jewish priests encouraged the insults and cruelty of the mob. One day priests and rulers will see as in a mirror the words spoken and the actions performed in order to stir up the wildest passions of the hardened soldiers to mock and ridicule Christ. But it will be too late, too late to take back that night's work. Mrs. E. G. White

January 31, 1900

Before Pilate

Pilate's Declaration--The cause of Compromise--Without Pity--Jesus or Barabbas--"His Blood Be upon Us"--All of Us--Character of Popular Opinion--What May Be Expected

Hardened as he was, Herod dared not ratify the condemnation of the Jews, and he therefore sent Jesus back to Pilate. The Saviour, tottering with weariness, pale and wounded, was mercilessly hurried back to the court of the Roman governor. Pilate was very much irritated; for he had congratulated himself on being rid of a fearful responsibility when he referred the accusers of Jesus to Herod. He now impatiently inquired of the Jews what they would have him do. He reminded them that he had already examined the Prisoner and found no blame in Him; that His accusers had failed to sustain a single charge against Him; that he had sent Jesus to Herod, the tetrarch of Galilee, and one of their own nation, who also found nothing worthy of death against the Prisoner. "I will therefore chastise Him," Pilate said, "and let Him go."

Here Pilate showed his weakness. He had called attention to the fact that no fault had been found in Jesus. He had appealed to the humanity of the people, plainly stating his conviction of the Prisoner's innocence. What justice, then, was there in laying the scourge on One who was not guilty? Why inflict on Him a punishment He had done nothing to merit? This proposal was made to gratify the revengeful hatred of a nation that claimed to hold in their charge the only piety in the world, to please a party of professedly godly men, who had been warned and wept over by the world's Redeemer.

As Pilate took his seat in the judgment-hall, a messenger pressed through the crowd and handed him a letter. It was from his wife, and read, "Have thou nothing to do with that just Man; for I have suffered many things this day in a dream because of Him." Pilate's face grew pale. He was confused by his own conflicting emotions. But while he was hesitating as to what he should do, the priests and rulers were still further inflaming the minds of the people. Some of their own number were sent among the crowd, with instructions to gain over the leading minds by promises of reward. This they did, thinking that the rest would follow the example set.

Pilate was forced to action. "At that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas." Turning to the crowd, Pilate asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered

Him." Like the bellowing of wild beasts came the answer from the mob, "Release unto us Barabbas." Louder and louder swelled the cry, "Barabbas, Barabbas." Thinking that the people had not understood his question, Pilate asked, "Will ye that I release unto you the King of the Jews?" But they cried out again, "Away with this Man, and release unto us Barabbas." "What shall I do then with Jesus?" Pilate asked. Again the surging multitude roar like demons. Demons in human form were in the crowd, and what could be expected but the answer, "Let Him be crucified"?

Pilate was troubled. He shrank from delivering an innocent man to the most ignominious and cruel death that could be inflicted. After the roar of voices had ceased, he turned to the people, saying, "Why, what evil hath He done?" But the case had gone too far for argument. It was not evidence of Christ's innocence that they wanted, but His condemnation.

Still Pilate endeavored to save Him. "He said unto them the third time,

Why, what evil hath He done?

I have found no cause of death in Him; I will therefore chastise Him, and let Him go." But the very mention of His release stirred the people to a tenfold worse frenzy. "They were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed." "Crucify Him, crucify Him," they cried. Louder and louder swelled the storm that Pilate's indecision had called forth.

In the vain hope of exciting the pity of the people, that they might decide that this was sufficient punishment, Pilate now caused Jesus to be scourged in the presence of the multitude. "And the soldiers led Him away into the hall, called Praetorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Hail, King of the Jews! And they ... did spit upon Him, and bowing their knees worshiped Him." Occasionally some wicked hand snatched the reed that had been placed in His hand, and struck the crown upon His brow, forcing the thorns into His temples, and sending the blood trickling down His face and beard.

Thus Pilate took the step which Satan wanted him to take. He gave himself as an instrument into the hands of the Jews, to perform an unjust and unlawful action, to accomplish their purpose against an innocent man. Pilate thought that the marks of the lash on the back of the Sufferer would touch the sympathies of the people. But the rulers were inspired by a power from beneath in their hatred toward Christ. He had reproved them for their unrighteousness, and they were determined to be revenged. This hatred

they communicated to the common people.

With keen perception the Jews saw the weakness of punishing a man who had been declared innocent. They knew that Pilate was trying if possible to save the life of the Prisoner, but they were under the control of Satan, and were determined that Jesus should not be released. To please and satisfy the Jews, Pilate had scourged Him, and they thought that if they pressed the matter to a decided issue, they would surely gain their end. They were confident that, now that Pilate had acceded so much, he would yield to their desires.

Pilate now sent for Barabbas to be brought into the court, and he then presented the two prisoners side by side. Pointing to the Saviour, he said in a voice of solemn entreaty, "Behold the Man." "I bring Him forth to you, that ye may know that I find no fault in Him." But what cared the priests for compassion or justice. They had moved the people to a mad fury, and, instead of pitying Jesus in His suffering, they cried, "Crucify Him, crucify Him." Losing all patience with their unreasoning cruelty, Pilate cried out despairingly, "Take ye Him, and crucify Him; for I find no fault in Him." By thus giving an innocent man up to the passions and prejudices of the mob, Pilate placed himself where the people could compel him to do their will.

"The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God."

This Will Be Repeated in the Christian World

"Men will say again, "We have a law, and by our law He ought to die." "When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?" By saying this, Pilate accepted the responsibility of the issue. "Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above; therefore he that delivered Me unto thee hath the greater sin."

Pilate was now more convinced than ever of the superiority of the Man before him. Why did he feel so deeply in regard to Jesus? He was convicted, and had been during the entire trial, that the Prisoner was more than a common man. Fear came upon him as he thought, What if He is indeed a King? He could have refused to become obedient to the wishes of the mob. But Pilate was a coward. As he tried once more to release Jesus, the Jews cried out, saying, "If thou let this Man go, thou art not Caesar's friend." Pilate

was afraid that if he released Jesus, the representations carried to Rome would bring censure on himself. Better, he thought, that this Man be crucified, and I be left free. But his soul trembled at the thought of signing the death warrant of a man whom he had declared faultless.

Pilate now thought he had done all he could. He did not think of his words, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" When he "saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children." O Pilate, if you could as easily wash the stains off your soul as you washed your hands, your guilt would not remain!

"Then released he Barabbas unto them; and when he had scourged Jesus, he delivered Him to be crucified."

What a record was made in the books of heaven of this night's work. Christ was arraigned twice before the high priests, once before the Sanhedrin, once before Herod, and twice before Pilate. Insult, abuse, personal violence, all this He received from Herod and his soldiers. He was scourged by Pilate, and then mocked and taunted by the rabble throng.

Who Was It That Suffered Thus?

The Majesty of heaven, the King of glory. He was "despised and rejected of men; a Man of sorrows, and acquainted with grief... He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Christ was vehemently accused by men holding the highest offices in the church, men whose fathers He had delivered from Egyptian bondage. The people chosen by God to be the light of the world stood under the black banner of Satan, and reviled and oppressed their long-expected Messiah. Thus they brought their ruin upon themselves. Their contemptuous speeches reacted on them. What darkness this night's work brought upon the chief actors in the scene! Nevermore did the memory of it fade from their minds. Nevermore did peaceful sleep come to their pillow. Their wicked deeds testified more loudly against them than did the mark of Cain against him.

Transactions such as this have taken place, and will again be enacted. The tide of popular feeling is always fickle. The hosannas of today may be followed by the

"Crucify him" of tomorrow. In this our day

Prejudice Is Deepening and Widening

In their religious bigotry men will resist all evidence and refuse all light. Those who make void the law of God, as the teachers of today are doing, have no standard by which to measure their own character or the character of others. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the compassion of God, they presume on His mercy. Instead of manifesting godlike compassion toward others, they cultivate the attributes of the enemy of God and bring oppression upon God's people by enforcing man-made laws.

"Thus saith the Lord" is of more value and is to be regarded more sacredly than any human laws that can be framed. But men will refuse to others the liberty of keeping the commandments of God according to His revealed will. As Roman Catholics have thought, they will still think that human laws should prevail.

From the record of Christ's trial we may see to what pass those come who have perverted ideas of what constitutes godliness, and who allow their passions and prejudices to rule. When men are inspired by Satan with false religious zeal, they have no sense of what true piety means.

The times are marked by extraordinary depravity. The religion of the churches of today is of a kind that should make every true follower of God afraid of it. The religious character of professed Christians makes them act like demons. "We have a law," they say, "and by our law He ought to die." More than common contempt will be shown to those who make the Word of God their criterion.

The scenes of Christ's condemnation will be acted out in the courts by the people of this age who claim to be serving God. They will be moved with fury against God's people. Those who follow the Lamb whithersoever He goeth will know what it means to feel the wrath of the dragon. A power from beneath will cooperate with the apostate churches against those who obey the truth. Men will do the deeds of their fathers, repeating as far as possible the course of action pursued against Christ. Mrs. E. G. White

February 7, 1900

"That They All May Be One"

Strength in Christian Unity--Each a Part of the Whole--Life and Love the Tie that Binds--The Sure Guide--The Need of the Spirit

Christian unity is a mighty agency. It tells in a powerful manner that those who possess it are children of God. It has an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. We are to be one with our fellow-men and with Christ, and in Christ one with God. Then of us can be spoken the words, "Ye are complete in Him."

In the plan of redemption a place is allotted to every soul. To each man is given his work. No one can be a member of Christ's body and yet be inactive. Different lines of work are committed to different men, according to their several ability. The work of God's people may and will be varied, but one Spirit is the mover in it all. All the work done for the Master is to be connected with the great whole. The workers are to labor together in concert, each one controlled by divine power, putting forth undivided effort to draw those around them to Christ. All must move like parts of well-adjusted machinery, each part dependent on the other part, yet standing distinct in action. And each one is to take the place assigned him and do the work appointed him. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love.

A False Union Versus the True

Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. The world is filled with storm and war and variance. Under one head, the papal power, it has united to oppose God in the person of His faithful witnesses. This union is cemented by the great apostate. All jealousy, evil surmising, and evil speaking are of him, and tend to produce discord and disunion. Then shall God's people be at variance with one another? Shall they not be cemented together by the Holy Spirit, each worker filled with love and sympathy for his fellow-worker, each filling his appointment with faithful effort, seeking earnestly to prepare the way of the Lord? In the general discord there should be one place where harmony and unity should exist because the Bible is the guide. When the principles of God's Word are followed, it becomes a bright light

shining in a dark place. All who build on this Rock can be sure that their house will stand amid the tempest.

The sword of the Spirit, which cuts both ways, is to be in the hands of God's servants. His inspiration is to be upon them, leading them All to Speak as the Voice of One.

The Holy Spirit will work with the consecrated human instrument; for this is God's purpose. God has opened a door between heaven and earth, which no power can close. He calls upon every human being to be pure, holy, sanctified, in order that the work for this time may be accomplished. When God's people place themselves in proper relation to Him and to one another, there will be a full impartation of the Holy Spirit for the harmonious combination of the whole body.

Weakness of Disunion

Nothing so manifestly weakens a church as disunion and strife. Nothing so wars against Christ and the truth as this spirit. "By their fruits ye shall know them." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

As long as we are in this world we must be linked with one another. Humanity is interlaced and interwoven with humanity. As Christians we are members of one another. The Lord has made us thus, and when disappointments come, we are not to think the worse of one another. We are individual members of the general body. In helplessness and disappointment we are fighting the battles of life, and the Lord designs us, as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of our practical Christian work. Who is my neighbor? Read and understand. It is

The Very One Who Needs Help the Most

Thy brother, sick in spirit, needs thee as thou once needed him. He needs the experience of one who has been as weak as himself, one who can sympathize with him and help him. The very knowledge of our own weakness helps us to help another in his

weakness. Let it not be that the sympathetic chords, which should be quick to vibrate at the least touch, shall be as cold as steel, frozen as it were, and unable to help where help is needed. There is a work to be done in human hearts to make them keen and true and sensitive to another's needs. We can be united with one another only as we are united with Christ. He declared, "I, if I be lifted up from the earth, will draw all men unto Me" Christ must be uplifted. His name is all-powerful. Many who have dwelt much upon doctrinal subjects, but who have not learned of Christ, have been found unable to control themselves. They need the Holy Spirit's power. We should seek to understand what it means to be in complete union with Christ, who is the propitiation for our sins and for the sins of the whole world. Our life should be bound up with His life. We should draw constantly from Him, partaking of the living bread which came down from heaven, drinking from a fountain ever fresh, ever giving forth its abundant treasure. When this is in truth the experience of the Christian, there is seen in his life a freshness, a simplicity, a humility, a meekness and lowliness of heart, that show all with whom he associates that he has been with Jesus and learned of Him.

Christ Is the Only True Center

When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His Son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of believers one harmonious whole, of which Christ is seen to be the soul. Every element is working in right lines. Every worker who fills his appointed place is helping to uplift the cross of Calvary.

This is the unity God requires in His service. When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted because of the unity which exists among believers. There is one body and one spirit. Those who have been building territorial lines of distinction, barriers of color and caste, might better take these down much faster than they put them up.

He in whose heart Christ abides recognizes Christ abiding in the heart of his brother. Christ never wars against Christ. Christ never exerts an influence against Christ. Christians are to do their work, whatever it may be, in the unity of the Spirit, for the perfecting of the whole body. The church is to be purified, refined, ennobled. The members are to cast from their hearts the idols which have hindered their advancement in spirituality. By the influence of the Spirit, the most discordant may be brought into harmony. Unselfishness is to bind God's people together with firm, tender bonds. There is a vast power in the church when the energies of the members are under the control of the Spirit, gathering good from every source, educating, training, and disciplining self.

Thus is presented to God a powerful organization, through which He can work for the conversion of sinners. Thus heaven and earth are connected, and all the divine agencies co-operate with human instrumentalities. Mrs. E. G. White

February 14, 1900

God's Care for His Church

The Jewish tabernacle was a type of the Christian church. It was a wonderful structure, made in two parts, the outer and the inner, one open to the ministrations of all the priests, the other to the high priest alone, who represented Christ.

The church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle," whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body, and from north, south, east, and west, He gathers those who shall help to compose it.

Through Christ the true believers are represented as being built together for an habitation of God through the Spirit. Paul writes: "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.... Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit."

Divine Skill and Wisdom Necessary

God employed men to rear the Jewish tabernacle, giving them skill and efficiency for their work. We read: "The Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, ... and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.... And in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee." "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding." Thus heavenly intelligences co-

operated with the workmen whom God Himself selected. And thus the church on earth must unite with the heavenly intelligences in doing God's work for this time.

"Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." On this stone, laid by the Lord, there would have arisen no building had not the work of redemption been carried on after the Lord's prescribed plan. And, altho the plan of salvation was carried forward according to the plan ordained from the foundation of the earth, yet men and women will not be saved unless they themselves exercise faith, and build on the true foundation, unless they allow God to re-create them by His Holy Spirit. God works in and through the human agent who co-operates with Him by choosing to help to compose the Lord's building. A holy tabernacle is built up of those who receive Christ as their personal Saviour. Of them John writes: "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." By receiving Christ and being conformed to His will, man goes on to perfection. This building up of individual characters, which are renewed, constitutes a structure more noble than any mortal workmanship. Thus the great work of God goes forward from point to point. Those who desire a place in His church show this by their willingness to be so conformed to His will that they can be trusted with grace to impart to others.

Divine ministration is needed to give power and efficiency to the church in this world. God's family on earth, subject to temptations and trials, is very near His heart of love. He has ordained that communication be kept up between heavenly intelligences and His children on this earth. Angels from the courts above are sent forth to minister to those who shall be heirs of salvation, those who as faithful warriors are partaking of Christ's suffering. Christ is represented as dwelling in His people. They must be fed with meat in due season. Therefore a connection has been established between them and the church above. God cares for His human creation as a husbandman cares for a vineyard. Christ declares, "I am the true Vine, and My Father is the Husbandman." What a wonderful representation! God is not only the keeper, but the owner of the vineyard.

The Work of the Church

To the church is given the work of making known to the world what is the fellowship of the mystery "which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God."

"For this cause," Paul says, "I bow my knees unto the Father of our Lord Jesus Christ,

of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end."

Christ is the Minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour: and His office no other can take. He is the High Priest of the church, and He has a work to do which no other can perform. By His grace

He Is Able to Keep Every Man from Transgression

His ambassadors, those who receive Him, are born again, and are thus fitted to represent Him. "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore. Christ offered up His broken body to purchase back God's heritage, to give man another trial. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, not as a mere petitioner does the Captain of our salvation intercede for us, but as a conqueror claiming his victory. His offering is complete, and as our intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. Perfumed with the fragrance of His righteousness, these ascend to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression. To the true believer Christ is indeed the minister of the sanctuary, officiating for him in the sanctuary, and speaking through God's appointed agencies.

Christ is able to save to the uttermost all who come to Him in faith. He will cleanse them from all defilement if they will let Him. But if they cling to their sins, they can not possibly be saved; for Christ's Righteousness Covers No Sin Unrepented of.

God has declared that those who receive Christ as their Redeemer, accepting Him as the

One who takes away all sin, will receive pardon for their transgression. These are the terms of our election. Man's salvation depends upon His receiving Christ by faith. Those who will not receive Him lose eternal life because they refuse to avail themselves of the only means provided by the Father and the Son for the salvation of a perishing world.

The whole human family is the Lord's property by creation, and doubly so because of the price paid to redeem them. After men and women had enlisted in the army of the great apostate, God bought them back by the gift of His only-begotten Son. But they make very poor returns for what God has done for them. When their souls are quickened by the living Word, they will realize more clearly what they owe to their Redeemer.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected."

Mysteries to be Revealed

For the church on earth, those who are obedient to God's Word, Christ is performing His office work. Through His appointed instrumentalities. He carries forward His work. If we walked in accordance with the light of God's Word, we should understand better the mysteries of redemption. Mysteries into which angels desire to look, which prophets and kings and righteous men desired to understand, the church will carry in messages from God to the world. The prophets prophesied of these things, and they longed to understand that which they foretold, but to them this privilege was not given. They longed to see what we see, and hear what we hear, but they could not. They will know all when Christ comes the second time, when, surrounded by a multitude which no man can number, He explains the deliverance He worked out by the great sacrifice He made.

Let us try to understand something of the mighty work that Christ did by His incarnation, His life of humiliation, His lessons, His deeds of mercy. "For your sakes He became poor, that ye through His poverty might be rich." In the strength of that wondrous love which is unexplainable to humanity, He arose, and, laying hold of the world, held it in His grasp. Satan, claiming the world as his rightful territory, sought by every device to wrench it from the Redeemer's grasp; but by His life and death of humiliation Christ held it fast. And when in His dying agony the Saviour cried out, "It is finished," He drew the world back into favor with God. Satan knew that his triumph was short. In dying, Christ proclaimed Satan's death sentence. This victory was heralded by

all the heavenly host. All the angelic family, cherubs and seraphs, sang the praise of the wonderful work which united earth to heaven, and finite man to the infinite God. And when the conflict is forever ended, what songs of praise will burst forth from the redeemed host! That will indeed be music. Without a discordant note, the rich, full anthem will arise from immortal voices, "Worthy, worthy is the Lamb." Mrs. E. G. White

February 21, 1900

"My Ways Are Not Your Ways"

The worker for God often regards the activities of life as essential for the advancement of the work. He looks upon himself as a necessity, and self is mingled with all that is said and done. Then God interposes. He draws His child away from the earthly, which holds his attention, that he may behold His glory. He says: "This poor soul has lost sight of Me and My sufficiency. His eye is not fixed upon his Lord. I must throw My light and My vitalizing power into his heart, and thus prepare him to work in right lines. By anointing his eyes with the heavenly eye-salve I will prepare him to receive truth.

The Lord is compelled to fortify the soul against self-sufficiency and self-dependence, in order that the worker shall not regard his failings as virtues, and thus be ruined by self-exaltation. Sometimes the Lord makes His path to the soul by a process that is painful to humanity; the work of purifying is a great work, and will always cost man suffering and trial. But he must pass through the furnace until the fires have consumed the dross, and he can reflect the divine image.

Those who follow their own inclinations are not good judges of what the Lord is doing, and they are filled with discontent. They see failure where there is triumph, loss where there is gain. Like Jacob, they are ready to exclaim, "All these things are against me," when the very things whereof they complain are working together for their good. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Let us consider the experience of Paul for a little. At the very time when it seemed that the apostle's labors were most needed to strengthen the tried and persecuted church, his liberty was taken away, and he was bound in chains. But this was the time for the Lord to work, and precious were the victories won. When to all appearance Paul was able to

do the least, then it was that the truth found an entrance into the royal palace. Not Paul's masterly sermons before these great men, but his bonds attracted their attention. Through his captivity he was a conqueror for Christ. The patience and meekness with which he submitted to his long and unjust confinement, set these men to weighing character. Sending his last message to his loved ones in the faith, Paul gathers up with his words the greetings from these saints in Caesar's household to the saints in other cities.

Tho a prisoner, and kept in close confinement, Paul was given some privileges which many of his fellow-prisoners did not have. One which he prized highly was that of being allowed to receive his brethren, and through them he sent messages of instruction and encouragement to the churches. Writing at this time to the Philippians, he says: "Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

The sustaining grace of God ministered to Paul in his imprisonment, making him cheerful, and he could even rejoice in tribulation. With faith and assurance he writes to his Philippian brethren, showing them that his imprisonment has resulted in the furtherance of the Gospel. "I would ye should understand, brethren," he writes, "that the things which have happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear."

We have a lesson to learn from this history, revealing as it does God's way of working. The Lord can bring victory out of that which to us may seem discomfiture and defeat. It is always His plan to disappoint the enemy. We are apt to forget God, and look at the things which are seen, which are temporal, when we should look at the things which are not seen, which are eternal. When misfortune or sudden calamity comes, we are ready to charge God with cruelty. If He sees fit to cut off our usefulness in some line, we

mourn and lament. We do not stop to consider that this may be God's way of working. We have yet to learn that chastisement is a part of God's great plan; that under affliction's rod we may do far more for the Master than when engaged in active service.

Because a man is sick, God does not lay him aside; He makes use of the sickness. The man who exercises unshaken faith under suffering, exercises a more telling influence than he could possibly do in health. Often the afflicted one can preach a more effectual sermon from his sick-bed than ever he preached from the pulpit. And it is on the sick-bed that the sustaining power of God is magnified. When we are pressed by suffering or bereavement, God sends the needed help. His promises are proved to be steadfast and unfailing. Mrs. E. G. White

February 28, 1900

Who Is My Neighbor?

Pharisees, Herodians, and Sadducees have all in their turn, and in the most artful manner, sought to entangle Christ in the different questions put to Him, hoping to find something in His answers to answer their purposes against Him. But every question was met in such a plain, intelligent manner that light, most precious light, shone into the minds of that large concourse of people. Seeds of truth were sown that would yield their harvest.

As Jesus looked upon His frowning enemies, who were so filled with wrath that, if they dared, they would have killed Him then and there, He turned to His disciples, and said to them privately, "Blessed are the eyes which see the things that ye see, for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Pharisees, Herodians, and Sadducees, with their expectations disappointed, stood with lowering brows. They were filled with bitterest hatred because they were silenced. They dared not venture another question, but suggested to a lawyer standing by that he should question Christ concerning the law.

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, 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 He said unto him, Thou hast answered right; this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took our twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

But Christ saw that convincing Scripture statements were not what his adversaries wanted. The mysteries of the kingdom of heaven would never be seen by these cavilers. The glorious Gospel truth would ever remain a mystery to those who had exalted themselves to high positions of influence because of their supposed knowledge of the Scriptures. Those who wish to see are those who are willing to do the will of God. They will see His doctrines in a new, attractive light. And they will not only see, they will receive, and eat and digest the truth as the bread that came down from heaven.

Those who are in high places, but who have turned away from the light that has been shining into their hearts, because too proud to be educated by the greatest Teacher the world has ever known, will become more and more blinded and hardened to spiritual truth. Again, those who have light and evidence, and who cherish that light as a thing of value, to these will be given greater light, and they shall have abundance. They will be rewarded with more grace, an increase of that which they appreciate. But those who have no place in mind and heart for the principles of truth, who will not yield to evidence, will lose their power to discern what is truth. They estimate as of no value that which they have received, and it dies for want of being cherished. Some erroneous principles supply the place of the precious treasures of light and understanding of spiritual truth.

Many who hear and recognize the voice of God, refuse to cherish His instruction, because it conflicts with their ambitious designs. Their false theories and reasoning are more agreeable and satisfactory to them, and these are cherished until truth becomes distasteful. Truth is covered up with falsehood. They will not subject themselves to the control of its principles.

But no one need be lost. "But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Mrs. E. G. White

March 14, 1900

The Position and Responsibility of a True Educator

The Object of Education

I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent. Education is a grand life-work; but to obtain true education it is necessary to possess that wisdom that comes alone from God. The Lord God should be represented in every phase of education.

Let students be advised to put into practise the theories they have gained. Daniel pursued this course in Babylon. He put into practical use that which he had learned under tutors. Let students seek heavenly direction, and let them pursue no course, even tho it be advised by their teachers, unless they have most humbly sought wisdom from God, and have received His guidance and counsel.

Is it necessary that in order to solve the problem of education one must commit robbery toward God, and refuse to give God the willing service of the powers of the spirit, soul, and body? God calls upon you to be doers of His Word, in order that you may be thoroughly educated in the principles that will give you a fitness for heaven. Let the Word of God be the man of your counsel. The purpose of education should be to take in light in order that you may impart light by letting it shine forth to others in good works. The highest of all education is the knowledge of God.

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be left out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them an experimental knowledge of God's ways, and impart to them the lessons which Christ gave to His disciples of the paternal character of God.

True education means more than taking a certain course of study. It includes the harmonious development of all the physical powers and the mental faculties. It reaches the love and fear of God, and is a preparation for the faithful discharge of life's duties.

There is an education that is essentially worldly. Its aim is success in the world, the gratification of selfish ambition. To secure this education many students spend time and money in crowding their minds with unnecessary knowledge. The world accounts them learned; but God is not in their thoughts. They eat of the tree of worldly knowledge, which nourishes and strengthens pride. In their hearts they become disobedient and estranged from God; and their intrusted gifts are placed on the enemy's side. Much of the education at the present time is of this character. The world may regard it as highly desirable; but it increases the peril of the student.

There is another kind of education that is very different. Its fundamental principle, as stated by the greatest Teacher the world has ever known, is, "Seek ye first the kingdom of God and His righteousness." Its aim is not selfish; it is to honor God, and to serve Him in the world. The studies pursued and the industrial training followed should have this object in view. The Word of God is studied; a vital connection with God is maintained, and the better feelings and traits of character are brought into exercise. For "the fear of the Lord is the beginning of wisdom," and better than all other knowledge is an understanding of His Word.

Character of the Teacher

Teachers are to do more for students than to impart a knowledge of books. Their position as guide and instructor of youth is most responsible; for to them is given the work of moulding mind and character. Those who undertake this work should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits; and they should have that true Christian courtesy that wins confidence and respect. The teacher should be himself what he wishes his students to become.

Teachers are to watch over their students as the shepherd watches over the flock intrusted to his charge. They should care for souls as they that must give account.

The teacher may understand many things in regard to the physical universe; he may know all about the structure of animal life, the discoveries of natural science, the inventions of mechanical art, but he can not be called educated, he is not fitted for his work as an instructor of youth, unless he has in his own soul a knowledge of God and of Christ. He can not be a true educator until he is himself a learner in the school of Christ, receiving an education from the divine Instructor.

Every teacher needs Christ abiding in his heart by faith, and to possess a true, self-

denying, self-sacrificing spirit for Christ's sake. One may have sufficient education and knowledge in science to instruct; but has it been ascertained that he has tact and wisdom to deal with human minds? If instructors have not the love of Christ abiding in the heart, they are not fit to be brought into connection with children, and to bear the grave responsibilities placed upon them, of educating children and youth. They lack the higher education and training in themselves, and they know not how to deal with human minds. There is the spirit of their own insubordinate, natural hearts that is striving for the control, and to subject the plastic minds and characters of children to such a discipline, is to leave scars and bruises upon the mind that will never be effaced.

If the children do err and misbehave, then it is all the more essential that those who are placed over them as teachers should be able to teach them by precept and example. In no case are they to lose self-control, to manifest impatience and harshness and want of sympathy and love; for these children are the property of Jesus Christ, and teachers must be very careful and God-fearing in regard to the spirit they cherish and the words they utter; for the children will catch the spirit manifested, be it good or evil. It is a sacred responsibility.

The teacher needs to be susceptible to the influences of the Spirit of God. Not one who will become impatient and irritated should be an educator. Teachers of children must consider that they are dealing with children, not men and women. It is much more difficult for some children to learn than others. The dull scholar needs much more encouragement than he receives. If teachers are placed over these varied minds who naturally love to order and dictate and magnify themselves in their authority, who will deal with partiality, having favorites to whom they show preference, while others are treated with exactitude and severity, it will create a state of confusion and insubordination.

Teachers who have not been blessed with a pleasant and well-balanced experience may be placed to take charge of children and youth, but a great wrong is done to those whom they instruct. Parents should feel it their duty to co-operate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. The teacher will not help the children by fretting, censuring, or discouraging them; neither will he act a good part in teaching them rebellion, disobedience, unkindness, and unlovableness, because of the spirit he manifests. If teachers are Christians indeed, they will have an abiding Christ, and the Spirit of Him who gave His life for sinners; and the wisdom of God will teach them in every emergency the course to pursue. Children are in need of having a steady, firm, living principle of righteousness exercised over them and practised before them.

Essential Studies

There is nothing so ennobling and invigorating as a study of the great themes which concern our eternal life. Let students seek to grasp these God-given truths; let them seek to measure these precious things, and their minds will expand and grow strong in the effort. But a mind crowded with a mass of matter it will never be able to use, is a mind dwarfed and enfeebled, because only put to the task of dealing with commonplace material. It has not been put to the task of considering the high, elevated disclosures coming from God.

The Bible must be made the foundation for all study. Individually we must learn from this Lesson-book which God has given us, the condition of the salvation of our souls; for it is the only book that tells us what we must do in order to be saved. Not only this, but from it strength may be received for the intellect. The many books which education is thought to embrace, are misleading, a deception and a delusion. "What is the chaff to the wheat?" Satan is now stirring up the minds of men to furnish to the world literature which is of a cheap, superficial order, but which fascinates the mind, and fastens it in a network of his contrivance. After reading these books, the mind lives in an unreal world, and the life, so far as usefulness is concerned, is as barren as a fruitless tree. The brain is intoxicated, making it impossible for the eternal realities, which are essential for the present and the future, to be pressed home. A mind educated to feed upon trash is unable to see in the Word of God the beauty that is there.

Every child may gain knowledge as Jesus did,--from the works of nature and the pages of God's holy Word. As we seek to become acquainted with our heavenly Father through His Word, holy angels will come near, our minds will be strengthened, our character will be elevated and refined, and we shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections will go out after God, while the spirit is awed, the soul is invigorated, by coming in contact with the Infinite through His works.

As divine truth is revealed in Holy Writ, so it is reflected, as from a mirror, in the face of nature; and through His creation we become acquainted with the Creator. And so the book of nature becomes a great lesson-book, which instructors who are wise can use, in connection with the Scriptures, to guide lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction which logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written Word are impressed on the heart.

It is a mistake to put into the hands of the youth books which puzzle and confuse them, a study of which can not fail to confound things in their minds. The reason given for this study is that the teacher has passed over the same ground, and the student must follow. But if teachers were receiving light and wisdom from the divine Teacher, they would look at these things in a very different way. They would measure the relative importance of the things to be learned in school; the common, essential branches of education would be more thoroughly taught, and the Word of God would be honored and esteemed as the bread sent down from heaven, which sustains all spiritual life, binding the human agent with Christ in God.

Cold philosophical speculations, and scientific research in which God is not acknowledged, are a positive injury. And the evil is aggravated when, as is often the case, books placed in the hands of the young, accepted as authority, and depended upon in their education, are from authors avowedly infidel. Throughout the thoughts presented by these men, their poisonous sentiments are interwoven. The study of such books is like handling black coals; a student can not be undefiled in mind who thinks along the line of skepticism.

Yet the study of the sciences is not to be neglected. Books must be used for this purpose; but they should be in harmony with the Bible, for that is the standard. Books of this character should take the place of many of those now in the hands of students. God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. Ignorance may try to support skepticism by appeals to science; but instead of doing this, science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written Word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works.

Moral philosophy, the study of the Scriptures, and physical training should be combined with the studies usually pursued in schools.

Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education, and should not be neglected.

Students should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs but on the abdominal muscles.

Physical culture is an essential part of all right methods of education. The young need to be taught how to develop their physical powers, how to preserve these powers in the best condition, and how to make them useful in the practical duties of life. Many think that these things are no part of school work; but this is a mistake. The lessons necessary to fit one for practical usefulness should be taught to every child in the home and to every student in the schools.

It is well that physiology is introduced into the common schools as a branch of education; all children should study it. And then parents should see to it that practical hygiene is added. This will make their knowledge of physiology of decided benefit.

The work of physical training, begun in the home, should be carried on in the school. It is the design of the Creator that man shall know himself; but too often in the pursuit of knowledge this design is lost sight of. Students devote years to different educational lines; they become engrossed in the study of the sciences and of things in the natural world; they are intelligent on most subjects, but they do not become acquainted with themselves. They look upon the delicate human organism as something that will take care of itself; and that which is in the highest degree essential,--a knowledge of their own bodies,--is neglected.

Every student should understand how to take care of himself so as to preserve the best possible condition of health, resisting feebleness and disease; if from any cause disease does come, or accidents do occur, he should know how to meet ordinary emergencies without calling upon a physician and taking his poisonous drugs.

There are times when Greek and Latin scholars are needed. Some must study these languages. But the study of Greek and Latin is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery.

There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agriculture or mechanical occupations men may give evidence to God that they appreciate His gift in the physical powers, and the mental faculties as well. Let the educated ability be employed in devising improved methods of work. This is just what the Lord wants. There is honor in any class of work that needs to be done. Let the law of God be made the standard of action, and it ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.

Methods

There should be more faithful teachers, who will strive to make students understand their lessons, not by explaining everything themselves, but by letting the students explain thoroughly every passage which they read. Let the inquiring minds of the students be respected. Treat their inquiries with respect. To skim over the surface will do little good. Thoughtful investigation and earnest, taxing study are required to comprehend it.

When students enter the school to obtain an education, the instructors should endeavor to surround them with objects of the most pleasing, interesting character, that the mind may not be confined to the dead study of books. All schools should be located, so far as possible, where the eye will rest upon the things of nature instead of masses of buildings. The ever-shifting scenery will gratify the taste and control the imagination. Here is a living teacher, instructing constantly.

All narrowness should be avoided. Let teachers so far unbend from their dignity as to be one with the children in their exercises and amusements, without leaving the impression that you are watching them, and without going round and round in stately dignity, as though you were like a uniformed soldier on guard over them. Your very presence gives a mold to their course of action.

Every faculty, every attribute, with which the Creator has endowed us, is to be employed for His glory and for the uplifting of our fellowmen. And in this employment is found its purest, noblest, and happiest exercise.

Were this principle given the attention which its importance demands, there would be a radical change in some of the current methods of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavor to awaken the love for goodness and truth and beauty,--to arouse the desire for excellence. The student would seek the development of God's gifts in himself, not to excel others, but to fulfil the purpose of the Creator and to receive His likeness.

Results

While a good education is a great benefit if combined with consecration in its possessor, still those who do not have the privilege of gaining high literary attainments need not think they can not advance in intellectual and spiritual life. If they will make the most of the knowledge they have, if they will seek to gather something to their store every day, and will overcome all perverseness of temper through the studious cultivation of Christlike traits of character, God will open channels of wisdom to them, and it may be

said of them, as it was said of old concerning the Hebrew children, God gave them wisdom and understanding. There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way.

March 21, 1900

The True and the False

Education means far more than many teachers, with all their supposed knowledge, understand. If the human family had appreciated the instruction given by the great Teacher to men in all ages and in all time, how different the race would be! Were we privileged to see what would have been had men and women been obedient to God's teaching, we would see a new world, a world bearing the impress of heaven.

Our heavenly Father has made every provision that this should be. Read the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. There we are shown what God desires to do for the human race. If the Holy Spirit should come upon us as it came upon the disciples on the day of Pentecost, eyes now blinded would be opened; the scales would fall from them.

Ever since the fall men have disobeyed God. The Lord gave Cain and Abel directions regarding the sacrifice they were to bring Him. Abel, a keeper of sheep, obeyed the Lord's command, and brought a lamb as his offering. This lamb, as it was slain, represented the Lamb of God, who was to be slain for the sins of the world. Cain brought as an offering the fruit of the ground, his own produce. He was not willing to be dependent on Abel for an offering. He would not go to him for a lamb. He thought his own works perfect, and these he presented to God.

"And the Lord had respect unto Abel and to his offering." Abel offered of the first-fruits of his flock, just as God had directed. "But unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well"--in accordance with My directions--"shalt thou not be accepted? and if thou doest not well"--disregarding My word--"sin lieth at the door."

Cain talked with Abel about their sacrifices, and charged God with partiality. Abel reasoned with his brother, repeating to him the very words of God's command to them both regarding the offerings He required. But Cain was provoked because his younger brother should presume to teach him. He allowed envy and jealousy to fill his heart. He hated Abel because he was preferred before him. As he pondered over the matter, he grew still more angry. He saw his mistake in offering only his own substance before the Lord, without the fitting sacrifice of a lamb; but he determined to vindicate himself and condemn Abel. Satan worked through him, inspiring him with a desire to kill his

brother.

"And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." There was a witness to this scene,--a heavenly Watcher. He who established the system of sacrifices and offerings, saw the whole transaction.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." Because of Cain's sin, the earth was cursed a second time.

By this history the Lord would teach all men that His Word is to be implicitly obeyed. Cain and Abel represent two classes,--the wicked and the righteous, those who follow their own way and those who conscientiously keep the way of the Lord to do justice and judgment. The enemy of God and man tempted both Cain and Abel; but while Cain accepted the temptation, Abel refused it.

Abel did not try to force Cain to obey God's command. It was Cain, inspired by Satan and filled with wrath, who used force. Furious because he could not compel Abel to disobey God, and because God had accepted Abel's offering and refused his, which did not recognize the Saviour, Cain killed his brother.

The two parties represented by Cain and Abel will exist till the close of this earth's history. The well-doer, the obedient man, does not war against the transgressor of God's holy law. But those who do not respect the law of God oppress and persecute their fellow-men. They follow their leader, who is an accuser of God and of those who are made perfect through obedience.

"This is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." The Cain-spirit, which leads men to accuse, condemn, imprison, and put to death their fellow-men, has waxed strong in our world. The transgressors of God's plain commands are inspired by the spirit of Satan to harm their fellow-men, because they differ from them in religious belief. They disregard God's law, enacting man-made laws, and trying, by their cruel inventions, to compel men to blaspheme God, as they themselves are doing. But they have been given no right to do this. Those who pass sentence of pain and death upon their fellow-men because of a difference of religion, will have just such sentence passed upon them if they continue to transgress. By their works they bear testimony that should

Christ come the second time as He came the first time, they would reject Him and put Him to death.

Like Cain, men are today violating a plain "Thus saith the Lord." God has sanctified and blessed the seventh day, requiring all men to keep it sacred as His memorial of creation. But, inspired by the arch-deceiver, man has set up a rival rest day, which God regards as He did the offering of Cain. Like Cain, those who worship this idol are offended because God's chosen people will not reject the day specified in His law as holy, to keep a rest day of man's creation. They try to force their fellow-men to worship this idol. Thus did Nebuchadnezzar, when he set up a golden image in the plains of Dura, and in his pride and self-exaltation sought to compel all to bow down to it. As Cain set aside God's holy command, and offered a sacrifice of his own choice, so men have set aside God's holy Sabbath, and have exalted one of their own creation. And as Cain was filled with bitterness against Abel, so they are filled with bitterness against those who by keeping God's Sabbath cast reflections upon the worship of a day which bears no divine sanction or appointment.

Thus it has been, and thus it will be till the end of time. Sin is Satan's attribute, and it is always leagued against good. The spirit of Cain is manifest in all false religions. Satan's work is to condemn and destroy, to take away man's liberty and destroy his life. Transgression always leads men to act as Satan's agents, to carry out his purposes against God and righteousness.

In Nazareth Christ announced that His work was to restore and uplift, to bring peace and happiness. He came to this world to represent the Father, and He revealed His divine power by giving life to the dead, by restoring the sick and suffering to soundness and health. He was in this world as the tree of life.

Satan is at war with Christ, the divine Restorer. His agents are leagued against the Saviour's work of elevating and ennobling man. The first death in our world was caused by the working out of Satan's principles; and ever since that time Christ and His followers have been the object of his malignant hate. Mrs. E. G. White

March 28, 1900

The Enmity of Satan

In Nazareth Christ made the announcement that His work was to restore and uplift, to bring peace and happiness. He came to this world to represent the Father, and He revealed His divine power by giving life to the dead, by restoring the sick and suffering to soundness and health. He was in this world as the tree of life.

Satan is at war with Christ, the divine Restorer. His agents are leagued against the Saviour's work of elevating and ennobling man. The first death in our world was caused through the working out of Satan's principles; and ever since that time, Christ and His followers and Satan and his followers have been two distinct parties. Satan is ever seeking to imbue men with his own spirit and attributes, and those whose hearts are not subdued by the grace of Christ will be guided by the same spirit that decoyed the angels from the heavenly courts. Those who break the law of Jehovah and try to compel their fellowmen to obey man-made laws are in the service of Satan.

In Christ's words to the Pharisees and lawyers, and their conduct toward Him, are presented the distinguishing features of false religion. "He said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchers. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple; verily I say unto you, It shall be required of this generation.... And as He said these things unto them, the scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things; laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him."

On another occasion Jesus said to the Jews: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered Him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye

shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you."

What stern truth is here spoken! How many there are who boast that they are not in bondage to any one, when they are bound to the most cruel of all tyrants! They have placed themselves under Satan's training, and they treat God's people as he directs them to. How many there are who hear the word of truth, but hate the message and the messenger, because the truth disturbs them in their deceptive practises!

"I speak that which I have seen with My Father," Christ continued; "and ye do that which ye have seen with your Father." Two classes are plainly brought to view in these words,--the children of light, who obey the truth, and the children of darkness, who reject the truth.

In their bigotry and self-righteousness the Jewish teachers answered Jesus, "Abraham is our Father." "If ye were Abraham's children," Christ said, "ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father."

Urged on by the accusing spirit of him whose advocates they were, the Jews answered, "We be not born of fornication; we have one Father, even God." How many there are who, like the Jews, call God their Father, and yet hate with intense hatred the word of truth!

"If God were your Father," Jesus said, "ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye can not hear My word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." "Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by."

The converting, transforming grace of God changes the spirit and attributes of him who accepts the truth. He is imbued with the Spirit of Christ. Satan sees this, and he is filled with hatred against Christ and His servant. But there is no enmity between Satan and the human agent who has become so deluded that he wars against God and His holy law; for this is the very work in which Satan has been engaged since his fall.

God's people can expect nothing less than persecution; for their Master was persecuted,

and He says to them: "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me."

As Christ was being tried, Pilate placed Him side by side with Barabbas, saying to the people, "Whom will ye that I release unto you?" There they stood,--Christ the Son of God, and Barabbas the thief and murderer, bearing in his countenance the marks of Satan's attributes.

The priests and rulers persuaded the people to choose Barabbas, and in answer to Pilate's question the hoarse cry was raised, "Release unto us Barabbas." "What shall I do then with Jesus which is called Christ?" Pilate asked, and again, like the bellowing of wild beasts, the cry went forth, "Crucify Him, crucify Him." And all heaven heard the cry.

A messenger had been sent to Pilate by his wife, with the warning, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him." But Pilate did not heed the heaven-sent message. Instead, he used Christ's trial as an occasion of making friends with Herod. A corrupt confederacy was formed between the two rulers.

And when Pilate saw that he could prevail nothing against the multitude, he released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

Be astonished, O heaven, and be everlastingly ashamed, O inhabitants of earth! With sorrow and indignation the angels heard the choice made by the people and the sentence passed upon Christ. But they could not interfere; for in the great controversy between good and evil, Satan must be given every opportunity to develop his true character, that the heavenly universe, and the race for whom Christ was giving His life, might see the righteousness of God's purposes. Those under the control of the enemy must be allowed to reveal the principles of his government.

Those who see and obey the light of truth will be harassed and oppressed; for enmity will ever exist between Christ and Satan. If God had not interfered with Satan's evil working, men would have leagued against good in an alliance to dethrone God. Satan caused the fall of part of the heavenly angels by rebelling against God's law, and he is the instigator of every injustice done to God's children. He inspires his agents to do all

they can to hurt Christ by bruising the bodies of His children. But God is present at every tribunal before which His children are called to stand. He marks how men condemn His servants and silence their voices. He records every act of injustice, every act of oppression. As the blood of Abel cried to Him from the ground, so the prayers of His servants who are imprisoned in dungeons or linked with the vile in chain-gangs, rise to Him. The cruelty done to God's servants is recorded as done to Christ in the person of His saints, and the time is coming when God Himself will avenge their wrongs.

John writes: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double." "And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand.... These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Mrs. E. G. White

April 4, 1900

Victory Over Temptation

"Good and upright is the Lord," says the psalmist; "therefore will He teach sinners in the way. The meek will He guide in judgment; and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies. For thy name's sake, O Lord, pardon mine iniquity; for it is great. What man is he that feareth the Lord? him shall He teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear Him; and He will show them His covenant."

The wilderness temptation which Christ endured was a personal conflict with the wicked one who had shown himself to be the author of sin. Satan was once a covering cherub in the heavenly courts, the angel next in power to Christ Himself. But he lifted himself up against God, and induced some of the angels to join him in rebellion. There was war in heaven, and Satan and his followers were cast out.

Expelled from heaven, Satan determined to set up a kingdom on this earth, and win man to his side. But Christ pledged His word that if man was overcome by temptation, He, the Son of God, would be his surety, that they might have a second trial.

Christ came to our world to stand where Adam stood, to endure the temptations which Adam failed to endure. In behalf of the beings He had created, who had through sin become a fallen race, He stepped from the throne which He occupied as Prince of heaven, and clothed Himself with the garments of humanity. He was to be tempted on every point on which man would be tried. After His baptism He went forth to the wilderness. For forty days and forty nights He fasted; then, when He hungered, Satan came to Him as though a messenger from the heavenly courts, and tempted Him. In this contest Christ was at a disadvantage, for His strength was reduced by His long fast. The plan of salvation was so arranged that when Adam was tested, temptation was removed from him as far as possible. When Adam was tempted, he was not hungry. He had the opportunity of satisfying every need. But when Christ was tempted, He was faint from want of food. He was to qualify Himself for the office of Redeemer by successfully resisting every assault of the enemy. His power of resistance was to be an example for all who would hereafter be placed in trying positions.

Satan came to the Saviour with the words, "If thou be the Son of God, command that these stones be made bread." As he tempted Adam on the point of appetite, so he

tempted Christ. He knew that if he conquered here, he could gain the victory in any temptation he might bring. Pointing to the stones lying around them, which resembled loaves of bread, he said, "If thou be the Son of God, command that these stones be made bread." Christ answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The enemy well knew the power of God's word. He knew that this word had supplied bread for the Israelites in their journeyings through the wilderness, and that the same word could supply the necessities of Christ. But this was not God's plan. He designed that Christ should be treated as man is treated. He was not to exercise miraculous power in His own behalf; for if He did, Satan would say that His test had not been a fair one, because He had made use of supernatural power; and that God should not require man to obey all His requirements if the effort to obey them would destroy life.

Satan had declared to his associate angels that he would overcome Christ on the point of appetite. He hoped to gain a victory over Him in His weakness. But Christ gained a complete victory over this temptation, thus placing men and women on vantage ground, where they can overcome as He overcame. Let those whose mental and moral power has become enfeebled by wrong-doing, seek the Lord earnestly, and they will gain the victory, even over long-established appetite. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

By the power of God, man is to firmly resist every temptation. The temptations which Christ overcame cover all the temptations that come to man. Each of these temptations marks a special crisis in the life. If man is overcome, Satan has gained the victory, and man has weakened his own power of resistance. But if the tempted one will lay hold of the strength of the Conqueror, he, too, will overcome. Christ said to His disciples, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

All who put their trust in God will come off more than conquerors. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.... The steps of a good man are ordered by the Lord; and he delighteth in His way. Tho he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand.... The salvation of the righteous is of the Lord; He is their strength in the time of trouble. And the Lord shall help them, and deliver them; He shall deliver them from the wicked, and save them, because they trust in Him."

After Christ had successfully resisted the first temptation, "the devil taketh Him up into

the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

Satan desired Christ to become guilty of presumption by needlessly exposing His life. He did not repeat the whole of the scripture which he pretended to quote; he left out the words "to keep Thee in all Thy ways;" that is, to keep Thee in all Thy ways while Thou art in the path of duty. Had Christ presumed on God's mercy by risking His life to give Satan evidence of His Messiahship, He would not have been in the path of duty.

Satan knows that if he can persuade human beings to venture out of the path of obedience, he can lead them on and still on in his way. He knows that then he can induce them to follow his plans by presenting something to be gained by disobedience.

The second temptation also Jesus firmly resisted. "It is written again," He said, "Thou shalt not tempt the Lord thy God."

All should become familiar with God's Word; because Satan perverts and misquotes Scripture, and men follow his example by presenting part of God's Word to those whom they wish to lead in false paths, withholding the part that would spoil their plans. All have the privilege of becoming acquainted with a plain "Thus saith the Lord." God's commands and requirements are all calculated to promote industry, economy, temperance, and wisdom. When men yield to the temptation to disregard God's Word, they range themselves under Satan's banner. There are false shepherds who will say and do perverse things. Children should be so instructed that they will be familiar with God's Word, able to know when part of a scripture is read and part left unread, to make a false impression.

We are guilty of the sin of presumption when we defile our bodies. Paul declares, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Our bodies are a wonderful exhibition of God's incomprehensible skill and unceasing goodness. They are not to be trifled with. With all the power of a sanctified mind and a purified soul, they are to be consecrated to God.

Parents, warn your children against the sin of presumption. Teach them that it is presumption to educate an appetite for tobacco, liquor, or any hurtful thing. Teach them that their bodies are God's property. They are His by creation and by redemption. They are not their own; for they have been bought with a price. Teach them that the body is the temple of God, and that it is not to be made strengthless and diseased by the

indulgence of appetite.

The Lord did not create the disease and imbecility now seen in the bodies and minds of the human race. The enemy has done this. He desires to enfeeble the body, knowing that it is the only medium through which mind and soul can be developed for the upbuilding of a symmetrical character. Habits which are contrary to the laws of nature, war constantly against the soul.

God calls upon you to do a work which through His grace you can do. How many sound bodies are there which can be presented to God as a sacrifice that He will accept in His service? How many are standing forth in their God-given manhood and womanhood? How many can show a purity of tastes, appetites, and habits that will bear comparison with Daniel's? How many have calm nerves, clear brain, unimpaired judgment? Instead, thousands are today health-destroyers, self-made invalids, because of their disregard of the laws of health.

In the Ten Commandments God has laid down the laws of His kingdom. Any violation of the laws of nature is a violation of the law of God. The Lord has given His commandments to be a wall of protection round His created beings, and those who will keep themselves from the defilement of appetite and passion may become partakers of the divine nature. Their perceptions will be clear. They will know how to preserve every faculty in health, so that it may be presented to God in service. The Lord can use them; for they understand the words of the great apostle: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Mrs. E. G. White (Concluded next week)

April 11, 1900

Victory Over Temptation

Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." Satan's expulsion from heaven had not reformed him. In this last temptation he touched on the subject of his fall from heaven. He had then become dissatisfied because Christ was preferred before him, and he now declared that if Christ would acknowledge him as supreme, he would relinquish his claim to the world.

Christ had heard Satan's taunting words of scorn regarding His claim to be the Son of God: "Thou the Son of God--born in a stable, hurried off to Egypt for fear of being destroyed by Herod, working as a carpenter in an obscure town of Galilee! If at Thy baptism a voice from heaven said, 'This is My beloved Son, in whom I am well pleased,' why art Thou now helpless and starving in this wilderness? Why is the illustrious Son of God wandering, unhonored and unattended, among the wild beasts? Where is Thy retinue of angels? Where are Thy glory and honor?"

Satan now presented to Christ the kingdoms of the world in all their glory. The view was the most extensive upon which the eye could rest, and as they looked upon it, Satan said: "All this power ... is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be thine."

In the first temptation Satan had said, "If Thou art the Son of God." Evidence was now given him that Jesus was indeed all that He claimed to be. Divinity flashed through humanity as the Saviour said, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." With such power were these words spoken that Satan left the battle-field a conquered foe.

Christ had gained the victory. Passing over the ground where Adam stumbled and fell, He had not yielded in a single point. The conflict was ended, and He was a conqueror. But the strain had been great, and He lay as one dying. "And, behold, angels came and ministered unto Him." Not only was food supplied to Him; supernatural restoration came. God sent His approval and commendation to revive His Son. How much the Saviour enjoyed the comfort brought to Him! His time of victory had come. He could accept the companionship and service of the angels, since they came unbidden by Himself, sent direct from the Father, whom He had honored by enduring the test under

circumstances such as no human being will ever pass through. He had been given opportunity to take sides with the apostate foe of God, but He repulsed every temptation with the words, "It is written." Well might a voice from heaven declare, "This is My beloved Son, in whom I am well pleased."

The lesson taught by these temptations is for us all. The Captain of our salvation was made perfect through suffering. Today the Lord tries men to see what characters they will develop. He tried the Israelites, that it might be seen what was in their hearts. Paul's character was perfected by trial. God is today trying the faith of every soul who claims to be in His service. When passing through trials, we may know that thus God is striving to lead us to know Him and place our trust in Him.

When we choose our own way, our own will, our own pleasure, when we follow our own impulses, we do not live as sons and daughters of God. We do not love God supremely or our neighbor as ourselves. We are robbing God. Our time, our service, our affection, our property, all belong to Him. When God's people bring to Him the willing offering of a faithful tithe, their faithfulness will be rewarded. But many who profess to give God all, make a reservation of themselves or of their property. God will accept nothing less than a spiritual priesthood who can bring Him an offering in righteousness. No selfishness is of Christ. Selfishness lies at the foundation of all sin. The time has come when it is for our present and eternal good to know the will of God for ourselves. The path traveled by Christ is the only safe path for us to follow. The Saviour says, "He that will come after Me, let him deny himself, and take up his cross, and follow Me."

The prayer Christ offered to His Father, just before leaving His disciples, to be betrayed, rejected and condemned, is for His disciples in all time. In this prayer He said: "Father, the hour is come: glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

It is not enough to have a theory of the truth. The mind must receive enlightenment from the Holy Spirit regarding the will of God. Then by his service man must bear witness to the light, according to his knowledge of God and of Christ. The Lord must be honored. His followers must trust in Him, believing that He is working in their behalf to bring them through trying places. In this God consults His own glory and their highest good. He seeks to give them an experience that will be of the greatest value to them.

Our knowledge of God and of Christ is altogether too meager. True knowledge of God is genuine and practical. Those who have this knowledge will not keep silent. They will communicate to others what they have received. They will make an entire surrender of the will to God, realizing that they are to reach higher and still higher, that they may give others the benefit of their experience as those who have been tried and proved through prayer and patience. We have been given to Christ by the Father, and no man can pluck us out of His hand. By Christ we are to be purified, made white, and tried. Our knowledge of God is to steadily increase. Christ says, "Ye are the salt of the earth." The leaven of righteousness in the life of believers is revealed by the words, the spirit, the deportment. True virtue is manifested in the daily life. Mrs. E. G. White

April 18, 1900

Christ and Nicodemus

Christ's lessons of instruction to the Jews appeared to them as altogether new, but in reality they were the old truths which Christ Himself had given to the people of God. The precious treasure committed to Israel was lost sight of as men departed from God, and Christ as the great center of light and life came to the earth to rescue it from the rubbish of error under which it had been buried.

As Nicodemus heard Christ, his heart was stirred within him. The words of this humble Teacher aroused him to inquire if these things were so. But Nicodemus was proud of his Jewish faith, and he sought to hide his curiosity from the Saviour. He did not wish to be known as an inquirer, and he put on an appearance of dignity, as tho it were an act of condescension of his part to seek an interview with Jesus. He did not at once make known his errand, but opened the conversation by speaking in praise of the penetration of Christ and of His rare gifts as a speaker. But Christ, after courteously receiving His guest, came directly to the point, and laid open before Nicodemus the object of his visit.

Nicodemus was surprised that Christ should understand the burden of his heart. With solemn power the Saviour said: "Verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.... The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

At thought of a kingdom so pure that he could have no part in it unless he was born again, Nicodemus was filled with amazement. "How can these things be?" he asked. And Jesus said unto him: "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? and no man hath ascended up to heaven, but He that came down from heaven, even as the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

When the Israelites were dying from the sting of the fiery serpents, a brazen serpent was uplifted in the midst of their camp, that all might look and live. But there were some

who would not accept the help provided. They stopped to reason concerning the foolishness of looking for relief to such a source. That they should be saved by looking to a piece of brass was absurd to their minds, and they said, We will not look. Their decision was fatal, and many of the children of Israel perished.

The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God. That brazen serpent uplifted in the wilderness was a symbol of Christ. The faith which the believing Israelites exercised as they looked at it, we must exercise as we look to Christ. With the same simplicity sinners must receive the Saviour; for He alone can save from sin. He is our ransom. Whoever rejects the salvation He proffers is lost to God and heaven.

What would have become of the wounded Israelites had they all refused the only remedy provided for them,--had they said, We will try other means; we shall try the skill of our physicians; there is wisdom enough among us to heal the disease?--Had they done this, they would all have perished. So those who today slight the remedy God has provided for sin, who refuse to accept Christ as a personal Saviour, will perish in their sins.

Today God has given to men the truth with power. He has opened His Word to those who are searching and praying for light. But when these messengers gave the truth they had received to the people, many were as unbelieving as were some of the Israelites. Today many are caviling over the truth brought to them by humble messengers. How can this message be truth? they question. How is it possible that by looking to Jesus, and believing in His imputed righteousness, I can gain eternal life? Those who have thus refused to see the truth do not realize that it is God with whom they are in controversy, that in refusing the message sent them, they are refusing Christ.

God designs that the message of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in men, and glorifying men, and their strength is proportionate to the strength of their dependence. We are to know more than we know at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to those who are searching God's Word with contrite hearts. Those who will devote their powers to the study of God's Word, and especially to the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament Scriptures is full of truths that need to be understood. Satan has blinded the

eyes of men, and they have been glad of any excuse for not studying this book. But here Christ has declared through His servant John what shall be in the last days.

As we search the Scriptures, the character of Christ will appear in its infinite perfection. He is the One in whom our hopes of eternal life are centered. He is eternal life to all who will eat His flesh and drink His blood. Those who look to Him may be healed of the serpent's sting. By beholding Him, we may become changed into the same image. Faith, love, and holiness will grow in the soul. "This is life eternal," Christ said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." When we realize the value of this knowledge, these glorious truths will glow in our hearts, tremble upon our lips, and pervade our whole being.

In giving us His Word, God has put us in possession of every truth essential for our salvation. The storehouse of the unsearchable riches of Christ is open to heart and hand. Thousands of men and women have drawn water from the wells of salvation, yet the supply is not diminished. These men have not exhausted the grand and holy themes of the Word of God. Thousands more may engage in searching out the mysteries of salvation. When the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth, and at every fresh attempt to discover truth, something that has never yet been unfolded will be revealed. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and, looking to heaven, with its unnumbered years, he will exclaim, "Great is the mystery of godliness." Mrs. E. G. White

April 25, 1900

"Changed Into the Same Image"

The Lord would have His chosen workers like their Pattern, who came to reveal God by living His law. Those who bear the vessels of the Lord are to be clean, their characters untainted, their influence uncorrupted, their names registered in the Lamb's book of life, men and women who are recognized in the heavenly courts as laborers together with God. The apostle Paul exhorts us: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Unless those who believe the truth realize their obligations as followers of Christ, unless they understand the high principles which should be brought into their work, their light will not shine amid the moral darkness of the world. The true Christian will do all in his power to rise to the highest achievements. He will live in unity with his fellow-men, and will be a convincing argument to the world in favor of the grace of Christ.

The Saviour says, "He that will come after Me, let him deny himself, and take up his cross daily, and follow Me." He who will commence at the lowest round of the ladder and ascend, keeping heaven always in view, will become rich in heavenly treasure, God's Word is to him a mine of wealth. By bringing earnestness and self-denial into his ministry, he is making provision for an eternal reward. Those who follow Christ in self-denial will bear the fruit the Saviour bore, and even when their life shall close, the seed scattered by the trees of the Lord's planting will be multiplied to the praise and glory of His name. Men and women who will live the faith in its purity, and consecrate their powers to the development of Christian character, will be a power for good; for the true goodness of unselfish deeds will shine out in their lives.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." God calls upon those who have talents to act their part in preparing a people to stand in the great day of the Lord. His workers are to be clad in all the armor of God. To be converted one day under the Holy Spirit's working is not enough. Let the Spirit of God cleanse the soul temple day by day. Let Jesus in. He invites you to receive Him. Covetousness and the other evils that dominate your lives are not such precious traits that you should be unwilling to part with them. I know that we have not risen to the height of our possibilities; for self is cherished as tho it were pure, untarnished gold. There are heights which we have not reached,--heights which, if

we do not reach, we shall be "found wanting."

Let us pray more, and eat the words of life. Unless there is a deeper work of grace in mind and heart, unless we reveal true Christian charity, we can never see the face of God. Deny self, and take upon you Christ's yoke. Then the Lord will greatly bless you. The judgments of God are in the land. He is sending them upon men by land and by sea. While time still lasts, cease from cherishing pride and self-indulgence. Seek the Lord while He may be found; call upon Him while He is near. Humble the heart before God, and pray that He will reveal Himself.

Through His inspired apostle, Christ has shown us what the character will be when imbued with the love of Christ. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." This example is given us that we may know the heights we may reach in and through Christ. The standard He presents is perfection, and through His merits we may attain to this. We come short because we are content to look at earthly things rather than at heavenly.

What others may do, what others may say, what others may think of you, will not change God's thoughts toward you. He that doeth righteousness is righteous, and the opinion of men will not change His character. You have a heaven to win. Christ gave His own life that you might obtain the peace and rest and love of God. Keep looking to Jesus, who loves you, and whom you are to love. Invite the heavenly Guest to abide with you.

We have no excuse for remaining in spiritual weakness and poverty. God's Word declares: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Every provision has been made, and it rests wholly with us whether we will believe the words of God.

We must have a knowledge of God by living experience. If we follow on to know the Lord, we shall know that His goings forth are prepared as the morning. Christ calls upon us to be filled with all the fulness of God. Then we can truly represent the perfection of the Christian religion. "Whosoever drinketh of the water that I shall give him," the

Saviour declares, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Christ wants us to be co-laborers with Him. When we are emptied of self, He will give us His grace to impart to others. The two olive branches, which through the two golden pipes empty the golden oil out of themselves, will surely supply the cleansed vessels with light and comfort and hope and love for those who are in need. We must render God more than fitful service. But we can do this only by learning of Jesus, cherishing His meekness and lowliness of heart. Let us hide ourselves in God. Let us have confidence in Him. Let us abide in Christ. Then we all "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,"--from character to character. God does not expect impossibilities from you or me. Beholding Him, we may be changed into His image.

Let the spirit be cleansed from all earthliness, all unholy, uncharitable thoughts. Let the words be clean, sanctified, vivifying, and refreshing to all. Be not easily provoked. Let the praise of God be in your hearts and upon your lips, that no evil thing may truthfully be said of you. God says you may govern yourself. He has provided the aid of the Holy Spirit, that you may put on Christ, and build up a pure, beautiful structure, in which God can delight. Sit in serious, earnest judgment on your defects. Look to Jesus. He gave His life a sacrifice for your sins, that He might present you pure and spotless before the heavenly universe. "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. And the Word was made flesh, and dwelt among us, ... full of grace and truth.... And of His fulness have all we received, and grace for grace." Mrs. E. G. White

May 2, 1900

The Power of the Word in the Life

The Bible is to be our great lesson book. From Genesis to Revelation it is full of instruction on practical goodness. We need to search it diligently, that we may understand every word of God. Thus we eat the flesh and drink the blood of Christ.

In the Word of God we are given explicit instruction in regard to the unity that should exist among Christ's followers. From the pillar of cloud Christ gave Moses direction as to how man should regard God and his fellowman. The children of Israel were enjoined to treat with love and compassion their brethren and the stranger sojourning with them. It is essential that we understand and practise the principles laid down by the great Teacher regarding unity.

Christ's prayer to His Father, contained in the seventeenth chapter of John, is to be our church creed. It shows us plainly that disunion and variance are dishonoring to God. "This is life eternal," Christ prayed, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word.... I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.... I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.... Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

When Christ abides in the hearts of believers, unity will be seen. Love will flow from them to others in a strong current. The privileges and opportunities given them will be appreciated. Their unity will testify in a most powerful manner that they are children of God. It will have an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

Let us seek earnestly to obey the conditions God has laid down, by striving for the unity that should exist among believers. Christ's true followers will act upon the principles He has laid down. "They are not of the world," He said, "even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth.... The glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." This is the most wonderful statement that ever came from the lips of Christ. Why do we not show that we understand and appreciate these words?

We are plainly told that when we receive Christ, a change takes place in us which shows the world that God did indeed send His Son to this earth. But how many who claim to be Christians are Christians in word, deed, and thought? How many reveal to the world the glory which Christ declares He gave to His people? Who among those that have been given such great light reveal this light in clear, distinct rays by their love and unity?

"In the beginning was the Word, and the Word was with God, and the Word was God.... In Him was life; and the life was the light of men.... And the Word was made flesh, and dwelt among us, full of grace and truth." Christ came to our world to show us how to live true, upright lives; and all who are Christians will carry out His principles. They will represent Him by their compassionate tenderness for one another. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "And of His fulness have all we received, and grace for grace." As we receive the precious gift of grace, we are to impart it to others. Thus we show that we are in partnership with Christ. God and man work in harmony. Man receives the grace of Christ, and from him it flows forth in kind words and deeds to his fellow-men.

When we are one with Christ, we have power to show to the world that God loves human beings as He loves His only-begotten Son. Why do we not eat the bread and drink the water of life, that the Christ-life may be revealed in our lives, and that the world may see what wonderful privileges are ours? Shall Christ always be disappointed in His people? Will they always refuse to comply with the conditions He has laid down? Shall we not change this feature of our experience? Shall we not believe that God will work with power if we do not hinder Him by disregarding His requirements? What could not God do for us if we would but place ourselves in right relation to Him and to one another?

"Whosoever is born of God doth not commit sin," John declares; "for his seed remaineth in him, and he can not sin, because he is born of God.... This is the message that ye have

heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.... We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Shall we not be doers of God's Word? Shall we not work in partnership with Christ? "By one offering He hath perfected forever them that are sanctified.... This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts and in their minds will I write them; and their sins and their iniquities will I remember no more." God desires us to have all that He has provided for us at such an immense cost. The reason why the great and grand truths which have been presented to us do not accomplish more is that we do not live these truths; therefore they are powerless to influence us. We need a deeper appreciation of truth. Mrs. E. G. White

May 9, 1900

At Simon's House

And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat." Christ had no home that He called His own. Those who invited Him to their houses regarded Him as being too poor to possess a home. But every house was His property.

Simon thought that in making this feast he was doing Christ an honor. But, even tho what he furnished had been his own, in partaking of his hospitality Christ would have given more than was bestowed on Him. As He sat at the Pharisee's table, He ate the provision furnished by His Father. Scribes and Pharisees were tenants in His home. His benevolence provided them with food and clothing. If He had not become man's surety, they would have enjoyed no blessings. And not only do temporal blessings come from Him, but to all who will receive it, He gives the bread of life.

Christ ate with publicans and sinners, as well as with Pharisees. When He was invited to their homes, He accepted the invitation. In this He offended the scribes and Pharisees, who thought that a Jew should not thus forget the wall of partition that tradition had erected. But with God there is no sect or nationality. When thus accused, Christ answered, "I came not to call the righteous, but sinners to repentance." He placed Himself in the very avenue where He could gain access to perishing souls, and plant in human hearts the seeds of truth, seeds that would spring up and bear fruit to the glory of God.

Christ never provided a luxury for Himself, but He allowed expressions of respect and love to flow to Him. This was His due. He had nothing in the world which He claimed as His own, yet He made the world and all that is therein. For our sake He became poor, that we through His poverty might be made rich. He bore the weakness of humanity. Could human eyes have been opened, they would have seen that He was stronger than the strong man armed; but He never forgot that in the estimation of the world He was poor man. There was no sham humility about Him. He was humility itself. "Being found in fashion as a man, He humbled Himself." When any one did Him a favor, with all courtesy and heavenly politeness He blessed the giver. He never refused the simplest flower plucked by the hand of a child and offered to Him in love. He accepted the offerings of children, and blessed the givers, inscribing their names in the book of life.

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at

meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner."

By curing Simon of leprosy, Christ had saved him from a living death. But now Simon questioned whether Christ were a prophet. Because Christ allowed this woman to approach Him, because He did not indignantly spurn her as one whose sins were too great to be forgiven, because He did not show that He realized that she had fallen, Simon was tempted to think that He was not a prophet. His heart was filled with mistrust and unbelief. Jesus knows nothing of this woman, who is so free in her demonstrations, he thought, or He would not allow her to touch Him.

But Simon could not read his Guest's heart. It was his ignorance of the only true God, and Jesus Christ, whom He had sent, that led him to think as he did. He had not yet been fully converted from his Pharisaism. He did not realize that on such occasions God's Son must act in God's way,--with compassion, tenderness, and mercy. Simon's way was to take no notice of Mary's penitent service, her humble action. Her act of kissing Christ's feet and anointing them with ointment was exasperating to Simon. He thought that if Christ were a prophet, He would recognize sinners, and rebuke them.

Reading Simon's thoughts, Christ answered them before he had spoken, thus showing that He was a prophet of prophets. "Simon," He said, "I have somewhat to say unto thee.... There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged."

As did Nathan with David, Christ concealed His home thrust under the veil of a parable. He threw upon His host the burden of pronouncing sentence upon himself. This way of presenting the matter made Simon feel very uncomfortable. He himself had led into sin the woman he now despised. She had been deeply wronged by him. By the two debtors of the parable Simon and the woman are represented. Simon's sin is shown to be tenfold greater than that of the woman, as much greater as a debt of five hundred pence is greater than a debt of fifty pence.

Simon now began to see himself in a new light. He saw how Mary was regarded by one

who was indeed a prophet in every sense of the word. He saw that with keen prophetic eye Christ read her heart of love and devotion. Simon was ashamed. He felt that he was in the presence of a being superior to himself.

Simon had doubted that Christ was a prophet, but in his very knowledge of this woman, Christ gave evidence of His prophetic character. His mighty works bore witness of Him. His miracles, His wonderful instruction, His long patience, His humility, all were evidences of His divinity. Simon need not have doubted.

"I entered into thine house," Christ continued, "thou gavest Me no water for My feet;" but with tears of repentance, prompted by love, she hath washed My feet, and hath wiped them with the hairs of her head. "Thou gavest Me no kiss;" but this woman, whom you despise, since the time she entered in, hath not ceased to kiss My feet. The washing of the feet and the kiss of welcome were attentions that were not invariably shown to guests. It was customary to bestow them on those to whom it was desired to show special regard. These ministrations Christ should have received from His host, but He did not.

Christ recounted the opportunities Simon had had to show his love for his Lord, and his appreciation of what had been done for him. Plainly, yet with delicate politeness, Christ assured His disciples that His heart is grieved when His children neglect to express their gratitude to Him by words and deeds of love. Some may think that this scripture is no longer of force, but it is. Writing of those women who were to be honored, Paul said, "If she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Many need sympathy and appreciation. But those who would wash the saints' feet must have sanctified discernment, that they may be able to recognize a saint. The garment of God's messenger may be travel-stained and worn, but he may be an angel in disguise. Unrecognized, angels talk with men, speaking words that are to their souls as the water of life. Mary was looked upon as a great sinner, but Christ knew the circumstances that had made her thus. He saw that she had great capabilities for good. He saw the better phase of her character, and knew that through His grace she would become a partaker of the divine nature, and would purify her soul by obeying the truth.

Christ might have extinguished every spark of hope in Mary's soul, but He did not. The Heart-searcher read the motives that led to her actions, and He also saw the spirit that prompted Simon's words. "Seest thou this woman?" He said to him; she is a sinner; "I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven."

Those present, thinking of Lazarus, who had been raised from the dead by Christ, and who was at this time a guest in his uncle's house, began to question, saying, "Who is this that forgiveth sins also?" But Christ continued, "Thy faith hath saved thee; go in peace."

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite soul away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. He will not reject any who come to Him penitent and believing. Freely will He pardon all who come for forgiveness and restoration.

But to know Jesus requires a change of heart. No unconverted person, in his natural state of depravity, loves Christ. A love of Jesus is the first result of conversion. The proof of this love is given: "If ye love Me, keep My commandments." "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

Christ might commission the angels of heaven to pour out the vials of wrath on our world, full of hypocrisy and sin, destroying those who are filled with hatred to God. He might blot this dark spot from His universe. But He does not do this. He is today standing at the altar of incense, presenting before God the prayers of those who desire His help. "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Jesus is to be loved and trusted. All who will be obedient He leads upward step by step, as fast as they can advance, that, while standing by the side of the Sin-bearer, in the light that proceeds from the throne of God, they may breathe the air of the heavenly courts. Beside his great Intercessor, the repentant sinner stands above the strife and accusation of tongues. "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled."

No human being, even tho united with evil angels, can impeach the souls who have fled to Christ for refuge. He has united the believing soul to His own divine-human nature. In His mediatorial office, His divinity and humanity are combined, and upon this union hangs the hope of the world. Mrs. E. G. White

May 16, 1900

Ministry

In His life and lessons Christ gave a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and upholding all things, He is constantly ministering to others. Satan misrepresented God to the world, as he did to Adam and Eve. Selfishness has its origin in Satan, and just as far as it is indulged, so far are Satan's attributes cherished; but Satan charged God with these attributes, and belief in his principles was becoming more and more widespread. By the Son of God these principles must be demonstrated as false, and God's character shown to be one of love. By Him the Father must be rightly represented. God committed His ideal to Christ, and sent Him into the world, invested with divinity, yet bearing humanity.

Christ stooped to take man's nature, that He might reveal the sentiments of God toward the fallen race. Divine power was brought within the reach of all, that sinful human beings might reveal the image of God. Christ assumed our nature in order to counterwork Satan's false principles. He came to give by His ministry an expression of the mind of God.

And with clearness and power Christ set forth the attributes of God. He is "the brightness of His glory, and the express image of His person," even "the image of the invisible God;" yet He humbled Himself, taking the form of a servant. Our Redeemer is a perfect revelation of the Godhead; and it is of importance that, as His disciples, we understand through Him God's relation to us, and our relation to God. He is the world's great Teacher; and what we know of God through Him is the measure of our practical knowledge of the truth as it is in Jesus Christ.

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set us an example of true service. He would not leave this great subject in man's charge. Of so much consequence did He regard it, that He Himself, one equal with God, washed the feet of His disciples. "Ye call Me Master and Lord," He said; "and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

The ordinance of humility most forcibly illustrates the necessity of true ministry. This ordinance was to be observed by the disciples, that they might ever keep in mind the lessons of humility and ministry that Christ had given them. Not long before this, John and James had come to their Master with the request, "We would that Thou shouldest do for us whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." The other disciples were very much displeased by this request. Jesus called them all to Him, and talked with them about it: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

While the disciples were contending for the highest place in the promised kingdom, Christ girded Himself, and performed the office of a servant, by washing the feet of those who had called Him Lord. He, the pure and spotless One, was about to offer Himself as a sin-offering for the world; and as He ate the Passover with His disciples, He put an end to the sacrifice which for four thousand years had been offered. In the place of the national festival which the Jewish people had observed, He instituted a memorial service, the ordinance of feet washing and the sacramental supper, to be observed through all time by His followers in every country. These should ever repeat Christ's act, that all may see that true service calls for unselfish ministry.

Christ's words on this occasion should be studied, appreciated, and obeyed. The spirit of selfishness that led James and John to ask for the first place in the kingdom would, if cherished, have resulted in self-serving, and they would have been eternally lost. The sentiments of many who claim to be sons and daughters of God need to be greatly changed. The Son of God was rich, yet for our sake He became poor, that through His poverty we might be made rich. His example should be followed by all who name His name. "We are laborers together with God; ye are God's husbandry, ye are God's building." Mrs. E. G. White. (Concluded next week)

May 23, 1900

Ministry--No. 2

The ordinance of feet washing is an ordinance of service. This is the lesson the Lord desires all to learn from it. He desires us to think of its whole meaning, not merely of the act of outward cleansing. This lesson was given to reveal the great truth that Christ is an example of what we, through His grace, are to be in our intercourse with one another. It shows that the entire life should be one of humble, faithful ministry. This ordinance means much to us; and when rightly practised, the children of God are by it brought into holy relationship with one another, to bless and help one another.

There is an object before all Christians. They are to do the work Christ did while here upon earth. "Wist ye not," He said, "that I must be about My Father's business?" I came to show what the Lord requires of all who would win eternal life. Christ's work was performed according to the law of service, and He says to us, "Without Me ye can do nothing." After His ascension He appeared to His disciples, who had returned to their fishing. So wearied and discouraged were they that at first they did not recognize His voice. He asked them if they had taken anything, and the mournful answer was returned. "We have toiled all night, and have taken nothing." In clear, calm tones Christ's words sounded over the water, "Cast the net on the right side of the ship, and ye shall find." They hastened to do His bidding, yet saying at the same time, "We have toiled all night without success; it is not likely that we shall be successful now." But the success that always follows obedience crowned their efforts. They were not able to draw in the net, so full was it of fish. Immediately they forgot the fruitless labor of the night. They saw Jesus as a risen Saviour, and believed in Him. From this miracle they learned the lesson which all need to learn,--that without the co-operation of Christ, all work will be hard and profitless.

If we would work as Christ worked, we must have the mind of Christ. He can not co-operate with those whose lives reveal variance, strife, and bitterness. Those who cherish these attributes are not susceptible to the influence of the Holy Spirit. The divine Comforter strives with them, but they close the door of the heart to His gracious pleading, desiring to be left alone in their foolish, selfish perversity. They find a satisfaction, a kind of rest, without pardon, without wearing Christ's yoke and learning His meekness and lowliness. But let adversity come, and they find that they have leaned on a broken reed. There is no peace for the wicked. Difference and dissension will be seen among those who are not chosen by the Lord; but let it not spring up and bear fruit among those who claim to be representing Christ. There is no work more sacred for

Christians than to maintain peace among themselves. Then they present to the world the unity that Christ prayed might exist, and bear witness that God sent Christ into the world to redeem the human race.

Wherever we go, whatever we do, we are to have an abiding sense that we are in the service of the Lord. The world is full of those who need to be ministered unto,--the weak, the helpless, the ignorant. Christ's followers should cherish no selfish motives, no feeling of self-exaltation. He who shows that he desires the highest place, irrespective of those around him, who thinks that he must be specially favored, is far from grasping the meaning of Christ's words, "The Son of man came not to be ministered unto, but to minister."

The principles of God's law are to be imprinted on our hearts and carried into every phase of life. Our children should be taught obedience to God's commandments. When this law is graven on our hearts, we shall indeed minister to others for Christ's sake. But there are many who do not live out Christ's merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only with reference to self. Time is of value to them only as they can gather for themselves. In all business transactions this is their object. Not for others, but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow-men in every possible way. But in the place of doing this, they grasp everything for themselves. "I" is so large that they can not see anything else. They are not in touch with suffering humanity.

Those who thus live for self are like the fig tree, which made every pretension, but was fruitless. When Christ came to it, seeking fruit because He was hungry, no fruit rewarded His search. He pronounced a withering curse on this tree. "Let no fruit grow on thee henceforth forever," He said; and presently the fig tree withered away. This fruitless tree symbolized the condition of the Jewish nation at that time. Every opportunity and privilege were granted them. Christ came to show them the way of life, but they were determined to walk in their own selfish way, and the Lord gave them up as joined to their idols. He left them to perish in the destruction of Jerusalem. Had they kept the law of God, they would have done the same unselfish work that Christ did, and would thus have fulfilled God's purpose for them.

The Jewish nation brought ruin on themselves by refusing to minister to others. Love for God and for their fellow-men was eclipsed by pride and self-sufficiency. Christ came to counteract this influence. He lived the law of God by ministering to those around Him. By the illustration of the withered fig tree He sought to teach the disciples

a lesson they would never forget, and this lesson is a warning to every nation, every individual. No one can keep the law of God without ministering to others. Man is not to act as tho there was one rule for the master and another for the servant. Christ was a servant; he lived not to please Himself; and by His life of service He has ennobled all service. Those who for Christ's sake minister to the hungry and thirsty, the sick and imprisoned, because they see in every being a soul for whom Christ died; those who do not exalt themselves above their fellow-beings, but minister to their necessities, are doing the work Christ came to do. For them a reward is prepared by the Father. Mrs. E. G. White

May 30, 1900

"Go, Work Today in My Vineyard"

The Lord of life and glory humbled Himself to partake of human nature, that in and through Him the fallen sons and daughters of Adam may become united with God. Never could an earthly father feel as great and deep a pity and sympathy for his sons and daughters as our heavenly Father feels for His sons and daughters. Never can love be shown by mortals like the love that God has shown for the human family. God is revealed in Christ as full of mercy, love, goodness, and truth. His compassion can not be measured. Look at the cross of Calvary. Behold there God's precious gift. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

This is the truth that is to be proclaimed everywhere. In this age uncertainty and irreligion prevail. There is a famine in the world for the true Word. But how few there are who preach the Gospel unmixed with human tradition! Saith the apostle Paul. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Today the simple truths of God's Word are preached by very few. Let us search and try our hearts to see if we have a burden of soul for those who know not the truth, a burden that leads us to work faithfully for them. The time has come, and this will be seen more and more plainly, when a standard-bearer for God, who ministers in word and doctrine, is far more secure than those who possess gold and silver.

We should set a high estimate upon the Gospel, building our hopes on the sure Rock, Christ Jesus. The leaven of truth in the soul will lead us to do the very work that Christ did when He was on this earth, to show the same love for others that He showed for us. All who know this love are privileged above anything that language can express. To understand it means to understand what Paul meant when he said: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man [through the leaven of truth]; that Christ dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

If we are laborers together with God, the deep interest we have in those for whom Christ died will lead us to use His precious gifts to the very best advantage in rescuing the souls who are dying in their sins. As we use the power we have in God's lines, we shall

be encouraged to exercise faith. We shall be shown what we can do in connection with Christ.

There are many souls to be saved. Often you will need to begin your work by feeding the hungry, by ministering to their bodily necessities. This will give you an opportunity to minister to the necessities of the soul. Thus the way is prepared for the uplifting of Christ. With those who do this work because the Lord has given it to them to do, hunting for the lost sheep, speaking loving words in season and out of season, helping the needy, telling them of the wonderful love that Jesus has for them, the Saviour is always precious, impressing the hearts of the poor, the miserable, the wretched, with their need.

"Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

This is the recipe Christ has given to fainthearted, doubting, trembling saints. In this word He has given something definite and solid for diseased souls to grasp and lean upon. Let the sorrowful ones, who walk mournfully before the Lord, arise and help some one who needs help. God says to them, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Christ is our righteousness. He goes before us as we do this work, and the glory of the Lord follows.

Christ has definitely pointed out our work; for He Himself, the Son of the living God, stooped to uplift the fallen. By pledges and words of assurance He sought to win to Himself the poor, the lost, the suffering. Human beings are precious in the sight of the Lord. Is it not a very strange thing that we regard so lightly those for whom Christ has died, that we put so little of ourselves into the work of doing what we can to rescue those who are suffering from poverty, sickness, and heartache, who need to know that Christ will forgive their sins and pardon their transgressions? Our work is to be done for the love of Christ and for the love of the beings that the Lord loved so much that He gave His only-begotten Son to die for them.

Satan has prepared every kind of temptation to ensnare the youth, and not the youth only, but those of all ages. For rich and for poor he has spread his net, that he may ruin God's workmanship. Every year multitudes are ruined through intemperance, yet there are thousands upon thousands of saloons sustained by law. And the church, which

should be a living power, is asleep. Men of discernment, of vital piety, are needed. Such men will look with horror upon the practise of legalizing the work of manufacturing drunkards. But the great majority give their influence to the destroyer, aiding him by voice and vote to destroy the moral image of God in man, not thinking of the families that are degraded by a perverted appetite for liquor.

Many a man has not the moral power to pass a saloon, with its attractions and invitations. He enters, and the glass is put to his lips. The intoxicating draught takes away his reason, and places him in the control of a spirit that leads him to violence and murder. His health is ruined, and his power of distinguishing between right and wrong, between the sacred and the common, is destroyed. His wife and children are beggared, and all because Satan's temptations were not resisted. The liquor seller knows the effect of liquor drinking; for it is demonstrated at his own door in scenes of quarreling and fighting. What an account liquor dealers will have to render to their God! What an account, too, will the poor inebriate have to render! He has brought children into the world with the same desires that control him. His sinful inclinations will be perpetuated in his children and his children's children. One man becomes defiled by a wrong course of action, and he defiles many others.

As men, and women as well, are thus beguiled, will not the Lord work through His church, impressing His people to do their duty in regard to these victims of sin? By many, liquor has been regarded as the only solace in trouble. If God's people seize the opportunities offered them, they will see the work waiting to be done. They will do the work which God would have had them do in the beginning of their experience, when their souls were filled with joy and gladness because their sins had been pardoned.

All who strive in the name of the Lord Jesus to counteract the evil of self-indulgence are doing the very work which Jesus of Nazareth came to our world to do. Make every effort to save all whom you possibly can. Do not argue that the evil is so deep and so widespread, and is increasing so rapidly, that your efforts will be of no avail. Rally round the standard of Christ. See in the degraded specimens of humanity, men and women whom Christ came to save. Altho they may have sunk to the very lowest depths of sin, there is a possibility of saving them. "I am not come to call the righteous, but sinners to repentance," Christ declared. It is the sinners that the church of God is called upon to seek and to save. Feed the hungry, clothe the naked, presenting at the same time the love of the great Physician.

Among the wealthy there are mirth, liquor drinking, reveling, dissipation. There are balls, games, theaters. All these tempt men and women from their allegiance to God. There are those there like the maiden who danced before Herod, so infatuating the

besotted king that Satan gained control of his mind, and led him by a rash movement to sacrifice the life of one of the greatest of the prophets. But, notwithstanding all this, work, work, for Christ's sake, work. You are under obligation to God to show an interest in those around you. Your neighbor may be yielding to the temptation to destroy himself by liquor drinking and tobacco using. He may be burning up his vital organs by fiery stimulant. He is pursuing this course to the ruin of himself and his wife and children, who have no success in trying to stay the feet that are traveling the road to perdition. God calls upon you to do all in your power to save your fellow-creatures. Souls should not be left to perish. Lift before them the crucified Saviour. Point them to the Lamb of God, which taketh away the sin of the world. Some will be led to look upon the Saviour. Christ will inspire them with faith to look and live. Mrs. E. G. White

June 6, 1900

"Go, Work Today in My Vineyard"--No. 2

It is the special work of Christians to help those who have fallen under Satan's temptations. "Let this mind be in you which was also in Christ Jesus." Those who have the mind of Christ, work in the same lines in which Christ worked. If you see a man who has by yielding to temptation weakened his moral power, do all that you can to help him. Let him that is strong support the weak. Help him by speaking words that encourage faith. By your influence seek to strengthen every good trait in his character.

The wretched victim of intemperance may refuse to seize the opportunity of regaining his manliness by breaking with Satan. Is it any less your duty to strive to awaken the soul dead in trespasses and sins, by doing all that human effort can do? Remember that you are not dealing with a sane man, but with one who is for the time being under the control of a demon. In the past, Satan has controlled his mind and directed his actions. When he comes to his senses, when he is no longer drunk, do all a human being can do to show him that you are his friend. Do not blame him; for very likely he curses himself; but help him to rise. Without some one to help him, he will go over the same ground again and again.

The world has utterly failed to restore the moral image of God in man. Multitudes have been allured to sell their reason for a glass of rum; and the world looks on, without the power to counteract the evil. Shall the priests and Levites see the ruin which Satan is working without making an effort, in the name of the Lord God of Israel, to lift up a standard against the enemy? Shall those who claim to be sons and daughters of God feel perfectly at liberty to enjoy the good things of this life, as did Dives, making no use of that which God gave to be used in carrying out His purposes? Shall the pitying tenderness of the Saviour for wretched, fallen, helpless beings be in vain, for the want of human channels through whom He can communicate His treasures of food and clothing and words fitly spoken?

Christ is waiting to exercise His power in behalf of the broken-down victims of intemperance; but few, very few, of those who claim to be His children have co-operated with Him by speaking hopeful words to these discouraged souls, by taking to them, if necessary, the gifts of simple food, unstimulating drink, and clean clothing. Thousands might have been saved if those who have acted as did the priest and Levite had acted the part of the good Samaritan. Who will now awake to their God-given responsibilities? One soul rescued is a soul saved from Satan's grasp.

If poor, helpless beings are saved, it will be by arousing in them the sense that it is not too late for them to be men. Those who would act the part of the priest and Levite, may pass by on the other side, saying of the drunkard, It is time lost to work for such a man. But Christ died for that soul. Shall the heavy ransom paid for him be of no account? Let every soul who believes himself to be a Christian strive with all his power to do the work that Christ did. The Lord will use as His instrumentalities those who faithfully act their part.

Remember that every soul you succeed in saving will have the life that measures with the life of God. Those whom you are trying to help will be continually tempted to evil; but do not, because of this, cease your efforts. Remember the helplessness of these tempted human beings. Their fellow-men are co-operating with Satan in presenting his bribes. Let all who name the name of Christ arouse, and make determined efforts to save sinners, knowing that Jesus, the great Physician of the soul and of the body, is their efficiency.

There are many in poverty who are being driven to ruin. If the large sums of money now devoted to erecting monuments to the dead were used to help the hungry, starving, dying millions that throng our world, God would be better pleased. Is He not a God of the living? In the judgment a strict account will be required for every misused talent. Those who now engage in horse-racing, cricket matches, gambling, are spending money for that which is not bread. Can they receive the benediction, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord"?

The cities and villages of today are leavened with the principles of evil that prevailed in the time of Christ. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

We must proclaim the truth now. We are guilty of fearful sin if we neglect to co-operate with God in His work of salvation. There is work for every one to do. When God's people open the door of the heart to His love, the light of His glory will be revealed in their work, as we have not yet seen it. All around you, in our cities, towns, and villages, there are those who are tired, worn, depressed, whom Satan is tempting to indulge in amusements that pave the broad road which leads to ruin and death. He is offering them

the apples of Sodom, which, when they are eaten, will be as ashes. Who will take upon themselves the burden of these souls? By judicious effort many can be reached who are now infatuated by pleasures that drive Christ from the soul. Let us press to the mercy-seat, and in the name of Christ claim the power that has been promised to co-workers with Him.

Jesus will work wonderful miracles if men will but do their part. In his own strength, man can never recover himself from Satan's grasp. Only by a union with Christ can this restoration be accomplished. Man must work, he must pray, he must uplift the discouraged and hopeless, by his human endeavor, while he grasps the arm of the Mighty One, and wrestles as did Jacob for the victory. His cry must be, "I can not, I will not let Thee go unless Thou bless me."

What was Bunyan before his conversion? Who wrought in him the great change? His life reveals the power of the divine Physician. He was dead in trespasses and sins, but Christ re-created him. He took his mind under His control, and showed him wonderful things, enabling him to place them in such a form as to be the means of enlightening many in regard to the Christian warfare. Bunyan was redeemed from profanity and reveling, Newton from slave-dealing, to proclaim the uplifted Saviour. These cases show God's love for humanity. They show us that the God of nature is above nature in His deep and inexpressible love for man. By His power He causes the dead in trespasses and sins to hear the voice of the Son of God and come forth.

Do not forget that a Bunyan and a Newton may again be redeemed from among men. Just as wonderful miracles will be wrought upon human minds in the future as have been wrought in the past. Man is dead, without God, and without hope in the world. But over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." Not only will all who are in the graves hear His voice and come forth, He is today the Restorer of those dead in sin. Today Jesus is working His miracles. The great Physician stands by the side of the faithful worker, saying to the repentant, discouraged soul, "Son, thy sins be forgiven thee." Mrs. E. G. White

June 13, 1900

Christ's Sacrifice for Man

Man's Responsibility

We can not know God and Jesus Christ until we search the Scriptures. In this Word we find out why it was necessary for Christ to leave His high command in heaven, to separate Himself from the angelic family, laying off His royal robe and kingly crown, and clothing His divinity with humanity. For our sake He became poor, that by His poverty He might make many rich, securing for them eternal riches. That He might work in our behalf, He came to live among fallen humanity, in a world marred by sin and misery.

Adam listened to the temptation of Satan. He believed a lie, and thus greatly dishonored God. He had not a semblance of excuse for transgressing; and his disobedience changed his relation to God. The law can in no case pardon the transgressor. It can only condemn the guilty. Adam had to meet God over His broken law. His fatal disobedience brings out with clear prominence that of which the apostle writes, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Man's happiness must always be guarded by the law of God. In obedience only can he find true happiness. The law is the hedge which God has placed about His vineyard. By it those who obey are protected from evil. In transgression Adam became a law to himself. By disobedience he was brought under bondage. Thus a discordant element, born of selfishness, entered man's life. Man's will and God's will no longer harmonized. Adam had united with the disloyal forces, and self-will took the field.

By Christ the true standard is presented. He made it possible for man to be once more united with God. He came to take the sentence of death for the transgressor. Not one precept of the law could be altered to meet man in his fallen condition; therefore Christ gave His life in man's behalf, to suffer in his stead the penalty of disobedience. This was the only way in which man could be saved, the only way in which it could be demonstrated that it is possible for man to keep the law. Christ came to this earth and stood where Adam stood, overcoming where Adam failed to overcome. He is made unto us wisdom and righteousness and sanctification and redemption.

But while the death of the Son of God saves all who repent, it speaks death to those who

will not receive Christ as a personal Saviour. That which is life to the believer is death to the impenitent transgressor. The new and living way is seen and followed by those who receive Christ as their Redeemer. But upon those who refuse to accept His sacrifice, is passed the sentence of eternal death.

"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.

Before the foundation of the world, Christ pledged His word that He would give His life as a ransom if man turned from his allegiance to God. He revealed His love by humbling Himself, stooping from heaven to work among fallen, disorderly, lawless human beings. Of himself man could not possibly cope with the enemy. Christ offers Himself and all He has, His glory, His character, to the service of those who return to their loyalty and keep the law of God. This is their only hope. Christ says definitely, I came not to destroy the law. It is a transcript of God's character, and I came to carry out its every specification. I came to vindicate it by living it in human nature, giving an example of perfect obedience.

As Christ took upon Him this work, He saw all it would bring,--His betrayal (because of envy, pride, and love of money) by a professed follower, His trial in the judgment-hall, the scourging, the cruel death. He had led the children of Israel from Egyptian bondage into the land of Canaan. He had now come to lead them from spiritual bondage into the city of God. But they rejected Him, and delivered Him up to death. He came to His vineyard to receive the fruit thereof, but those who should have welcomed Him, said, "This is the Heir; come, let us kill Him, and let us seize on His inheritance."

Looking down the future, Christ saw the return that would be made for His love. He saw Himself condemned to suffer the punishment only inflicted on those most deeply sunken in crime. He saw Himself, in His humiliation, hanging on the cross, while priests and rulers looked on with exultation, saying in mockery: "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him."

Christ looked down through the ages, and saw His humiliation carried into every

successive generation. He heard the false testimony that He died to abrogate the law. He saw that to multitudes this error would be more palatable than the truth. The carnal mind "is not subject to the law of God, neither indeed can be." He saw the natural mind, true to the enmity of its character, daily enacting afresh the scenes of Calvary, even down to the close of this earth's history. He saw that some would show indifference and contempt to the law of God, while others would go to greater lengths in their hatred of it, tearing down its precepts by their falsehoods and ingenious arguments. He saw that the law would be trampled upon and dishonored until God would arise to punish the inhabitants of the earth.

Knowing all this, Christ bore the penalty of transgression. He was crucified and buried, but He broke the fetters of the tomb, and over the rent sepulcher of Joseph He proclaimed, "I am the resurrection, and the life." He was in possession of the great gift of eternal life, and He gave gifts unto men. He sent His message of mercy and pardon to all who would receive Him as the world's Redeemer. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." He has paid the price for every son and daughter of Adam, and He is abundantly able to save all who accept Him as the Sin-bearer. Mrs. E. G. White

June 20, 1900

The Right Side and the Wrong Side

There is a right side and a wrong side. Let each ask himself the question, On which side am I standing? Those who do not choose the side of Christ range themselves under the banner of darkness, with the great apostate, who in heaven refused to obey God, and who in the Garden of Eden deceived the holy pair, and opened the flood-gates of woe upon our world.

On the side of obedience Christ stands, giving to all the invitation, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in"--with all their worldly treasures--"and shall not be able." "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

In every possible way Satan tries to make the broad road attractive and the narrow road grievous, humiliating, and objectionable. He lays ingenious plans to lead men and women to indulge appetite. Cheap, unsatisfying pleasures are made all and in all in this age; for over these pleasures Satan has thrown a glamor, and men and women allow them to take the place of eternal things. There are many who, like Esau, sell their birthright for self-indulgence. To them worldly pleasure appears more desirable than the heavenly birthright.

We are to come out from the world and be separate, and our works are to be in accordance with the works of Christ. He declares, "I have kept My Father's commandments." Are we on His side, obeying God's commands, or on Satan's side, warring against the law of God. "As the Father hath loved Me." Christ says, "so have I loved you; continue ye in My love." How can we continue in Christ's love? By disobeying God's law?--No, no. By showing to the world that we choose to be among the loyal people of God. "This is the love of God, that we keep His commandments." This love is more than an impulse, an emotion. It is a living, active, working principle. It is not guided by the feelings, but by the will. In it is comprehended the stern resolve of a mind subdued and softened, which lays hold of the strength of the Infinite, saying, I will serve Thee even unto death.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be

done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." All who are true and loyal to God will bear fruit, not the fruit of transgression, but the fruit of a glad, willing obedience. They are filled with thankfulness that they are not numbered with those who have chosen the wide gate and broad road as more convenient than the road cast up for the ransomed of the Lord to walk in.

Sin is the transgression of the law. Those who continue in sin, notwithstanding the fact that light has come to show them what sin is, those who refuse to lift the cross because doing so would possibly limit their prospect of worldly gain, will meet with great loss. They show that they do not choose to be partakers of Christ's life of self-denial and self-sacrifice, and they will lose eternal life. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Both the Old and the New Testament exalt the law of God, and those who reverentially study the Scriptures for themselves, laying aside all the preconceived opinions taught by human wisdom, will not be left in the darkness of error. But many, rather than lift the cross, put their own construction upon a plain "Thus saith the Lord," and drag the Scriptures in the direction of their own suppositions. They are blind leaders of the blind, and both they and those they are leading must fall into the ditch.

When Christ was upon the earth, the great mass of the people would have accepted Him had it not been that they were afraid of what the scribes and Pharisees might do. These leaders, sitting in Moses' seat, claiming to know God, saw that Christ was drawing the attention of the people from them. They determined to oppose His work, and, once started in the path of opposition, no evidence had any weight with them. The wonderful works Christ did were denied. The gracious words which fell from His lips were misstated and misconstrued. By the priests and rulers the rejoicing shown because of His works of compassion and healing were regarded as a personal slight to themselves. The appeals which Christ made, appeals which were freighted with love, the conclusive arguments which He presented, only kindled fires of hatred in hearts that, once convicted, had refused the light. Christ came to His own, but His own received Him not. He had to forsake Judea in order to preserve His life till the fulness of the time. "After these things," we read, "Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him." So will all act who choose to stand on the side of rebellion.

High and holy must be the purposes of every one who obtains the character all must obtain who win the crown of everlasting life. God is in earnest with us. We can not play at loose purposes with Him. In His service He requires the whole being, heart, mind,

soul, and strength. Christ has made every provision that men and women may obtain salvation; but, notwithstanding the light shining upon them, leading to the strait gate and the narrow way, many are choosing the broad way. What road are we traveling? We may take with us into the broad road all our evil tendencies, our cheapness of character, our associates in evil. We may choose to listen to the words of these companions and to laugh at their wit; but in so doing we shall descend lower and lower in the scale, and at last the words will be spoken: "Cut down the unfruitful tree. Why cumbereth it the ground?"

Do not suppose that you can unite yourself with the amusement-loving, the gay and pleasure-loving, and at the same time resist temptation. By trying to serve two masters, you spoil yourself utterly for both. You make neither a successful worldling nor a successful Christian. Your Redeemer has said, and His lips never made a false statement, "Ye can not serve God and mammon." Then why not do the only safe thing to do,--follow the road you know to be right, irrespective of consequences?

The inhabitants of the unfallen worlds and of the heavenly courts are watching with intense interest the conflict between good and evil. They rejoice as Satan's subtleties are one after another discerned and met with, "It is written," as Christ met them in His conflict with the wily foe. Every victory gained is a gem in the crown of life. And in the day of final victory all the heavenly universe will triumph. The harps of the angels will sound forth heavenly music, accompanying the music of their voices, as they sing; "Be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." Mrs. E. G. White

June 27, 1900

The Sinner's Hope

When this earth was created by Christ, it was holy and beautiful. God pronounced it "very good." Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of love for the Creator. Every sound was music, in perfect harmony with the voice of God.

But a change has come. Sin has brought decay, deformity, death. Today, the whole world is tainted, corrupted, stricken with a mortal disease. The earth groans under the continual transgression of the inhabitants thereof.

Human beings have degenerated. One after another they fall under the curse, because sin has entered the world, and death by sin. The truth is not made precious by practise. It does not sanctify the soul. It fades from the mind because the heart does not appreciate its value. In consequence, the mind becomes more and more darkened by the atmosphere, which is malarious because of the perpetuating of Adam's sin. The conscience has lost its sensitiveness. Through a repetition of sin, the impression made on the conscience by sin has no longer force enough to arrest the transgressor, diseased, depraved, and dying. The voice no longer echoes the voice of God, or gives expression to the music of a soul sanctified through the truth. The heart, in which God should be enthroned, is a place from which come forth all kinds of abominations. How has the fine gold become dim! Man has lost the reflection of God's character.

This calamity is well-nigh universal. There is no place upon earth where the track of the serpent is not seen and his venomous sting felt. The whole earth is defiled. The curse is increasing as transgression increases. The earth is preparing for purification by fire.

Satan has come down with great power to work with the children of men. Their senses are perverted by his schemes. He lends enchantment to the view which he presents to them, covering transgression with great desirableness. As he tempted Adam and Eve, saying, "Ye shall be as gods, made wise by partaking of the fruit which God has forbidden you to eat," so he tempts men and women today.

But a hope has been set before every sinner. The instant Adam yielded to Satan's temptation, and did the very thing which God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying: "Let the punishment fall on Me. I will stand in man's place. Give him another trial." Transgression placed the whole world

under the death sentence. But in heaven there was heard a voice saying, "I have found a ransom." He who knew no sin was made sin for fallen man. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ laid off His royal robe and kingly crown, and gave up His command over all heaven. He clothed His divinity with humanity, that He might bear all the infirmities and endure all the temptations of humanity. He was a Man of sorrows, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. For our sake He became poor, that through His poverty we might be made rich. For us He left the adoration of the angels for the insults and execrations of a mob lashed to madness by the priests and rulers.

The words in the first chapter of John are full of meaning: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him 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.... The Word was made flesh, and dwelt among us.... full of grace and truth.... And of His fulness have all we received, and grace for grace."

All that God could do has been done to save sinners. The Saviour invites all: "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." But those who refuse to yoke up with Christ, who will not learn of the great Teacher, can not receive God's protection. If they are determined to walk in the path of disobedience, Satan will exercise his power over them, after deceiving, to destroy. We may choose God's way, and live; we may choose our own way, and know that sin has entered into the world, and death by sin.

Christ is the true light. Shall this light shine in darkness and the darkness comprehend it not?--God forbid. The Word of God comes to us as a cure for diseased souls and bodies. It is life for those who are dead in trespasses and sins. He who knew no sins was made sin for us, that we might be made the righteousness of God in Him. On Him the iniquities of us all were laid. He lives to be our Advocate. He did nothing worthy of death, yet He died. And if we hear the glad words, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord," we shall have done nothing worthy of life. Jesus, the sinless, died having done nothing deserving of death. The sinner is saved without having done anything worthy of salvation. He is wholly without merit. But, clothed with the spotless robe of Christ's righteousness, he is accepted by God. The

living way has been laid open. Life and immortality have been purchased by Christ. Through obedience to God's commands, sinners may find pardon and peace. Mrs. E. G. White

July 4, 1900

The Need of Christ-Like Work

A solemn responsibility rests upon us in regard to gaining a knowledge of God and of Jesus Christ. How great this responsibility is, is shown by the prayer offered by Christ a few hours before His betrayal. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Christ came to correct existing evils. He came to adjust God's claims on man. He sees the selfishness of human beings. He sees that the world is engrossed by business and amusement. He sees the intensity of the efforts made to obtain earthly treasure. He sees that God is forgotten.

God has committed His goods to men, that they may advance His work in the world. He calls upon them to use their intrusted gifts in the relief of His suffering children, who plead for mercy and relief. But His plainly-stated claims are ignored. Men can not afford to return to the Lord His own. Yet millions and millions of dollars are spent in distilleries, where is made the liquor which ruins the souls and bodies of men. This life-destroying, maddening agency is dealt out by professedly Christian nations.

How many in our world recognize God as the owner of the money they handle? They spend it for self-pleasing, for selfish gratification. But before the bar of God they must give an account of the way in which they have spent this money. Here they must settle for their neglect of the fatherless and the widow. What a terrible account liquor sellers will have to meet in the great day of God! In the books of heaven a record is kept of every tempting glass held out by man to his fellow-man, to forge the chains of an appetite which makes him mad. At the judgment the money and influence that might have been used to relieve suffering human beings will be charged against those who might have helped in this work, but did not. God will render to every man according to his work.

Many of the officers in charge of steamers and other vessels place themselves under the control of Satan by liquor drinking. A continuance of this indulgence destroys the brain nerve power, and they become incapable of doing their work. We know not how many times God has interposed to save a whole ship's company from destruction because there were some on board who loved and feared Him. For their sake He has wrought wondrously. But there comes a time when the line of forbearance is passed. Mercy steps down from her golden throne, and, folding her wings, departs. Then the enemy is

permitted to do that which he longs to do. Many of the terrible calamities which happen by land and sea will one day be seen to have been caused by liquor drinking.

He who lives for self-indulgence is unable to distinguish between good and evil. His appetite is his god. He worships his stomach. He lives to eat, instead of eating to live. This means self-destruction. Thus beings made in the image of God sink lower and lower. Their physical, mental, and spiritual strength is destroyed.

Satan has the world under his control. Christ came in human flesh to give the race another trial. He came to uplift and ennoble men and women. But the power of the Gospel is counteracted by the course pursued by professing Christians. How little is being done by the religious teachers to lift the standard of temperance! There are many ministers who fear to bear a decided testimony on temperance, because they know that this would affect their salary. The members of their churches indulge in liquor drinking, and do not want anything said about this evil. They are willing to have their names enrolled as churchmembers, but they are not willing to live a religion which involves a cross.

Much of the preaching of the present day is of a character to lull the people into a spiritual sleep. The doctrine of the millennium is a soothing potion to the sinner who does not desire to cease from sin. And Satan is better pleased with the help which the shepherds of the flock give him when they present truth mingled with error, than with the help given by the boldest unbeliever.

Human beings are all living on probation, and they are either working out their own eternal good or their eternal ruin. Satan is continually seeking to turn them away from God. He brings before them one scene of excitement after another,--horse-racing, football matches, pugilistic contests. Around these scenes thousands of spectators assemble, greedy for excitement, anxious to see man getting the better of his fellow-man. As it was in the days of Noah, just prior to the destruction of the world by a flood, so will it be before the coming of the Son of God.

God sees the sinfulness of this world. He sees that men have dropped eternity out of their reckoning. He sees that excitement is making them mad; that they are goaded on to do violence to one another, while the multitude, among which are professing Christians, stand by and applaud. "Shall I not judge for these things?" He asks.

Sin is the transgression of the law, and yet in this age, when God is about to close the records for eternity, men dare to say that His law is abrogated. A strange statement, indeed, when Christ declared that He came not to destroy the law or the prophets, and

that heaven and earth should pass away before one jot or tittle should pass from the law. And by His life He showed that it is possible for man to keep the law. There is nothing in the Scriptures to lead man to suppose that He can break the law and be guiltless. The heavens above us remain to testify to the binding claims of God's law.

God has chosen men and women as instrumentalities through which to work to counteract the evils in our world. He will hold those accountable who have been given great light, and yet are devoting their time and means to self-service, while thousands are perishing for want of help. He is about to pass by those who refuse to take up the work that must be done. Of those who refuse to take up the cross and deny self, the Lord says: "They shall not taste of My supper. I will take illiterate and obscure men, and by My Spirit move upon them to carry out My purposes in the work of saving souls. The last message of mercy will be given to the world, but not by the counsels of the supposed sages, who received My commission, but did not My work. The work will be done, not by the eloquence of the learned, but by a people who love and fear Me. Not by might, nor by power, but by My Spirit will I work."

If Jesus were made the sum and substance of every discourse given, sinners would be converted. By the message borne they would know what they must do to be saved. Lift Him up, the Man of Calvary, higher and still higher. He who draws nigh to Christ need not try to shine. As he beholds the Saviour, he catches the divine rays of light from the Sun of Righteousness, and he can not help shining. The light that is in him shines forth in clear, bright rays, in words and works of righteousness. Christ's grace dwells in him richly, and heaven's light shines through him. He honors Christ by complete obedience. He is stimulated to more vigorous action in the cause of God as he imparts that which the Lord gives him. He is a light-bearer in the world, shedding light on those who are in darkness. He walks close by the side of Christ, conversing with Him and gathering divine principles from His Word. He goes about doing good, comforting the downcast, guiding wandering footsteps in the narrow way, sweetening the cup of bitterness which many drink as the result of their own course of action, watching over those who need the guidance of a firm, steady hand to lead them to the feet of the Master, helping all with whom he comes in contact to fight manfully the battles of the Lord.

July 11, 1900

"Be Strong in the Lord"

No one has anything beyond that which God gives him. All that we have, time, ability, strength, has been bought with a costly price. A ransom, which includes every son and daughter of Adam, has been paid for the human race. The precious blood of Christ has been shed to redeem man from earthliness, from spiritual and physical uncleanness. This is the covenant God has made with His people. They are to be His chosen ones. Those who truly receive Christ will not yield to any claim, even for a moment, which would strengthen the powers hostile to righteousness and truth. They put on the yoke of Christ, devoting themselves unreservedly to the Saviour for all time. They pledge themselves to obey God's commandments, even should every other member of the human family become disloyal.

He who receives Christ by faith is a member of the royal family, a child of the heavenly King, an heir of God and a joint-heir with Christ. His lot is a part of the cross of Christ. He is bound up with Christ for life and for death in the great plan of redemption. The full and entire renunciation of self that appeared in Christ appears in him. He shows Christlike gentleness, by speaking kind, compassionate words, words which are full of comfort, and hope, and love. He is filled with solicitude for human souls. His watchword is, "I live; yet not I, but Christ liveth in Me." He is willing to make any sacrifice to draw lost, perishing souls to the cross of Calvary.

A church separate and distinct from the world is in the estimation of heaven the object of greatest value in all the world. The members are pledged to consecrate their service to one Master, Jesus Christ. They are to show that they have chosen Christ as their Leader. In the Scriptures the members of the church of God are represented as striving, laboring, working, fighting the good fight of faith, and praying in faith, ever ready to unsheathe the sword of the Spirit.

The blessing of grace is given to men that the heavenly universe and the fallen world may see, as they could not otherwise see, the perfection of Christ's character. The great Teacher came to our world to show men and women how to live so that in the great day of God it may be said to them, "Ye are complete in Him." We are to be strong in the Lord and in the power of His might. When we feel that we are strong in our own strength, then comes defeat. Trusting in God we shall be victorious. Entire confidence in God brings success and victory. The Lord Jehovah is our strength and our shield.

The truth is to be given to those who are ready to perish. Call the attention of the people to the signs of the times. There are wars and rumors of wars. Nation is rising against nation. Selfishness and covetousness lead to violence, crime, and all kinds of wickedness. Nation is watching nation, to see if there is not some advantage to be gained. A concession made by one nation to another only opens the way for another concession to be called for. The presumptuous, daring deeds of unholy ambition, done to gain power by robbing others, show that men do not realize that those who take the sword shall perish with the sword."

The signs of Christ's coming are fulfilling. Time is precious, too precious to be frittered away. God needs men who will give the warning message. He needs men who will sell and give alms, that the work of warning the world may not be hindered. The aggressive warfare is to be carried forward with firmness and determination; for Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish.

Christians are to reveal the attributes of Christ, steadfastly persevering in the work God has given them to do. To those who do this work in faithfulness, angels are commissioned to give enlarged views of the character and work of Christ and of His power and grace and love. Thus they become partakers of His image, and day by day grow up to the full stature of men and women in Christ. It is the privilege of the children of God to have a constantly enlarging comprehension of the truth, that they may bring love for God and heaven into their work, and draw from others praise and thanksgiving to God because of the richness of His grace.

The Lord is in earnest with us. His promises are given us on condition that we faithfully do His will. He said to Solomon: "As for thee, if thou wilt walk before Me, as David thy Father walked, and do according to all that I have commanded thee, and shalt observe My statutes and My judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy Father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake My statutes and My commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of My land which I have given them; and this house, which I have sanctified for My name, will I cast out of My sight, and will make it to be a proverb and a byword among all nations."

God's government is a government of personal responsibility. No one can do his neighbor's work. No one will be excused for neglecting his own work because his friend or neighbor has failed to do the work the Lord has marked out. Each will be called upon to give an individual account for the way in which he has performed the work of giving

the message of warning to the world. At the hand of the unfaithful servant God will require the blood of those who might have been saved had he done his duty faithfully.

Paul sums up his instruction to the Ephesians by saying, "Finally, my brethren, be strong in the Lord," not in self, "and in the power of His might," not in self-confidence and self-sufficiency. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all,"--having obeyed the instruction given by the Lord,--"to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace." Let the peace of Christ rule in the heart and express itself in words and works of praise and thanksgiving. Christlike words and deeds are the fruits which the Saviour loves to see in His followers. There is no excuse for dearth in the soul. The peace of Christ, which passeth understanding, is provided for all.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Satan is near, for the purpose of preventing souls from gaining the spiritual attainments they may receive. Confidence in God, a constant exercise of faith, will quench his fiery darts.

"And take the helmet of salvation, and the sword of the Spirit"--presented to you by the Captain of the Lord's host--"which is the Word of God."

We have reason for continued gratitude to God in that He has left us a perfect example. Every Christian should strive earnestly to follow the footsteps of the Saviour. We should offer grateful thanksgiving to God for giving us such a mighty Helper, a safeguard against every species of impropriety in thought, word, or deed.

God stands ready to furnish His children with light and grace and power. Every soldier in the army of the Lord is to stand firm in the faith, working out his own salvation with fear and trembling, knowing that God is working with him and for him. God's soldiers are ever to be ready with the word, "It is written." When assailed by the enemy, they are not to use words of human wisdom, but words of divine wisdom, keeping the eyes fixed on the Saviour. As they work to press back the powers of darkness, they are to pray always, "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The only security against falling into sin is to keep ourselves constantly under the molding influence of the Holy Spirit, at the same time working actively in the cause of truth and holiness, discharging every God-given duty, but taking no burden that God has not laid upon us. Christians must stand firmly under the banner of Christ, fighting the good fight of faith perseveringly and successfully, relying not in their own wisdom, but on the wisdom of God, never forgetting that they have a Leader who never has been and never can be overcome by evil. Mrs. E. G. White

July 18, 1900

"My Witnesses"--No. 1

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

In His work Christ met those who were longing for a better way, those who were hungering and thirsting for the bread of life and the water of salvation. The world was dark, and full of sin and sorrow; surely there was need of light from heaven. The Redeemer saw that the time had come to set men apart to go forth to labor for the people. He knew that those who were to do this work must obtain an individual experience while He was yet with them to instruct them, and correct any errors they might reveal in their manner of working.

The Saviour called to Him the twelve disciples who since the beginning of His public ministry had been with Him, hearing His words of instruction and warning, witnessing His deeds of mercy and compassion. With solemn reverential awe the disciples came to receive their commission, to be honored by being made laborers together with their Lord and Master. They were to be imbued with the Spirit of Christ. This was to fit them to engage in the great and solemn work, of bearing to men the message of salvation. They were to work as Christ worked, to shine as lights amid the moral darkness that had enveloped the world.

Look upon the touching scene! Behold the Majesty of heaven, the King of glory, surrounded by the twelve whom He had chosen, not men learned in the schools of the rabbis, but men who had been learning of the greatest Teacher the world had ever known, simple, humble, true-hearted men, needing to be instructed in patience and tenderness in order to be fitted for the trust placed upon them.

Christ is about to ordain His disciples for their work. By these feeble agencies, through His Word and Spirit, He designs to place salvation within the reach of all.

God and the holy angels beheld this scene with interest and with great gladness. The

Father knew that from these men divine light would shine forth, that the words spoken by them as they witnessed for the truth would echo from generation to generation.

Christ gave His disciples "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." And He commanded them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Christ knew that, should the disciples make a specialty of laboring for the Samaritans or the Gentiles, they would prejudice the Pharisees against them, and their way would be hedged up at its very commencement. They would be involved in controversy and would become discouraged; for more than human wisdom would be required to meet the arguments of the men who would not receive any evidence, however clear and forcible, that did not coincide with their ideas. The scribes and Pharisees believed that God was a God of the Jews only, and not of the Gentiles. In their blindness they had built up a barrier between themselves and every other nation.

It was the Saviour's design to show His disciples that God is a God of Jew and Gentile, rich and poor, free and bond. But the disciples received slowly the truth that all nations, tongues, and peoples were to receive the Gospel. Until they had a clearer perception of God's plan, they were not to labor for the Gentiles or for the Samaritans.

The Redeemer was sorely tried by the traditions that clung to His chosen disciples. When Jesus was with them, they were not made afraid by the caviling of the priests and rulers. They saw the effect of His words upon the people. They saw how easily He thwarted His enemies when they tried to confuse and perplex Him. Jewish doctrine and maxims could have little influence over them when the Saviour was by their side, for He would always present them the truth just as it reads in the Old Testament Scriptures. But when separated from their Master, they were perplexed and unsettled by the arguments of the priests, who talked to the disciples as they never dared talk to Christ.

This weakness on the part of the disciples made it necessary for Christ to reprove them. At times, dull of comprehension, they failed to understand His words. How tenderly He worked with them as He tried to teach them! If, unable to grasp the full import of His words, they came to Him for help, He at once rolled away the cloud, and made His

meaning so clear that they could not but see it. He rejoiced when He could lead their minds, step by step, to comprehend the spiritual lessons He sought to teach them.

For many months the men who received the Gospel commission had been beside the Saviour. They must now be separated from Him for a short time; for there were lessons they needed to learn in regard to meeting opposition. They must begin to understand what they would have to meet when Christ was no longer by their side in human form.

Christ knew that as the disciples went forth in the power of the Spirit, to withstand the agencies working against the truth, they would gain strength and courage. He would follow them at every step, and in time of need His Spirit would bring His words to their remembrance. By living the truth before them He had trained them for service more effectually than He could have done had He been continually dwelling upon doctrine. He knew that when they were separated from Him, the words He had spoken to them would flash into their minds when they were in conflict with the powers of darkness.

Mrs. E. G. White

July 25, 1900

My Witnesses--No. 2

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." The disciples must show no severity in word or action. While they must ever cultivate the wisdom of the serpent in seeking to save the souls of their fellow-men, they must be as harmless as doves.

Christ's instruction at this time had reference directly to the short journey the disciples were about to make, but He looked beyond this, and saw the work that lay before them, after His betrayal and crucifixion, when by the experience of the day of Pentecost they would be fully prepared to do their work. He lost sight of the beginning of their mission, of their trial trips, when He could be with them, to correct any errors that might appear in their manner of labor, to encourage them to bear trials, and to show them how to meet repulse and derision. He saw before them a broader missionary field, which after His ascension they were to enter as missionaries for Him, in which they would meet fierce opposition and persecution.

"But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." They were not to be intimidated or terrified by opposition. By searching the Scriptures and gaining a clear understanding of the reasons of their faith, they were to prepare for the time when they should be called upon to stand before kings and rulers. They were to regard themselves as under the special care and guardianship of God. Tho they might be bound and imprisoned, yet they were to remember that they were free in Christ. Putting their entire trust in God, they were to perform the highest, noblest work ever given to mortals. They were not to be discouraged or cast down by persecution, but were to show themselves worthy of the sacred trust which had been given them. They would never be alone; for the Saviour assured them that One more mighty than all their enemies would be constantly by their side. "It is not ye that speak," Christ declared, "but

the Spirit of your Father which speaketh in you."

This promise was indeed fulfilled. After the day of Pentecost, the apostles were filled with the Spirit, and they spoke the Word of God with boldness. And Paul declared: "At my first answer no man stood with me, but all men forsook me.... Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion."

Over the Prince of life and the holy angels the satanic agencies can not prevail. Altho suffering and death came to the disciples for Christ's sake, yet not in one instance did Satan triumph. He bruised Christ's heel, but Christ bruised his head. Standing before governors and kings for the Master's sake, for a testimony against them and the Gentiles, the disciples were the means God used for showing the contrast between the spirit which controls those connected with Satan and the spirit which controls those connected with the Prince of life.

The promise of help in time of need is given to us as surely as it was to the disciples. When we deliberately adopt a right course of action, when we determine to be true to the claims of the truth, to obey God, not swerving from principle to save property, reputation, or life, wisdom from above will be given us, even as it was given to them.

Paul declares: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore," He enjoins us, "take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Whatever trial may come upon you, however oppressed by persecution you may be, remember that beside you stands One mighty in power, even the Captain of the Lord's host. Resolve that not one jot or tittle of the sacred law of Jehovah shall be marred or dishonored by your course, that its authority shall not weaken in your hands.

Satan is defeated every time God's servants maintain their integrity in spite of his lying accusations and fierce persecution. An entire surrender of self to Him who has purchased all human beings will enable the suffering one to say: "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor

principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord; ... but be thou partaker of the afflictions of the Gospel according to the power of God."

The faith and confidence in God which is essential in time of trial is gained by a diligent cultivation of the qualifications given by God. A daily striving to know God and Jesus Christ will give to the mind a power and efficiency more precious than gold or silver. As we faithfully endeavor to improve our God-given faculties, we are made partakers of the divine nature.

The Lord desires His representatives to be as wise as serpents and as harmless as doves. It is His design that the men in positions of responsibility in the world shall have an opportunity of hearing the truth. The truth has been misrepresented. False charges have been made against it. The kings and rulers of this world are to be given an opportunity of knowing and understanding the truth for themselves. They are to see the truth in contrast with error. While they are being critically examined by men who do not love or fear God, the Lord's servants will have opportunity to speak words of wisdom. "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Thus human beings may bear a powerful testimony for their Lord. The Christian can not remain silent and non-committal until he sees that it is safe for him to speak. He is bound by the most sacred responsibilities to take his position on the side of truth and righteousness and witness for Christ. He is pledged to battle bravely against the disregard of God's law, even tho he be in danger of being swept away by the fury of the passions aroused by the stand he takes.

Jesus seemed to lose sight of the nearer view as He saw what was to come upon the world. He looked into the future, and saw that the world would despise His warnings and reproofs. "The brother shall deliver up the brother to death," He said, "and the father the child; and the children shall rise up against their parents, and cause them to be put to death." Satan was the instigator of all this cruelty. He worked to put to death those who were determined to serve God, according to the light they had received, and according to the dictates of their own conscience. Satan tries to force men even in their worship of God to carry out his ideas. Christ has given no example for this kind of work. He draws

men, but He never drives them. "My sheep hear My voice," He says, "and they follow Me." Mrs. E. G. White (Concluded next week)

August 1, 1900

"My Witnesses"--No. 3

And ye shall be hated of all men for My name's sake," the Saviour continued; "but he that endureth to the end shall be saved." Sell not your faith to Satan, even tho by so doing you may save your life. You will lose your soul.

"But when they persecute you in this city, flee ye into another; for verily I say unto you. Ye shall not have gone over the cities of Israel, till the Son of man be come."

The disciples were not to expose themselves unnecessarily to persecution and death. Christ on one occasion left Judea because He knew that if He remained, His life would be cut short by the hatred of the priests and rulers before His work was done.

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." Always be ready to give to others the light you have received. Avow your principles of action; scorn concealment. Unfurl your colors; for you are a spectacle to the world, to angels, and to men. Shun not responsibility. You can not serve God and Baal. God desires His sons and daughters to stand bravely for the right, that the world may know where they will be found in the time of trial.

"And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Christ has purchased the entire being, mind, soul, and body. The price of man's redemption has been paid, and all he has and is should be sprinkled with the blood of Christ, dedicated to God; for it belongs to Him. Our motto should be, "I am not my own; for I have been bought with a price."

Jesus came to this world to be our substitute and surety. He is our atoning Sacrifice; for He has offered Himself in our behalf. With unutterable love He seeks to draw all men to Him. God has given Him the priceless gifts of heaven to dispense to men. Today He stands before God as the Advocate of the human race, pleading for the beings He has redeemed.

Shall we who have received so much through the suffering of the Son of God fear the consequence of freely acknowledging our faith? Shall we who have tasted the power of the world to come become discouraged and faint-hearted because we are threatened with danger? Christ accepted us in our weakness and unworthiness. Shall we shrink from the trials which accepting Him brings to us? He says to us, "Fear not them which kill the body." He pledges Himself to give us help, saying: "I am He that liveth, and was dead; and, behold, I am alive forevermore." "Because I live, ye shall live also." When brought to the trial of your faith, look at your sinless Sacrifice. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

God understands Satan's ability to deceive and discourage. Through Christ he has declared his power to save. Christ is bound by the covenant of promise to intercede for all who come to God through Him. He knows that Satan tries to make men feel that God is a stern judge. He knows that the enemy hides from human beings the Father's love and mercy, trying to make them think that they are too sinful to ask for pity. Therefore in the simplest language the Saviour assures us that God is full of mercy and compassion, and that He, our Saviour, is touched with the feeling of our infirmities, having been in all points tempted like as we, are yet without sin. Fully acquainted with the temptations and devices of the enemy, He presents before His children what they may expect, assuring them at the same time that He will help them bear whatever may come. He knows our difficulties, He understands our distresses. Not a sigh is heard, nor a throb of anguish felt, but the pang vibrates in the heart of Christ. With tender sympathy for our weakness, He points us to the care God has for the little sparrow which flits from bough to bough, and tells us that not one of these tiny birds falls to the ground without the knowledge of the Father: "Fear ye not therefore, ye are of more value than many sparrows."

"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

As the disciples listened to these words, they were deeply impressed, and in their hearts they said: "I will live for the Master. No earthly consideration shall induce me to disown my Redeemer."

As we look upon the cross of Calvary, shall we not remember that for us Christ engaged in conflict with the powers of darkness? He endured the penalty of sin in our behalf. He

was wounded for our transgressions, and bruised for our iniquities. It pleased the Lord to bruise Him to put Him to grief, that He might compass the redemption of the human race.

Shall we deny our Redeemer? You say, No, I will never deny Christ. But remember that there are many ways in which you may deny Him. Saul, the first king of Israel, denied the Lord by disobeying His commands. He failed to obey the first law of God's kingdom,--the law of self-government. He set up his own will as better than the Lord's will. His life was a failure because he denied God. The apostles, on returning from their missionary journey, "gathered themselves unto Jesus, and told Him all things, both what they had done, and what they had taught." They did not hide their mistakes, but laid all before Him for His inspection. Every disciple as he came was welcomed by the Master. The good Shepherd knew how to give the needed encouragement. The disciples were weary, but they were so glad to be once more in the presence of their Lord that they forgot their weariness.

How many burdens we might lay off if we would do as the disciples did,--take all our troubles, large and small, to Jesus. He has invited us to do this. Let us encourage the habit of intimate communion with Jesus. Thus we shall learn to know Him better, and His divine presence will bring us relief and assurance. We shall be drawn to Him as to a loving friend. As we tell Him our sorrows and perplexities, our mistakes and errors, He will speak peace and comfort to our hearts. He says: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." "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." Mrs. E. G. White

August 1, 1900

Selections From a Recent Letter

How pleased I am that the work in the Southern field is advancing! My prayer is, Let it advance, deepen, widen, enlarge, until this shall be a part of the vineyard no longer neglected, but under cultivation. May it be a fruitful garden of the Lord. This can only be done by educating the colored people to read. Then the Word of God, the Bible, placed in their hands, even tho without explanation, will be made plain and applied by the Holy Spirit.

The apostle Paul considered that the Jew had a great advantage above the Gentile, "because unto them had been committed the oracles of God." This is the highest commendation or testimony of the value of the Bible. Every effort should be made to have the sacred Book containing the whole of the revelation of God, placed in the hands of all nations, tongues, and people.

If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages! All who wish to understand the Word are stewards of God as verily as those who have been entrusted with riches. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world.

The Bible is becoming more and more an educating lesson-book for children and youth, giving to the young, to those of mature age, and to the aged of every nation, the instruction of truth in heavenly things which is the higher education.

Teach the colored people to read the Word of God, and it will have a transforming power upon life and character, and give vigor to the intellect. As its principles are sent home by the power of the Holy Spirit, they will work a positive reformation in the minds of all who receive the Word.

August 8, 1900

The Reward of Obedience

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." In these words the duty of every one is plainly outlined. All are to do their best. God has given rich promises to those who will reveal in the daily life the virtue and power of their faith and self-denial.

Christ says to us: "Occupy till I come. Do all that is in your power, and much that seems beyond your power, to save perishing souls." There are many who can not give large offerings of money, because they have no money to give. But by self-denial, by denying inclination, they may save something for the Master; and this discipline will be of great value to them. They may think their gift too small to be worth anything. But as it is laid upon the altar, God will bless it, and the results from it will be surprising. To practise self-denial and self-sacrifice is a discipline necessary to the disciples of Christ.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever)."

This promise is made to all who reveal a working faith, a faith which prompts the receiver to relieve the necessities of his fellowmen. This faith works by love, and purifies the soul. But faith without works is dead, being alone.

We have the Word of God as our assurance, to inspire us with hope and comfort. God declares that He will not be unmindful of our labors of love in carrying out His will in behalf of our fellow-men. God has made those who believe in Him His stewards. They are to live His law, showing the world by their good works that this law is perfect, converting the soul, uprooting from the heart all selfishness and covetousness, and planting there the precepts of righteousness.

The law of God is the transcript of His character. Those who profess to keep this law, but who fail to show that they love God with heart, mind, soul, and strength, who do not devote themselves unreservedly to His service, keep neither the first four commandments, which enjoin supreme love for God, nor the last six, which enjoin unselfish love for one another. "By their fruits ye shall know them." True love for God

will always manifest itself. It can not be hidden. Those who keep God's commandments in truth will reveal the same love that Christ revealed for His Father and for His fellowmen. He in whose heart Christ abides will reveal Christ in the character, in his work in behalf of those who need to be brought to a knowledge of the Gospel. He will show the fruits of his faith, revealing the Saviour in loving words and in deeds of mercy.

Christians are to show that the law of God is not only to be believed theoretically, but is to be acted out in the life as a living principle. They are to show by their lives that the law is written in their hearts. Thus they may represent the Redeemer. Thus they may show that they have the mind of Christ and are doing the works of Christ.

Those who claim to have light on the Word of God are to manifest to the world the influence and power that this light has upon the character. If it makes no decided change in us, it is of no value to us. We are like salt which has lost its savor and is good for nothing. We do not reveal to the world any saving, redeeming qualities.

Mark carefully the following words: "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God"--thanksgiving offered by those we have helped from love to God.

The doing of the law of God is the fruit of His grace in the heart. Obeying this law, we daily remember that God is the giver of all we hold in trust. He provides us with all we have. It is because of His mercy and love that we have strength to labor. He opens up ways by which we may gain earthly treasure, not that self may be exalted, not that the treasure obtained may be hoarded up, but that God's name may be glorified, that the needy may be helped, that God's treasury may be provided with that which He claims in gifts and offerings, that the work of uplifting the cross of Christ in regions beyond may move forward.

Upon all who consecrate themselves to God as laborers together with Him is laid the responsibility of guarding the interests of His cause and work. They are to live the truth which they claim to believe. They are to keep Christ constantly before them as their pattern, and by their good works cause praise to flow forth from hearts hungering and thirsting for the bread of life. Not only are they to minister to the spiritual needs of those they are seeking to win to Christ, they are to supply their temporal necessities. This work of mercy and love is ever presenting itself, and by doing it faithfully, God's servants are to show what the Gospel has done for them. They are to be faithful stewards, not only of Gospel truth, but of all the blessings given them. Not only are they

to speak words of sympathy, by their deeds they are to demonstrate the sincerity of their love.

"The administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God." It warms the heart and awakens the soul, filling it with gratitude to God. "By the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you."

This work is a savor of life unto life. It is an "experiment" which will always produce the very best kind of results, not only in the receiver, but in the giver.

Men and women may shun the reproach they are called upon to bear for Christ's sake; they may do the works of transgression, but as surely as they do this, they will receive the reward of the evil-doer. They may climb to places of distinction, they may stand high in the literary world, and with proud superiority they may resist the truth of heavenly origin; but in the end they will lose all. Man's happiness and salvation depend upon eating the bread of life, that is, obeying the words and doing the works of Christ, advancing righteousness and restraining unrighteousness. Nothing can give such self-reliance, such courage, such an increase of talent and ability, as a true estimate of the requirements of God's law. Nothing will give such firmness and confidence, such an appreciation of the talents bestowed on us, as a realization that we are "laborers together with God," and that we must have respect unto all His commandments.

Those who realize the importance of studying Christ's life, who seek to develop a character like His, will be attended by holy angels, who at every step will help them to exalt the Saviour. Christ sacrificed His life in order to save those ready to perish. All may share with Him in the divine work of turning souls to righteousness. And to those who do this is given the promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Mrs. E. G. White

August 15, 1900

Resistance to Light--No. 1

Jesus was in the temple court. At the time of the Feast of Tabernacles, crowds assembled in this place. In the court were erected high standards, upon which were placed branching lamps. After the evening sacrifice, these lamps were lighted, and the flame, bright and strong, filled the court, representing the pillar of fire which had guided the children of Israel through the wilderness.

This sight created the greatest enthusiasm among the people. Their admiration was unbounded and their rejoicing universal. But the Saviour looked upon the rejoicing congregation with pitying tenderness. The One who had created the light, who, enshrouded in the pillar of fire, had guarded and protected the children of Israel in their journeyings through the wilderness, now stood in the temple court, and if the worshipers had not separated themselves from God, they would have recognized Him.

The Son of God looked at the lamps which represented Him, and His voice, full of a melody which commanded silence, was heard, saying, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." His words fell on the ears of the people with a strange power; for as He spoke, divinity flashed through humanity, sending to the hearts of His hearers the conviction that His words were true.

The Light of the world, Christ, came to the place where Satan had set up his throne. He came not to condemn and destroy by His glory, but to restore and uplift by His healing beams. He came as the light and life of men, and He presented Himself in His true relation to the world. His light was to shine, not merely to the Jewish nation, as represented by the lights in the temple courts, but it was to send its far-reaching beams to every nation under heaven. The time would come when upon every human being would shine the light of the Sun of Righteousness.

O, that the Jewish people had recognized Christ as the true light which lighteth every man that cometh into the world! But Satan had determined that if he could not overthrow the Prince of Life, he would so blind the eyes of the nation that they would reject the Saviour. God had worked in majesty and power to make of Israel a chosen nation, a royal priesthood, that they might show forth the light of His truth. They had been exalted to heaven by their privileges. This people Satan determined to use as his agents in quenching all heaven-sent light.

He succeeded in gaining the Jewish teachers to his side. While the light in the temple court was causing joy and gladness among the worshipers the hearts of the Pharisees were filled with bitterness and murder. They were under the control of Satan.

"I am the light of the world." Clear and emphatic the Saviour's words fell upon the ears of all in the court. The people could not at that time understand the meaning of the relation Christ claimed to the world, but His words sank into their hearts, and He knew that afterward many would comprehend His meaning. His words, tho not understood now, would by and by be brought to their remembrance by the Holy Spirit. The beams of the Sun of Righteousness would shine into their minds, and the words He was now speaking would be remembered and understood. Then they would realize that when listening to Christ they had listened to no cunningly devised fable, but to the Word of God, whereunto they were to take heed, as unto a light that shines in a dark place.

To the Jewish teachers Christ seemed only an impostor. They could see only the human side of His character; for in their pride they had overlooked the prophecies relating to the humiliation of the Messiah. They did not believe that He was to come to the world without earthly glory. That a man like themselves should make such claims was something they could not tolerate.

Again and again Christ had tried to show the Jewish leaders the relation which He sustained to the human family. And as He saw the lights which shone in the temple court, He made another attempt. But their prejudice and unbelief came at once to the front. "Thou bearest record of Thyself; Thy record is not true," they said. On one occasion Christ had said, "If I bear witness of Myself, My witness is not true." He meant that if He came bearing witness only to advance His own interest and glorify Himself, they would be justified in not crediting His testimony. To their charge at this time He answered: "Tho I bear record of Myself, yet My record is true; for I know whence I came, and whither I go.... Ye judge after the flesh; I judge no man. And yet if I judge, My judgment is true; for I am not alone, but I and the Father that sent Me. It is also written in your law, that the testimony of two men is true. I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me. Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know Me, nor My Father; if ye had known Me, ye should have known My Father also."

At another time He said of the Jewish leaders, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both Me and My Father." If the scribes and Pharisees had received the testimony borne by so many in regard to Christ's work, if with a teachable spirit they had searched the

Scriptures to see if His claims were in accordance with prophecy, they would have been enlightened, and would have recognized Jesus as the light of the world. But, self-righteousness and self-sufficient, they received instead the suggestions of one who was expelled from heaven for self-seeking. Instead of searching the Scripture, they opened their hearts to evil imaginings. Determined not to believe that Christ's claims were just, they resisted every conviction which His words sent home to their hearts. Mrs. E. G. White (Concluded next week)

August 22, 1900

Resistance to Light--No. 2

Christ looked with sadness upon the deceived multitude who, while rejoicing in the representation of the light which had led them through the wilderness, were rejecting and turning from the true Light. What pitiful blindness! What strange inconsistency! Standing as He did in the very shadow of the cross, Christ longed to save the people from the doom to which they were hastening. But as He lifted up His voice in earnest accents of entreaty, the Jewish leaders watched Him with cruel malice, hoping to hear Him say something by which they could condemn Him. They had departed from the Word of God, and when the truth revealed itself, they were ready, under Satan's direction, to attack it.

Why did not the priests and rulers recognize Christ? Simon took the infant Jesus in his arms, and said, under the inspiration of the Holy Spirit, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."

Why did not the Jewish teachers search the Scriptures, beginning at Moses and the prophets, and carefully studying the types and shadows which pointed to Christ? How easily they could have traced out the prophecies concerning His mission! But they read God's Word as those who understood it not; and the prince of darkness helped them not to see in Jesus the promised Messiah. Under the guidance of Satan they drifted into darkness and unbelief.

The world's Redeemer was not to come the first time surrounded by the host of heaven; for human beings would not have been able to bear the sight. It was necessary that Christ should humble Himself and become a Man of sorrows. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Thus plainly had the Messiah been set forth in prophecy; but the Jewish leaders did not want to understand these words. They believed not in the Christ represented in the Scriptures, but in a Christ of the imagination, who, they claimed, would come with great power, to conquer every nation, and put down all authority but the authority of the Jews. They looked for a Messiah who would reign as a temporal prince in Jerusalem, and who would exalt the Jews above every other nation. Christ did not come according to their

ideas, and therefore they refused to receive Him.

"Ye can not tell whence I come, and whither I go," Christ said to them. Virtually He told them that they had no desire to know whence He came. They had closed the eyes of their understanding to the evidence which again and again He had given them. You have allowed prejudice and imagination to control you, He said. You may claim to have authority over the people by virtue of your piety, you may pride yourselves on your superior knowledge of God, but you do not know the Father, and therefore you do not know Me; for to know the Father is to know Me. It is your lack of a true knowledge of Me that destroys your spiritual eyesight.

"I lay down My life, that I might take it again," He said. "No man taketh it from Me, but I lay it down of Myself." The Saviour could have avoided the suffering and death which He endured. Had He so chosen, He might have left the human race to the consequences of their apostasy. But in counsel with the Father He pledged Himself to secure the salvation of every human being. An irrevocable covenant was made between the Father and the Son. Christ must go forward and finish the work which He had undertaken, or all the world would perish.

Christ's death on the cross was one of willing obedience, else in it there would have been no merit; for justice would not punish in the place of the sinner an innocent being who was unwilling to bear the penalty. It was the Saviour's full and free acceptance of the penalty that made His sacrifice wholly acceptable in every point. So the sinner must freely surrender his own will to God, and accept Christ as his substitute and surety. He must rely upon Him as the only one who can change a sinner to a saint. God calls upon us to acknowledge our guilt and accept pardon from Christ, revealing our sincerity by copying His way and doing His will. Of the one who does this the words are spoken, Ye are complete in Him, not having your own righteousness, but the righteousness which is of Christ by faith.

"Whither I go, ye can not come," Christ said. "Then said the Jews, Will He kill Himself?" The answer came, clear and decided: "Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins."

The wily spies upon Christ's track were determined to make Him state in specific terms that He was the promised Messiah. The false ideas of the Messiah with which Satan had filled their minds they had presented to the people, so that the general idea of what Christ should be was very different from the representation given in prophecy. If they would provoke Him to make a claim that He was the Messiah, they could work upon the

minds of the Jews to pronounce Him an impostor. "Who art Thou?" they asked; and Christ answered: "Even the same that I said unto you from the beginning. I have many things to say and to judge of you; but He that sent Me is true; and I speak to the world those things which I have heard of Him."

Christ read the thoughts of His enemies, and did not answer as they wished Him to answer. He did not attempt to prove His Messiahship, but spoke of His relation to God. He accused the Jews of not knowing the Father. Their opposition to His work was the result of this lack of knowledge.

"They understood not that He spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him. As He spake these words, many believed on Him."

His words made a deep impression upon many minds; for as He spoke, divinity flashed through humanity, and a convincing power attended the truths He uttered. Many were unconsciously imbued with the heavenly influence which surrounded Christ.

"Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

Truth never brings the soul into bondage. It is turning from truth to error that brings the soul into captivity. The one who is bound up in close relationship with Christ is freed from the slavery of sin. Mrs. E. G. White (Concluded next week)

August 29, 1900

Resistance to Light--No. 3

The Pharisees took offense at the words, "The truth shall make you free." "We be Abraham's seed," they said, "and were never in bondage to any man; how sayest Thou, Ye shall be made free?" Jesus answered: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."

Paul declares: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"I know that ye are Abraham's seed," Christ continued; "but ye seek to kill Me, because My word hath no place in you.... If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God; this did not Abraham."

Christ declares that lineal connection is superseded by spiritual connection. The Jews were indeed Abraham's seed according to the flesh, but they manifested a spirit very different from the spirit of righteous Abraham. By their unbelief and persistent rejection of truth they disinherited themselves. Abraham obeyed God, and it was counted to him for righteousness. By their works the Jews showed that they bore no real relationship to Abraham.

On one occasion when Christ was informed that His mother and brethren were without, desiring to speak with Him, He looked upon the men and women who were feasting on His words, and, stretching forth His hands toward them, said: "Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Precious, glorious truth, spoken to comfort all believers, who may indeed be encouraged by knowing how Christ regards them!

"Ye do the deeds of your father," Christ said to the Jews, and they answered scornfully, "We be not born of fornication; we have one Father, even God." "If God were your

Father," Christ said, "ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye can not hear My word."

With faithful, unsparing hand Christ unmasked the men who had professed so much and done so little. Behind their pretentious piety there lay concealed deceitful malignity, the controlling principle of their lives. Children of Abraham, children of God, they were not, and neither could they be. By their works they bore evidence that they were the children of the enemy of God.

Christ saw that the time had fully come to rend from the Jewish leaders their covering of pretended piety, and to show that they were but whited sepulchers. "Ye are of your father the devil," he said plainly, "and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe Me not. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor My Father, and ye do dishonor Me. And I seek not Mine own glory; there is One that seeketh and judgeth."

"Which of you convinceth Me of sin?" The keen eyes of jealousy had been watching Christ, trying to find something whereby He might be condemned. But nothing could be found. "The prince of this world cometh, and hath nothing in Me," the Saviour declared. No envy, no worldly ambition, no pride, no selfishness, could be found in Him. "I know thee who thou art," the evil spirits cried, "the Holy One of God."

Standing in the presence of the multitude, Christ uttered words which, if spoken by any one else, would have been blasphemous. "If a man keep My saying, He shall never see death," He said. "Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest Thou Thyself? Jesus answered, If I honor Myself, My honor is nothing; it is My father that honoreth Me; of whom ye say, that He is your God. Yet ye have not known Him; but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your father Abraham rejoiced to see My day; and he saw it, and was glad."

The command given to Abraham to slay his son was the most severe test that could be

brought upon him. But as he prepared in faith to obey God, there was opened before him the coming of the Just One, the Lamb slain from the foundation of the world for the sins of the human race. As by faith he grasped the promise, Christ revealed Himself to him. Abraham saw the incarnate Saviour, and rejoiced.

"Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?" "Verily, verily, I say unto you," Jesus answered, "Before Abraham was, I am. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." Their eyes were blinded that they might not see Him.

"Before Abraham was, I am." Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.... When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him."

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.

Christ's words were spoken with a quiet dignity and with an assurance and power that sent conviction to the hearts of the scribes and Pharisees. They felt the power of the message sent from heaven. God was knocking at the door of their hearts, entreating entrance. But they refused to listen. By their persistent rejection of warnings and invitations they caused Him to abandon them to their blindness and its results. Satan was working with all his power to secure them in his cause, and under his control they developed a stubbornness which brought upon them their ruin. Mrs. E. G. White

September 5, 1900

"Ask, and It Shall Be Given You"

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Christ knows that it is not possible for us to resist Satan's temptations in our own strength. We can do this only by receiving divine help. In our own strength we should surely fail. Provision has been made that in every emergency and trial we may flee to the stronghold. When in faith we ask for help, it will be given us. We have the assurance of this from lips that can not lie. His word is Yea and Amen.

Then let every weary, burdened soul ask, and he shall receive. Will not He who gave His beloved Son to die for us give us help in time of need? Let us not dishonor God by unbelief. Let us take Him at His word, remembering His promise. The blessing is ours if we grasp it by faith. Why should our Christian experience be weak and nerveless? Why should our souls be anxious? Why should we not venture out by faith on the promises given?

Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and He has the power to make us perfect. But too often we forget this. Too often we forget to look to Christ. He is the Redeemer and Restorer, and those who call upon Him in faith will receive strength to overcome every wrong habit and practice.

Those who do not strive to bring the will into conformity to God's will can not be vessels unto honor. A defective character shows that the grace of God has not been allowed to work in the heart. Wrong habits are a constant hindrance to usefulness. Those who cherish them can not be Christians; for to be a Christian is to be Christlike. We must comply with the conditions laid down in God's Word. We must grasp in confidence the rich promises of God; then we shall be overcomers.

"Ye have not chosen Me," Christ declares, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." Before we loved God, He loved us. Before we turned toward Him, His grace was making its impression on our hearts. He has bought us with a price, "the precious blood of Christ, as of a lamb without blemish and without spot," and He desires us to walk before Him in holiness, bearing fruit to His glory.

God will be to us all that we let Him be. But we must believe that we shall receive of Him the things He has promised. Languid, half-hearted, faithless prayers will bring no returns from heaven. We need to press our petitions to the throne of grace, asking in faith, waiting in faith, receiving in faith, rejoicing in hope; for every one that asketh receiveth.

Be in earnest in this matter. Seek God with all the heart. Men put earnestness and energy into temporal business. They know that if they do not, their efforts will not be crowned with success. With intense earnestness learn the science of seeking for the rich blessings promised in God's Word. Work with persevering effort, and you will receive light and truth and grace. These blessings are for all who serve God aright. We need to fear lest the promise being left us of victory through Christ, we should come short of it.

Christ is our example. His life was a life of prayer. Yes, Christ, the Son of God, equal with the Father, Himself all-sufficient, the storehouse of all blessings, He whose voice could rebuke disease, still the tempest, and call the dead to life, prayed with strong crying and many tears. He often spent whole nights in prayer. While the cities were hushed in slumber, angels listened to the pleadings of the Redeemer. See the Saviour bowed in prayer, His soul wrung with anguish. He is not praying for Himself, but for those whom He came to save. In the mountains of Galilee and in the groves of Olivet the Beloved of God prayed for sinners. Then He came forth to minister to them, His tongue touched anew with living fire.

Christ was the representative of the race. As our example He prayed to the Father for strength and grace. These prayers reach down to our time. He has identified Himself with us. Being tempted in all points like as we are, He is able to sympathize with those who are tempted. He bowed before His Father as a suppliant, obtaining strength from on high. By communion with God He was invigorated and refreshed for His work of helping those who were in need. Braced for duty and prepared for toil by intercession with the Father, He went forth to encourage and bless others. Those who are indeed friends of Christ will often commune with Him, having implicit faith that He will answer all the prayers offered in His name.

God permits a crisis to come now and then, that His children may go to Him. He sees and knows all things. He desires them to feel their helplessness, and to plead with Him, casting their helpless souls upon Him. Then they are ready to be taught. "Draw nigh to God, and He will draw nigh to you." In the Saviour's presence God's people will have no fear of evil. The ever-varying perplexities, the abrupt and unexpected changes, of this age will not baffle or discourage them, but will give them fortitude and courage,

bracing them for labor.

Christ declares, "Every one that asketh receiveth; and he that seeketh findeth." This is a law of the divine government, a law sure and unfailing, establishing a connection between human and divine agencies. O, what a world of promises we have in the Word of God! To all who seek Him at the footstool of mercy Christ gives power to witness for Him. He has placed Himself under obligation never to disappoint a true seeker for the Holy Spirit's guidance. And to assure us of this He appeals to the love of earthly parents: "What man is there of you," He asks, "whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Mrs. E. G. White

September 12, 1900

Our Duty as Christians

Finally, my brethren, be strong in the Lord, and in the power of His might." Do not trust in your own strength. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Do we make the preparation which it is our privilege that we may be able to stand against the enemy? Do we realize the sacred character of God's work and the necessity of watching for souls as they that must give an account? We must be vigilant, "knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.'

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

These promises are the assurance that through the influence of the Holy Spirit we are strengthened to become like God in character. By beholding His purity and holiness, we become partakers of His nature, overcoming the selfishness of the natural heart. There is a power in truth that will always work if the human agent will heartily co-operate, allowing himself to be brought by faith into captivity to Jesus Christ. The Saviour's virtues and excellencies then become the savor of the whole being.

"And besides this," the apostle continues, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

This is not a surface work. It means a clear understanding of spiritual things, and a genuine sense of the practical working of the Holy Spirit upon mind and heart. "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." But "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Through the application of the truths of the Gospel, men become laborers together with God. But those who while claiming to believe the Bible fail to practise the truth it contains, are blind and can not see afar off. This is why so many men and women live at cross-purposes with God. They do not live and work upon the Gospel plan of addition. Their religious experience is dwarfed.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

A mere creed, tho every jot and tittle of it may be sound, is not enough to restore in man the moral image of God. An ancestral faith, however tenaciously held, can not correct the evils of the natural heart. It is the willing mind, the earnest spirit, the hearty, self-denying efforts, imbued with love to God and man, which bring results approved by God. The whole heart must be given to God, else we shall fail to love Him supremely, and then, necessarily, we shall fail to love our neighbor as ourselves. We can not obey the law unless it is written on the heart. Only the truth as it is in Jesus can illuminate the soul, enabling us to do good and only good to those with whom we are associated.

There are those to whom the truth is not truth. The work of the Redeemer exerts no restoring influence upon their lives. The will of God is not obeyed. The countless mercies and blessings bestowed on them are received as a matter of course. What is the matter? They do not obey the injunction, "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."

Christ declares, "The words that I speak unto you, they are spirit, and they are life." To make a profession of faith while we fail, to receive the truth as a thirsty man receives water, leaves the soul as barren as the hills of Gilboa. The heart is the citadel of the being, and until the heart is surrendered to God, the enemy will claim it as his stronghold, and no power on earth can dispossess him. Christianity is not there. Its place is occupied by sophistry. Love for the Saviour and for those for whom He died is not there. There is no experimental knowledge of the words, "We are laborers together with God; ye are God's husbandry; ye are God's building."

Are there not many like the fig-tree which bore no fruit? They seem to think that a profession of following Christ constitutes the sum of Christianity. Many dishonor the religion of the Bible by lowering the standard to meet their own attainments. They do not prepare themselves to meet the attacks of the enemy. They do not crucify self. They seem not to realize that they are to fight constantly against the inclinations of the natural heart. O, for more of the spirit of the Master! How much His children need it!

We are not obliged to forsake business pursuits in order to live the religion of Christ. We need not flee to the desert and dwell in the caves of the earth in order to obtain a closer walk with God. The Lord does not require us to be useless in society in order to serve Him. Indolence is not a Christian grace. We are to be zealous of good works, "not slothful in business; fervent in spirit, serving the Lord."

In all business relations we must represent God, showing ourselves to be Christians. Men can serve God in business life if amid the temptations of the world they keep His religion pure and undefiled. The Christian is to set his aim high. He is to let his light shine before men, that they may see his good works, and glorify his heavenly Father. Amid the confusion and change of daily life, he is to hold fast his integrity.

God's will is to be our will and His way our way just as much when we are engaged in business as when we are on our knees in prayer. We are to maintain Christian principles under all circumstances, however trying. The religion of the Bible is for all times and all occasions.

True goodness is revealed by the bearing of good fruit. This goodness bears the endorsement of heaven. The religion of Christ makes all who possess it truly benevolent. It countenances no littleness, no mean transactions. True Christians have a nobility which allows none of the cheap, covetous actions that are a disgrace to the doer.

If we would work wisely and intelligently for God, our human passions, our hereditary and cultivated tendencies to wrong; must be brought under the control of a higher and more commanding generalship than human ability.

"Cease to do evil; learn to do well." This is the lesson each one should learn day by day. We are to walk in accordance with the will of God, who is too wise to err, and too good to do us harm. The Redeemer met Satan's treacherous advances with the words, "It is written," and with the imperative command, "Get thee behind Me, Satan." Christians should receive with meekness the engrafted Word, which is able to save the soul. The Word of God is a tower of strength, into which they may run and be saved. Mrs. E. G. White

September 19, 1900

The Need of Unity

God has given His children different talents and capabilities, but all are to work under one great Head. Those who claim to serve God are under obligation to work for Him with faithfulness and unselfishness. They are not to watch for an opportunity to build themselves up to the injury of some one else.

Different gifts are imparted to different ones, that we may feel our need of one another. God bestows these gifts, and they are to be employed in His service, not to glorify the possessor, but to uplift the world's Redeemer. They are to be used for the good of all mankind. God desires His people to help one another in the discharge of their various duties, and in the faithful accomplishment of the work He has given them to do.

The Lord wishes His people to reach a higher standard. He desires them to overcome all self-exaltation. No jealousy or envy is to be manifested, no evil surmisings entertained. The power of Satanic agencies is great, and the Lord calls upon His people to unite their forces to strengthen one another, "building up yourselves on your most holy faith." "Love as brethren, be pitiful, be courteous."

We are laborers together with God. One laborer plants, another waters or cultivates, and God gives the increase. The progress of the work in each individual soul determines the strength of the church. When those who claim to believe the truth are sanctified through the truth, when they learn of Christ, His meekness, and lowliness, there will be complete and perfect unity in the church. The members will answer Christ's prayer, "Sanctify them through Thy truth; Thy Word is truth; ... that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are One; I in them, and Thou in Me, that they may be made perfect in One; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

When Christ abides in the hearts of believers, all quarrels, all selfish actions, all discourteous words, will be put away. Each one will ask earnestly, "Lord, what wilt Thou have me to do?"

Let us strive with earnestness for the victory over sin. Let us be determined not to give place to the enemy by criticizing, by picking flaws, by disparaging others, and seeking

to be first. Let us study the prayer made in our behalf, and work for its fulfilment. Let us keep our eyes fixed upon the perfect Pattern. The only way to avoid dissension and strife is to keep looking to Him who came to the world to save sinners, learning of Him, His meekness and lowliness. He says to us, "Lo, I am with you always, even unto the end of the world." How, then, can there be strife among us? If we live in Christ's presence, there will be no contention.

Read the instruction given in the eighteenth chapter of Matthew. In all the oracles of God there is nothing more positive than this, and yet God is dishonored and His cause marred by the doing of the wrongs pointed out in this chapter. These words are for you and for me, and for all who claim to be followers of the meek and lowly Jesus. He shows us the principles upon which we are to act in all cases and under all circumstances. There is to be no striving for the supremacy. Christ teaches that in His spiritual kingdom it is not position, not outward splendor or authority, but inward excellence that constitutes greatness.

The disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

This is Christ's lesson for those He has ransomed by His own blood. He takes a deep interest in the least and feeblest of His children, and regards that which is done for them as done for Himself. The angels, who are in constant communion with the Father, are not ashamed, but glad and willing to minister to those most in need of their help. Then should not we, as servants of Christ, be willing to minister to those whom we suppose to be inferior to ourselves?

The greatest in the kingdom of God are those who know and love Him. These are they who are chosen of Him and precious. To do justly, to love mercy, and to walk humbly before God, this is an unfailling evidence of true sanctification of heart and life.

Christ's teachings are to be to us as the leaves of the tree of life. As we receive and assimilate His words, we shall reveal a symmetrical character. By our unity, by esteeming others better than ourselves, we bear to the world a living testimony of the power of the truth. We are not to fear that unless we seek to be first, we shall not be properly estimated. If men had higher and clearer views of Christ, if they had greater confidence in Him and less confidence in themselves, their characters would be molded and fashioned according to the divine likeness. When self is hid in Christ, the Saviour

will appear as the chiefest among ten thousand, and the One altogether lovely.

Christ's presence in the church is its life, its health, and its growth. Let God's children remember that to be esteemed by men is nothing, but to be commended by God is everything. Christians must give up seeking to be first if they obtain the favor and recognition of God. Those who have correct views of what constitutes true greatness will never contend for the supremacy.

Let us put far from us every feeling of self-exaltation. Let us prepare to be good soldiers of the cross by learning the lesson Christ gave when He said, "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." He who has crushed down all desire for self-recognition will surely be recognized by the unselfishness of His life. In order to help and encourage others, he is willing to put self aside, to forego his own plans and desires. Such a man is a noble leader in Christ's army.

Look at the Saviour's patient endurance in suffering and trial, and remember that we too are engaged in a severe and trying warfare. Let us yoke up with Him in unselfish service. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.... Let this mind be in you, which was also in Christ Jesus; who, being in form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.... Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Mrs. E. G. White

September 26, 1900

As Lights in the World

God desires us to shine as lights in the world. Darkness has covered the earth and gross darkness the people; and Christ says to His followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are to give the light of truth to others, ever asking, ever receiving, ever imparting, working in all simplicity through the sanctification of the Spirit.

Christ pointed out the position His people should occupy when He said, "Ye are the light of the world." From the members of the church is to go forth an influence which shall enlighten others. The Light-giver arranges the lamps so that all in His house (the world) may be enlightened. He has an inexhaustible supply of light, and He places those who truly believe in Him, where they will shine brighter and brighter. Constantly our light is to increase in brightness because we are constantly receiving light from the Source of all light. Beholding Christ, we are to become changed into His image, reflecting His light to the world.

Each soul united to Christ becomes a light in God's house. Each is to receive and impart, letting his light shine forth in clear, bright rays. We are held responsible by God if we do not let light shine to those who are in darkness. God has given each member of His church the work of giving light to the world, and those who faithfully act their part in this work will receive an increasing supply of light to impart. By His Spirit the Lord will mold and fashion the human agent, quickening his energies, and giving him light wherewith to enlighten others.

Life always shows itself in action. If the heart is living, it will send the life-blood to every part of the body. Those whose hearts are filled with spiritual life will not need to be urged to reveal this life. The divine life will flow forth from them in rich currents of grace. As they pray, and as they speak, God is glorified.

There is no limit to the Lord's efficiency. He is prepared to advance and to add new territory to His kingdom. But His people must do their part in carrying forward this work. "Ask, and it shall be given you," is the promise. Our part is to rest on the Word with unwavering faith, believing that God will do according to His promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with Him. The redemption He has purchased for us is complete. The offering He made was plenteous and without stint.

Heaven has a never-failing supply of help for all who are in need.

It is the Saviour's delight to see His followers co-laborers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under Him. Christ glorified His Father by the fruit He bore, and the lives of His true followers will produce the same result. Receiving and imparting, his workers will produce much fruit. "Hitherto," Christ said to His disciples, "ye have asked nothing in My name. Ask, and ye shall receive, that your joy may be full."

The God of providence still walks among us, tho His footsteps are not seen, tho His positive and direct workings are not recognized or understood. The world in its human wisdom knows not God. The Lord designs that through human beings His glory, not the glory of men, shall be manifested. It is His light that shines through His agencies. Providence and revelation work in divine harmony, revealing God as first, and last, and best in everything.

Christ is drawing sinners to Himself by the cords of love, seeking to unite them to Himself, that they may be laborers together with God, not in pride and self-sufficiency, but in meekness and lowliness. When sinners are converted, God is glorified before the principalities and powers of heaven and earth. These converted ones are a spectacle to the world, to angels, and to men. "Ye are My witnesses," God says. By looking to Me you are to become transformed in character; and by the manifestation of Christlike forbearance and love you are to reveal this transformation.

By imparting to others the love and tenderness which God has so abundantly bestowed on us, we are to let our light shine. We should put every gift of God to the best possible use, making it a producer of good. To God we can give nothing which is not already His; but we can help the needy ones around us. We can supply them with the necessities of this life, and at the same time speak to them of the wonderful love of God.

Christ has identified His interests with those of His people. He has plainly stated that we can minister to Him by ministering to His suffering ones. Words of encouragement and cheer, spoken when the soul is sick and the pulse of courage is low, these are regarded by the Saviour as if spoken to Himself. The heavenly angels look on in pleased recognition. In no better way can we express our love to God than by unselfish, self-sacrificing actions, performed because the grace of God has been received into our hearts.

There are only two kingdoms in this world,--the kingdom of Christ and the kingdom of Satan. To one of these kingdoms each one of us must belong. In His wonderful prayer

for His disciples Christ said: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world."

It is not God's will that we should seclude ourselves from the world. But while in the world we should sanctify ourselves to God. We should not pattern after the world. We are to be in the world as a corrective influence, as salt that retains its savor. Among an unholy, impure, idolatrous generation we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness. We are to exert a saving influence upon these in the world.

"This is the victory that overcometh the world, even our faith." The world has become a lazar-house of sin, a mass of corruption. It knows not God's children, because it knows Him not. We are not to follow its ways or imitate its customs. Continually we must resist its principles. Continually we must obey the words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."
Mrs. E. G. White

October 3, 1900

The Bread of Life

The Bible contains the science of salvation. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

He who breathed into man the breath of life and made him a living soul, has breathed into the Scriptures a vital, life-giving power. "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do."

We need to study the Word of God far more than we do. Thus we shall see ourselves as we are. Let us take God's holy Word as our counselor. Let us study it with a heart open to receive its instruction.

Those who study the Bible with a true purpose will become wise unto salvation. Christ speaks of this as eating the flesh and drinking the blood of the Son of man. "I am the living bread which came down from heaven," he said; "if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world.

"The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed.... It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

By offering Himself on the cross of Calvary, Christ gave His flesh and blood for the salvation of the world. Those who believe in Him as a personal Saviour, those who work His works, receiving His words and practising His principles, are eating the bread of life. Christ's lessons are their food and drink. They constantly seek to do Christ's will. Under all circumstances they strive to do as He would do. They look to Him who is the

Author and Finisher of their faith, inquiring earnestly, What would Jesus do? What words would He speak? If I speak words that He would not speak were He in my place, I am not abiding in Him, or He in me.

Christ's Word is the bread of life and the water of salvation. Trust in its fulness comes to us through constant communion with God. By it we gain spiritual strength. Christ supplies the life-blood of the heart, and the Holy Spirit gives nerve power. Begotten again unto a lively hope, imbued with the quickening power of a new nature, the soul is enabled to rise higher and still higher. Paul's prayer for the Ephesians was "that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

As our natural life is sustained by physical food, so our spiritual life is to be sustained by spiritual food, even the words of Christ. The Gospel, believed and lived, means eternal life. It gives spiritual health and vigor. It enables us to show in the daily life the fruits of the Spirit.

The disciples of Christ are to bring the perfection of His character into their characters. He has given them His Word as their spiritual food. As they eat His Word, they will grow like Him, manifesting unselfishness, integrity, kindness, and love. In all they do, Christlikeness will be revealed. Thus they will show that they are eating the bread of heaven and drawing living water from the wells of salvation.

In Christ, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." These words are not merely to be read as a lesson. They are to be understood, believed, and lived. They will give us spiritual life. Christ's teachings are to be brought into the daily experience. We have redemption through His blood, even the forgiveness of our sins.

It is by the Word of life that the Christian is to live. From it we are to receive a continually increasing knowledge of truth. From it we are to gain light, purity, goodness, and a faith which works by love and purifies the soul. It is given to us that we may be cleansed from all defilement, and presented faultless before the throne of divine glory. Wondrous victory, gained by Christ in our behalf!

Oneness with Christ depends on the renewing of the mind by the Holy Spirit. Thus we are strengthened to walk in newness of life, receiving from Christ forgiveness for our

sins. He who has this experience is a cleansed vessel, sanctified and meet for the Master's use. Self is dead. His words are, "I live, yet not I, but Christ liveth in me." There is a daily reception of the Holy Spirit, and this brings eternal life to the soul.

Those who eat the flesh and drink the blood of the Son of God have a vital, saving union with Him. They are partakers of the divine nature. Christ dwells in the human tenement. True Christians are one with Christ as Christ is one with God. The quickening of the Holy Spirit brings life to the soul. When this is believed, understood, and known by experience, the character of God is revealed in the human agent. Christ abides in the heart.

All disunion, all selfish thoughts, words, and actions, are the fruit of the working of an unholy spirit upon the mind. Under the influence of this spirit, words are spoken which do not reveal the Saviour. Christ is not formed within, the hope of glory. Those who live thus are sinners, tho they may be counted as saints. They are without faith. They do not practise the principles of Christ. Many who claim to be Christians commit grievous sins because they do not eat the bread that came down from heaven.

Those who receive Christ are meek and lowly. Christ opens within their hearts a fountain of living water, which springs up unto eternal life, refreshing the souls of others. The lives of those who eat the bread of life are purified by the grace of God. They claim and receive all that the giving of Christ's flesh and blood signifies. Vivified by the Holy Spirit, they are enabled to work the works of Christ.

The Word of God should be our counselor in all difficulties, our guide in all the relations of life. In the heart, the home, the place of business, the living oracles of God should reign supreme. When alone, when no human eye sees, no human ear hears, the truth is to be our companion. Ever the soul is to be subject to its control. Upon thought, word, and deed it is to stamp its divine impress. To those who obey, the Word of God is the tree of life. It possesses the elements necessary for the formation of a perfect character, and on the effect which its teaching produces in us depends our destiny for eternity. Mrs. E. G. White

October 10, 1900

His Wonderful Love

God created Adam and Eve, and placed them in charge of the Garden of Eden, where everything was beautiful to look upon, and the fruit pleasant to the taste. He said to them, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." They were forbidden to eat the fruit of this tree. This seems a small thing, but it was a test of their obedience and of their trust and confidence in God. God told them that if they disobeyed, death would be the result. Their happiness depended on obedience.

By obedience Adam would have lost nothing which it was for his good to retain. But, notwithstanding this, he disobeyed. The temptation to transgress was presented by Eve, who, having herself eaten of the forbidden fruit and realized no immediate harm, offered some of it to Adam, telling him of the great advantages of which they were deprived by not being allowed to eat of it.

Thus sin was brought into the world. God closed against the disobedient pair the gates of Paradise, placing an angel with a flaming sword to guard the way to the tree of life. Man must not now eat of the fruit of the life-giving tree; for sin must not be immortalized. One star of hope illumined the dark and dismal future. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus was given the promise of the Redeemer.

God pitied the fallen race. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ came to bring life and immortality to those dead in trespasses and sins. Who is he that carries such a weight of responsibility?--"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Christ declared, "Before Abraham was, I am." By this declaration He laid open the resources of His infinite nature, imparting in His words assurance of peace and pardon

for the guilty race. He spoke with the assurance that He was able to take up and lay down His life as He chose, to secure the salvation of those who have fallen into Satan's snare.

Christ spoke with the authority of greatness, as with a clear, distinct voice He said: "I am the light of the world." "I am the bread of life." "I am the Way, the Truth, and the Life." "I am the Good Shepherd.... My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." "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."

John calls our attention to the love that God has bestowed on us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Altho for ages sin has been accumulating, altho through falsehood and artifice Satan has cast the black shadow of his interpretation upon the Word of God, yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in, leading men to exclaim, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

To enlarge our views of God's goodness, Christ calls upon us to behold the works of His hands. "Behold the fowls of the air," He says; "they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ... For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Tho men have sinned grievously, they are not forsaken. The Hand that upholds the world, upholds and strengthens the weakest and most sinful human being. The great Master Artist, whose skill is infinitely beyond the skill of any human being, who gives to the lily of the field its delicate and beautiful tints, and who cares for the little sparrow,

cares also for His children.

The care bestowed by Heaven on any given object is proportionate to the place occupied by this object in the scale of creation. If the flower is given a beauty that outvies the glory of Solomon, what can be the estimate that God places on His purchased heritage? Christ points us to the care bestowed on the things that wither in a day, to show us how much love God must have for the beings created in His own image. He desires every mind to grasp this precious truth. He opens before us the volume of providence, and bids us behold the names written therein. In this volume every human being has a page, on which are written the events of his life. And from the mind of God these names are never absent for a moment. Wonderful indeed are God's love and care for the beings He has created.

In behalf of man God has poured out the whole treasury of heaven, and in return He claims and expects our entire affections. For us He gave up His only-begotten Son to a life of rejection, abuse, insult, and mockery.

All this God did that man might become filled with the divine love and benevolence. Thus He would assure sinners that sins of the greatest magnitude can be forgiven if the transgressor seeks for pardon, surrendering himself, body, soul, and spirit, to be transformed by the grace of God, and changed into His likeness.

Christ imparted His divine benediction, with a copiousness which showed that all power in heaven and earth have been given to Him with which to bless and strengthen humanity. All the treasures of eternity are at His command. There is no restriction of His beneficence. To all, high and low, rich and poor, who receive Him by faith as the Son of God, He is a very present help. He thought it not robbery to be equal with God, that in word and deed He might reveal God.

Having brought into the world the great treasures of heaven, owned and created by the eternal God, Christ can give to all eternal life. With His humanity He touches humanity, and with His divinity He firmly grasps divinity. Into man, prostrated, diseased, enfeebled, He can breathe the breath of life, making him a partaker of the divine nature.
Mrs. E. G. White

October 17, 1900

Help for the Tempted

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

There is no warfare between Satan and his agents, between fallen angels and those who have yielded themselves to evil. Both possess the same attributes, both through sin are evil. But between Christ's followers and the powers of darkness there is an unwearied conflict, which is to have no end till Christ shall come the second time without sin unto salvation, to destroy him who has destroyed so many souls through his deceptive power.

This enmity was spoken of in Eden. God declared to Satan, "I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." This enmity was revealed as soon as man transgressed God's law. His nature became evil. He formed a confederacy with the enemy of God. Fallen men and fallen angels have united in a desperate companionship against good. Satan does all in his power to lead men to work with him. Christ has pledged Himself to engage in conflict with the prince of darkness, and Christ's soldiers, the chosen of God, war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Satan tempts men and women in many ways. On the right hand and on the left he works with all deceivableness of unrighteousness. To some he comes in a winning garb and with a friendly air. To others he comes in garments of darkness, to scatter and slay. By torturing fears he seeks to dishearten and distract.

Again and again he came to the children of Israel, and at no time was he completely repulsed. He always found some soul ready to entertain him. The very men who had seen the glory of God from the mount received him as a welcome guest. Two hundred and fifty princes, men of renown, fell under his subtle power. Members of the priesthood, connected with the sacred work of God, were deluded by his devices, and were found fighting against the Lord.

These men mixed the cup of gall for Moses. They thought they were serving the Hebrew host by opening to them a door of freedom. What a terrible delusion they cherished! How fearfully they were deceived!

The history of the children of Israel was recorded for the benefit of those upon whom the end of the world is come. We are to take warning from their experience, that we may not dishonor God as they dishonored Him. Satan was continually inciting them to rebellion, but he is even more active today. He attacks first one and then another, and when men are unguarded he succeeds in his purpose.

Christ saw that Satan's power was exercised upon the human family, and that he claimed the whole race as his own. The Saviour pledged His word to give His life in man's behalf. He laid aside His royal robe and clothed His divinity with humanity, that He might clothe humanity with His garment of righteousness.

Jesus came to the world as a human being, that He might become acquainted with human beings, and come close to them in their need. He was born a babe in Bethlehem. He grew up as other children grew. And from youth to manhood, during the whole of His earthly life, He was assailed by Satan's fiercest temptations.

Adam was tempted by the enemy, and he fell. It was not indwelling sin which caused him to yield; for God made him pure and upright, in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of Satan, He bore "the likeness of sinful flesh." In the wilderness, weakened physically by a fast of forty days, He met His adversary. His dignity was questioned, His authority disputed, His allegiance to His Father assailed by the fallen foe.

All heaven watched the conflict between the Prince of Light and the prince of darkness. Angels stood ready to interpose in Christ's behalf should Satan pass the prescribed limit. O, what love burned in their hearts as they saw their Commander apparently in the power of His foe! When the last temptation came, when as Satan offered Christ all the world and the glory of it, if He would fall down and worship him, divinity flashed through humanity, and the enemy was resisted, the love of the angels knew no bounds. Their sympathy could no longer be restrained.

Christ overcame Satan on every point. The wily foe could not induce Him to swerve from His allegiance to His Father. "Get thee behind Me, Satan," Christ said; "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." The Captain of our salvation overcame for us; Satan left the field a conquered foe. But the strain upon Christ had left Him as one dead. "And, behold, angels came and ministered unto Him." Their arms encircled Him. Upon the breast of the highest angel in heaven His head rested. Divine consolation flowed into His soul. The foe was vanquished. Humanity was placed on vantage ground. Christ had conquered. Those who became

partakers of the divine nature would be able to resist the temptations of the enemy.

Christ lived a human life that He might be man's example in all things. He endured temptation even as every human being must endure. He believed God, as we must believe. He learned obedience, even as we are required to learn obedience. And He overcame, as we must overcome. His path lay through manifold temptations; therefore He knows how to succor those who are tempted.

Wonderful indeed is God's work in behalf of man. Let the tempted soul remember that he is a representative of Christ. It is only by coming in contact with obstacles and difficulties and overcoming them that we become strong. Our necessity is God's opportunity. If we will hold fast to Christ, every trial will work out for our good.

"We have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Mrs. E. G. White

October 24, 1900

A Present Help in Every Time of Need

Christ's workers should be well qualified, well trained men and women, enjoying the vigorous use of all their powers. They should be men and women who have denied self, who in a crisis will know, as did Daniel, what course to pursue in order to honor and glorify God.

Infidelity in many specious forms will have to be met. Satan works under disguise, and it will require a well-trained mind, sharpened by divine enlightenment, to meet his wily devices. Men can not now retain with safety defects of character. If they do not make determined efforts to overcome hereditary and cultivated tendencies to wrong, these tendencies will become lusts which war against the soul.

My heart is stirred within me as I see so many cities and villages in the darkness of superstition and ignorance, with no one to teach them the special truths so important for this time. I can scarcely restrain myself from crying aloud, Where are the missionaries to carry light to these ignorant ones? Where are the men and women who will work with self-denial and self-sacrifice to save souls?

Alas, are there not many like the doomed fig-tree which bore no fruit,--mere cumberers of the ground? They seem to think that to profess Christ constitutes the sum of Christianity. Many live in the hope of some day growing better, but they do not advance a step. They dishonor the religion of the Bible by lowering the standard to meet their own attainments. They do not prepare to meet the assaults of Satan. They do not realize that God calls upon them to engage in a constant warfare against the selfishness and pride of their own hearts. They do not crucify self. O, for more of the Spirit of the Master! How much His people need it!

Every day and every hour we need the sanctification of the Spirit, else we shall be taken unawares. Christ, the Commander of heaven, durst not bring against the devil a railing accusation, altho He had every excuse for doing so. We need to learn how to manifest Christlike humility. "Take My yoke upon you, and learn of Me," the Saviour says. "I am not boastful. I hide My glory. I am meek and lowly in heart." When God's people have sanctified hearts and sanctified tongues, they will do a work that will not need to be repented of. The influence they exert will be a savor of life unto life. The Lord is opening the way for the spread of the Gospel, but we are not ready. Daily we need to be softened and refined by the Holy Spirit's power. Even our thoughts are to be brought

into subjection to Christ. Unconsecrated self is to be crucified. Like Mary, we are to sit at the feet of Christ and learn of Him.

As we work for Christ, we need not appeal to the wisdom of human beings. Christ says, "Come unto Me, ... and I will give you rest." Have faith in God. What is faith?--"The substance of things hoped for, the evidence of things not seen." Without faith it is impossible to please God. Make faith in Christ a glorious reality. A mighty faith in the Redeemer exerts an influence which nothing can withstand. God Himself comes to the help of His tried and tempted but faithful followers.

God is our only sure defense. The new and living way is opened before every one who cheerfully submits to the yoke of Christ. The strength of the Lord is made perfect in the weakness of His followers, whether they be as renowned as Paul or as obscure as the least of the disciples. Those who suppose that they are perfect need to take Christ's yoke upon them, and learn of Him His meekness and lowliness. Thus they will find out how weak and inefficient they really are. Those who think themselves to be pure in spirit and strong in faith need to learn daily the meaning of the words, "Without Me ye can do nothing."

As laborers together in God we are to be thankful that we are not all cast in the same mould. Every leaf in the Lord's creation has an identity of its own. God does not ask His followers to be precisely alike. Temptations come to each one in a different way, and God reveals His power by upholding and delivering each one. Deliverance in time of trial is prepared for all who are tempted no matter how diverse their temptations may be. Strength to advance upward and forward is provided for each one.

Every soul must fight his own battles. He must himself put on the armor. He must pray for himself. He must commune with God for himself. He must keep his own soul under watchful guidance, knowing that if he does his part, God will not fail of doing His part.

As the tempted one draws nigh to God, God draws nigh to him, and lifts up for him a standard against the enemy. As human beings seek the Lord in earnest prayer, they will learn what no human being can teach them. They will see what transgression of the law means, and what a costly price has been paid for the redemption of the race. They will hate the sins that wound the heart of Christ. They will see in Jesus a compassionate, tender High Priest, and will bow in contrition before Him.

God's people are weak because they have not made Him their trust. They have not made Him their dependence, but have laid their burdens on finite minds and human hearts. The help they have received has been like the helpers they have sought. God has been

lost sight of. Look to Him who can say, "I will; be thou clean," and straightway the leprosy of sin departs. Go for help to Him who commands the winds and the waves, and they obey His voice; who speaks, and the dead come forth from corruption to life and health. Glory and majesty surround Him in all His ways.

Who ever spake as did Jesus? His prayers were an expression of the divine will. Who ever loved men and women like Him who gave His life for them? He is the Holy One of God, and He is entitled to our praise and adoration. His glory and majesty fill the heavens, and yet He is filled with love and sympathy for His weakest child.

How infinitely inferior we are to the perfect Pattern that we are called upon to copy! Yet in His strength we can reach the ideal set before us. We can do "all things" in His power. We are to give to the people of God today the message given to Moses for the children of Israel, "Go forward." Christ spoke these words. He guided the children of Israel through the wilderness. His right arm brought them victory in their warfare against their enemies; and He is just as willing to help us in our warfare as He was to help them. Mrs. E. G. White

October 31, 1900

The Parable of the Vineyard

In the parable of the vineyard Christ opened before the Jews the past history of their nation, showing the deeds of unrighteousness they had done, notwithstanding the great light given them. In the immense congregation surrounding Christ there were many priests and rulers. The divine Teacher's gaze took in past, present, and future, as He presented before the Jewish rulers their own course of action. Messenger after messenger had been sent by God to the husbandmen in charge of the vineyard, to receive the fruits thereof. These messengers bore to the husbandmen a most solemn message. But they were shamefully treated by them. One was beaten, another stoned, and another killed.

Last of all, the owner of the vineyard sent His Son, saying, "They will reverence My Son." But when the husbandmen saw Him, they said, "This is the heir; come, let us kill Him, and let us seize on His inheritance."

As Christ described His vineyard, fenced about by the commandments of God, and as He spoke of the treatment His messengers had received, the Jewish rulers stood as if riveted to the spot; and when Christ asked, "When the Lord therefore of the vineyard cometh, what will He do to those husbandmen?" they joined with the people in answering, "He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their season." With their own lips they pronounced their sentence.

Jesus looked upon them, and seeing His look, they knew that He read the secrets of their hearts. His divinity flashed before them with unmistakable power, and, seeing in the husbandmen a representation of themselves, they involuntarily exclaimed, "God forbid."

With heavenly light shining from His countenance, Christ said, "Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the corner?" What an impression these words made upon those who heard them! If they had received Christ as the Sent of God, saying, "Blessed be He that cometh in the name of the Lord.... Thou art my God, and I will praise Thee; Thou art my God, I will exalt Thee," how different would have been their future! But they rejected Christ, and He declared, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this Stone shall be broken; but on whomsoever It shall fall, It will grind him to powder."

The husbandmen had yielded to God no returns, and in these words is portrayed their final doom. The Stone lies passive under the treatment It receives. It is discarded, stumbled over, mocked at; but at last a living power takes possession of It. It seems to rise from the earth, and falls on those who have treated It with such contempt. On those who do not fall upon It and become broken, whose hearts are not cleansed by the mercy and forgiveness of God from hereditary and cultivated tendencies to wrong, that Stone will fall and grind them to powder.

"And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them." Their hearts were filled with hatred toward Him, "but when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet."

Those who are true learners in the school of Christ will study with intense interest the parable of the vineyard. In this parable Christ presented the true condition of the once chosen people of God. He revealed to them their sinful breach of trust. He designed this parable to be a lesson to all, warning them that unless they walk in the ways of the Lord, keeping all His commandments, He can not bless and sustain them. The church on earth is greatly beloved by God. It is the fold provided for the sheep of His pasture. But the Lord will not serve with the sins of His people. Many times He has suffered calamity and defeat to come upon them because they have glorified themselves, weaving false principles into their practise. He willingly forgives those who repent, but He will remove His favor from those who go on sinning, exalting self, and mingling the sacred with the common. Terrible judgments will destroy those who have misrepresented Him, saying, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these," when their example is misleading.

In His daily life Christ gave men an example of the work they were to do. In the temple, in the highways and byways, by His parables, His miracles, His divine compassion and sympathy, He constantly declared, I came not to do My own will, but the will of Him that sent Me. He went about doing good, healing the souls and bodies of those who were sick; and when Pilate gave Him up to the rage of the people for whom He had done so much, it was with the words, "I find no fault in Him." His was a perfect humanity. In His life, activity and devotion were harmoniously blended. The day found Him teaching in the temple or healing the sick; and the night, praying in Olivet for strength to complete His work. The Son of man, He must brace Himself for duty and temptation. He must have vigor of soul and body. He must leave His followers a perfect example of how to combat the enemy. And He prayed earnestly to His Father for strength to do this. For all who desire to follow Him, His example is left on record. Prayer sanctified His ministry. Strength and vigor for daily duty are derived from

worshiping God in the beauty of holiness. The lamp must be filled with holy oil before its light can shine amid the moral darkness.

The Lord has a warning for His people. When men in positions of trust grow careless, when they disregard the requirements of God, when they abuse the influence and misappropriate the talents God has given them, they are abusing His goods, and punishment will surely come upon them. Those who are called by Christ's name are to wear His credentials, showing that they have learned His meekness, His lowliness, His compassion, His love for others. When Christians do this, there will be a different condition of things in the church; for Christ will be revealed. Humanity will be under the influence of divinity.

For the good of His church God has intrusted to men of His appointment the work of representing Him by their well-chosen words and their firm resistance of evil. The hearts of these men are to be tender and their characters symmetrical, that they may rightly represent the Saviour. But many in God's service are harsh and discourteous. Their spirits are loveless; for they are filled with selfishness and covetousness. They think they have a right to make their own terms regarding the value of their labor, and they become oppressive. If, after testing them, God sees that they will not repent, He removes them, and gives their place to men who will better represent Him. If those who are thus raised up by the Lord remain true and loyal, the Lord will work through them in a remarkable manner.

The confusion which weakens the church of God is a result of the work of unconsecrated men, whose narrowness of vision prevents them from seeing the loving-kindness shown them by God. They fail to see that God gives to them in order that they may impart to others. All the counsels of God are faithful and true. He disciplines His people that He may lead them in the right way. If they refuse to be instructed, if they will not heed the command to impart what they receive, God can not use them. When God's people become so blind that they lose sight of principle, when they partake of the same spirit that is stirring the hearts of the ungodly, they can not bear God's sign or seal. The severity of their punishment will be proportionate to the light which they had but to which they did not give heed.

Satan is constantly using mighty principalities and powers to destroy the chosen people of God. Unconsecrated Christians are aiding him in his work. All who fail to keep Christ in view are working away from the right. They are not gathering with Christ, but are scattering abroad. The life-giving power of Jehovah is more needed now than at any former period in the history of the church. God's people are to stand firm in the acknowledged strength of Jesus Christ. He is their refuge and defense.

True faith and sanctified work are greatly needed at this time. God says to His people, "Press together, press together; that you may not be destroyed as were the inhabitants of Jerusalem." "Come, My people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Persecution is coming, and God calls upon all to stand firm in Christian love, their hearts knit together, of one mind and one judgment. His people are to cleave to Him, and they are to love one another as He has loved them. Christ's life is to be their example. In love, in meekness, in humility, they are to follow Him. Mrs. E. G. White

November 7, 1900

In the Master's Service

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel."

If the disciples had now preached the Gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees, they would have involved themselves in controversy, which would have discouraged them at the outset. Even the disciples were slow to understand that the Gospel was to be carried to all nations. Until they themselves could grasp this truth, they were not prepared to labor for the Gentiles. If the Jews would receive the Gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message.

The Saviour continued: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

The Saviour portrayed before His delegated messengers the treatment they would receive as they bore testimony for Him. He would not allow them to enter upon their work as His messengers without telling them what they would meet. He had a complete knowledge of the struggles they would encounter. He showed them the plan of the battle, pointing out the dangers before them. They were not to go into the work blindfold, but were to count the cost of every trial.

"Beware of men," Christ said; "for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and

kings for My sake; for a testimony against them and the Gentiles."

Christ did not wish His disciples to engage in the warfare in their own strength, thinking that they could break down every opposing influence; for then they would be taken unawares by the enemy. He told them what they might expect. He told them that they must count the cost. At the same time He assured them that help from on high would be given them. They were fighting the good fight of faith, and they would not be left alone. Heavenly angels would fight in their ranks, and the mighty General of heaven would lead the way. They might fear that their sinfulness would make them powerless. They might feel that they could not stand against the enemy. They were to remember that Omnipotence could make them more than conquerors if they would go forward in faith, refusing to fail or be discouraged.

The Holy Spirit will supply with grace those who feel their inefficiency. Those who trust in the Lord will be surrounded with a wall of light and holiness. Christ says to His soldiers today: "Be of good cheer; I have overcome the world." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

This spiritual wickedness will develop as time goes on. Laws will be made to compel men to worship God in accordance with human opinions. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

The powers of this earth will unite with the powers from beneath to oppress God's people. In the Revelation, John writes: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the

beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

When Satanic agencies shall unite with the professed Christian world in opposing God, these words of the prophet will be fulfilled. In blind zeal "the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved."

God desires His servants to remember the instruction here given, that they may not be deceived in regard to what is coming upon the world. Of ourselves we can do nothing. Without the Spirit of God we are utterly helpless. Our strength lies in hiding in Jesus. God can do more in one moment to convict people than we can do in a lifetime. Therefore let us hold fast to the arm of Omnipotence. Let us lean upon Jesus. Thus we shall grow strong to do His will. The Lord is our helper. He will not leave or forsake us.
Mrs. E. G. White

November 14, 1900

"Not by Might nor by Power"

This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

The world begins its work with pomp and show and boasting; but all will come to naught. God's way is to make the day of small things the beginning of the triumph of truth and righteousness. For this reason none need be elated by a prosperous beginning, nor cast down by apparent feebleness. God is to His people riches, fulness, and power. His purposes for His chosen people are, like the eternal hills, firm and immovable.

Remember that human might did not establish the church of God, neither can human might destroy it. From age to age the Holy Spirit is an overflowing fountain of life. "This is the victory that overcometh the world, even our faith." There is victory for all who strive lawfully, in perfect harmony with the law of God. They will triumph over all opposition. As they carry forward God's work in the face of all foes, they will be given the guardianship of holy angels.

Christ has pledged Himself to help all who join his army, to co-operate with Him in fighting against visible and invisible foes. He has promised that they shall be joint heirs with Him to an immortal inheritance, that they shall reign as kings and priests before God. Those who are willing to share in this life the humiliation of the Saviour, will share with Him in His glory. Those who choose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season, will be given a place with Christ on His throne.

Hold fast the Word of life. The tempest of opposition will spend itself by its own fury. The clamor will die away. Carry forward the Master's work bravely and cheerfully. The Father above, who watches over His chosen ones with the tenderest solicitude, will bless the efforts made in His name. His work will never cease until its completion amid the triumphant shout, "Grace, grace unto it." Mrs. E. G. White

November 28, 1900

The Present Crisis

A great crisis awaits the people of God. A great crisis awaits the world. The most momentous struggle of all the ages is before us. Events which for more than half a century we have, upon the authority of the prophetic Word, declared to be impending, are now taking place before our eyes. An amendment to the Constitution restricting liberty of conscience, has long been urged upon the legislators of the nation; and the question of enforcing Sunday observance has become one of national importance. Are we ready for the issue involved in the Sunday movement?

Many who are working for Sunday enforcement have never understood the claims of the Bible Sabbath, and the false foundation on which the Sunday institution rests. And they are blinded to the results of Sunday legislation. They do not see that it would be a blow against religious liberty. But any movement in favor of religious legislation is really an act of concession to the Papacy, which for so many ages has steadily warred against liberty of conscience. Sunday owes its existence as a so-called Christian institution to the "mystery of iniquity;" and its enforcement will be a virtual recognition of the principles which are the very corner-stone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with the Papacy; it will be giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.

As this struggle progresses, it may appear to human sight that Satan is triumphant and that truth is overborne with falsehood and error. In the country which has been an asylum for the conscience-oppressed servants of God and defenders of His truth, religious freedom may be placed in jeopardy, and the people over whom God has spread His shield, may meet suffering and trial. But God would have us recall His dealings with His people in the past, to save them from their enemies, and trust in Him. He has always chosen extremities, when there seemed no possible hope for deliverance from Satan's workings, for the display of His power. Man's necessity is God's opportunity.

While the Protestant world is making concessions to Rome, and danger is increasing on every hand, let us arouse to comprehend the situation, and to see the contest before us in its true bearings. Let the watchmen lift up the voice, and give with clearness the message which is present truth for this time. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awaking the world

to a sense of the value of the religious liberty they have so long enjoyed.

December 12, 1900

Unfaithful Stewards

Judged out of Their Own Mouths

Then began He to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.... Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?" The priests and Pharisees answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? ... And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The Pharisees had watched Christ narrowly as He gave this parable. They were cut to the heart by His words; for they could not fail to see their purpose. The Jewish nation had treated the servants whom God had sent unto them with contempt, injustice, and cruelty; and in consequence the vineyard would be taken from them, and they would be punished with fearful severity. And the Pharisees saw that He had pointed them out as the very ones whose sentence they themselves had pronounced. They were filled with anger against Christ. They decided that He knew too much of their base practises to be allowed to live. They feared that He would expose before the people the wicked deeds they had committed, and the result would be the loss of their popularity.

Baffled thus far in their attempts to entrap Christ, the Pharisees took counsel with the Herodians. Having laid their plans, they "sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." They did not send the old Pharisees, whom Jesus had often met, but young men, who were ardent and zealous, and whom they thought Christ did not know.

The representatives of the Pharisees and Herodians approached Christ with apparent

sincerity, as if desirous to know their duty. "Master," they said, "we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly." This was a wonderful admission; but their words were not sincere, but were spoken to deceive. The testimony was true, however. The Pharisees did know that Christ said and taught rightly, and by their own words they will be judged.

"Is it lawful for us to give tribute unto Caesar, or no?" they continued. This was a question over which there was much contention. The Pharisees paid their taxes unwillingly, and many denied the right of the Romans to demand tribute. The spies expected Christ to answer the question by a simple yes or no. If He told them it was lawful to pay tribute to Caesar, He would lose popular favor. If He said the tribute was unlawful, they hoped to "deliver Him unto the power and authority of the governor."

They appeared to ask honestly, and they thought they had sufficiently disguised their purpose. But Jesus read their hearts as an open book, and sounded their hypocrisy. "Why tempt ye Me?" He asked, thus giving them a sign they had not asked by showing that He read their hidden purpose. They were still more confused when He said, "Show Me a penny." "Whose image and superscription hath it?" He demanded, and they answered, "Caesar's." Pointing to the inscription on the coin, Jesus said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

Thus Christ rebuked the hypocrisy and presumption of the Pharisees, and to the bystanders His answer seemed so wise that they admired His tact and wisdom. His reply was no evasion, but a candid answer, and in many minds a vexed question was settled. Forever after they held to the right principle. And altho many went away dissatisfied, they saw that the underlying principle had been laid out in straight lines.

When the Pharisees heard Christ's answer, "they marveled, and left Him, and went their way." They were convinced against their will; but they would not yield and accept Christ. They could not at that time satisfy their wrath, but they were determined to carry out their purpose. Henceforth evidence had no effect on their deep-rooted prejudice. There was no more peace or rest for the Saviour; for they manifested the most bitter opposition and intense hatred, and their plans and schemes to entrap Him were abundant, never ceasing until the purpose of hate was fully accomplished on Calvary.

But in spite of the opposition of the priests and Pharisees, Christ kept His mission ever before Him. With a heart ever touched by human woe, He ministered to those around Him. He spoke with clearness, simplicity, and authority, and His sermons were such as had never before been heard. His principles were so clearly and wisely inculcated that

none need make a misstep, if they will but follow Him, and keep His words. Mrs. E. G. White

December 19, 1900

Words of Warning

The Law of God in Force

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

This was the most solemn denunciation that had ever been uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders, who worshiped the temple, but were working with Satanic hatred to destroy the One who made the temple in any way sacred, Christ bade adieu to the hallowed courts. He quitted the temple forever, declaring, "Your house is left unto you desolate."

From henceforth Christ saw a cloud blacker than sackcloth hanging over the once favored nation. Looking into the future, He saw the gates of Jerusalem burst open by the assaults of the Roman legions. He saw the walls, white like walls of snow, broken, and the beautiful stones, which had been laid with artistic skill, torn down, so that not one was left standing. The arm strong to save had become strong to smite.

The disciples were unable to comprehend Christ's words in reference to the temple. They called His attention to its massive walls, saying, "Master, see what manner of stones and what buildings are here!" The stones of the temple were of purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. They could not understand Christ's words dooming to destruction these mighty walls, a portion of which had withstood the devastation of armies.

As His attention was called to the magnificence of the temple, what must have been the unuttered thoughts of that rejected One! The view before Him was indeed beautiful; but He said with sadness: I see it all. The buildings are wonderful. You point to them as apparently indestructible; but listen to My words. I tell you solemnly the day will come when there shall not be left one stone upon another that shall not be thrown down.

Solemn judgments had been predicted against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon.

In their humiliation, many sought the Lord with repentance and compassion; and when they returned from captivity, there seemed for a time to be a reformation. "I will not contend forever," God declared, "neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him... I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him."

But the leaders of the people did not remain converted. They did not "keep the way of the Lord, to do justice and judgment." The word of the Lord through His prophets was refused. Then God sent His Son with a message of mercy, calling on them to repent; but they refused to receive Him, and said, "This is the heir; come, let us kill Him, and the inheritance shall be ours." Thus Christ "came unto His own, and His own received Him not."

The time of greatest responsibility for the Jewish nation was when Jesus was among them. This was the time, too, of their greatest privilege and blessing. And by rejecting the Son of God, and refusing every overture of mercy, they made themselves guilty of the greatest of all sins.

"Ye shall not see Me henceforth," Christ said, "till ye shall say, Blessed is He that cometh in the name of the Lord." You have refused to see in Me a merciful Saviour, offering you redemption. When God's heavy judgments fall upon you, you will still refuse to see in Me a sin-pardoning Saviour. But you will one day long for a Deliverer who was once among you, but whom you would not receive. Then you will be ready to bless Him whom once you cursed, but it will be too late. Thus with power and authority our Lord reproved the Jewish people.

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This is the condition of the world today. Men refuse to see the truth so plainly given in the Word of God. "Thus saith the Lord," is counted of little value, while the words of men are given great authority.

Christ did not abolish God's holy law. "Think not that I am come to destroy the law, or the prophets," He said; "I am not come to destroy, but to fulfil." As the head of the human family, He lived every precept, every jot, and every tittle of the law. He lived in humanity the life that He required His followers to live. He emphasized His words: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." His death on the cross, instead of making void the law, is an unanswerable argument in favor of the changeless character of every precept.

The Sabbath commandment is a part of this unchangeable law. The Sabbath was given to the world as the memorial of creation. It begins with the "remember." "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Then the reason is given: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The explanation is full, so that none need be left in darkness unless they choose darkness, just as the Jews did in regard to the message Christ came to bring to the world.

The professed people of God may ignore the Sabbath; but they can not make it less binding upon them. No one has any excuse for accepting a Sabbath by him whom God's Word designates as "the man of sin," who shall "think to change times and laws." He thinks thus to show his supremacy above God; but he does not do it. He can not change God's law; the law-making power is God's prerogative only. God is over all kings and rulers on the face of the earth. He is God, and beside Him there is none else.

The Sabbath, sanctified and blessed by God, was designed as His great memorial of creation. It is ever to stand unmoved, a rock of offense, as Christ was to the Jewish nation. The Sabbath is the test today, as Christ was a test to the Jews.

Forty years after Christ uttered His prediction respecting Jerusalem and the temple, His words were fulfilled to the letter. Jerusalem was destroyed, and in the siege it is stated that more than a million people perished. The rejection of the Son of God decided the destiny of that nation. Let Christians take heed, lest by rejecting God's holy memorial their fate also be decided. Mrs. E. G. White

January 2, 1901

"Not Your Own"

Some Thoughts for the New Year

The old year, with its burden of record, is fast passing away. The new year, with all its possibilities, will soon be ushered in. What advancement have we made in the knowledge of Christ during the past year? Are we prepared to show, more decidedly than ever before, that we are on the Lord's side? At this time, when the nations of the world are wavering between infidelity and idolatry, are we prepared to stand as faithful ambassadors for Christ? Shall we not, at the beginning of this new year, give ourselves and all we have to God? Shall we not listen to His voice, which calls us to a renewed contest, to a more thorough consecration of ourselves and our intrusted capabilities to His service?

To God we owe all we have and are. In Him we live and move and have our being. We have not been forgotten by Him. In His book each human being has a page, on which is recorded his whole history. Constantly and untiringly God is working for our happiness. The treasures which He has placed within our reach are numberless. "The Lord is good to all; and His tender mercies are over all His works. Thou openest Thine hand, and satisfiest the desire of every living thing." He is the Father of mercies and the God of all comfort. The earth is full of His goodness. Creation proclaims, with myriad voice, the forbearance, love, and compassion of the Almighty.

Thru all the ages God has manifested for the human race a love that is without a parallel. He so loved man that He bestowed on him a gift that defies computation. That the abundance of His grace might be revealed, He sent His only-begotten Son to our world, to live a man among men, to spend His life in the service of humanity. In our behalf the Son of the Infinite God was numbered with the transgressors. Christ was the channel thru which the Father poured into the world the rich stream of His grace. God could not give less than the fulness, nor was it possible for Him to give more. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

God has made us His stewards. To every one He has given some talent, which is to be improved and returned to Him. Every one is the possessor of some trust. Time, intellect, reason, money, the tender ministry to which some are adapted,--these are the gifts of God. From the lowliest to the highest, all have been intrusted with the goods of heaven,

and all are called upon to make a return to the Giver.

The first thing we are to do is to give ourselves to the Lord. Life, with its endowments and privileges, is God's gift. Let us remember that it comes from God, and is to be wholly consecrated to Him. Let us say with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is thru the faith of Christ, the righteousness which is of God by faith."

When we have given ourselves to God, we shall be willing to give Him what He has given us. All we have and are is to be laid at Christ's feet. We have been bought with a price which can not be estimated, and we should count it a privilege to co-operate with God by denying self, by giving of our earthly possessions to make it possible for those in the darkness of error to hear the truth. Each soul saved is worth more than a world; for he is saved unto eternal life. Those who invest their means in this work double their talents.

Whether or not we give mind, soul, and strength to God, it all belongs to Him. God speaks to each human being, saying: "I have a claim on you. Give me your zeal, your capabilities, your energy, your means." He has a right to ask this; for we are His, redeemed by His boundless love and by the agony of the cross of Calvary from the service of sin. On no account are we to devote our powers to self-serving. Day by day we are to return to the Lord that which He has intrusted to us. And we are to ask Him, not only for temporal blessings, but for spiritual gifts. He who asks in faith, believing that God will fulfil His word, and who acts in accordance with His prayer, doing God's will in all things, will receive rich blessings from on high. And as he receives, he is to impart to those who need help.

The Christian has been given the management of his Lord's goods. Great trust is reposed in him, and he is to treat the property in his hands with as much care as if it were his own; yea, he is to be more exact in his treatment of it, putting more thought, more energy, more devotion into his work, because he has been trusted to stand in his Master's place. His interests are to be bound up with the interests of his Master. He is to lose all selfishness in working for the One who has honored him by trusting him. If he were to use for his own advantage any portion of the goods intrusted to him, he would prove himself unworthy of the trust placed in him. He would sacrifice his honor at the shrine of mammon.

Christ warns us against laying up treasure on this earth, "where moth and rust doth

corrupt." He urges us to use our goods for the advancement of God's kingdom. He sees men risking everything to secure earthy riches, crazed with the prospect of getting gain; and, lifting up His voice, He cries, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" In comparison with the value of one soul, the whole world sinks into insignificance. Mrs. E. G. White

January 30, 1901

Hope for the Intemperate

I would point the intemperate to a power out of and beyond themselves,--the power of Jesus. Flee to your Saviour. He has overcome in behalf of just such helpless, sinful ones as you. In His strength you may be honest, faithful men, true to your Maker. But no half-way work will suffice. You must be thorough. And do not think that you can do the work of abstaining gradually. Leave the accursed thing once and forever. "Touch not, taste not, handle not." Drink not a drop of the liquor which sets depraved appetite on fire.

Do not rob God of the powers He has given you for high and holy purposes. Remember that you speak and act in the presence of God and the holy angels. Think, O, think of the superiority of a Christian man over a poor votary of sin! See the difference between a man sunken in vice, the victim of his own passions, and a man reclaimed by the truth of God's Word, ennobled by beholding Jesus. Look at the condition of those who give themselves up to intemperance. Degraded and belittled, they are without God and without hope in the world. This is the result of their own course. The Word of God declares, "Whatsoever a man soweth, that shall he also reap." God does not will that man shall be lost. He has made every provision for his salvation. He gave His beloved Son to save men from misery. But too often they refuse to accept the gift. There are men who, had they accepted the Gospel of Jesus, might be standing among their fellows, their countenances not as they now appear, bloated, depraved, and coarse, but radiant with intelligence, their hopes bright, and their whole demeanor indicating the dignity and self-possession derived from intercourse with good men and the study of God's Word.

Drunkards choose the way of sin, a path strewn with thorns and ending in death. They have no acquaintance with God or His Word. They remember not their high origin, but debase their God-given powers to the level of the brute. Shall these degraded, besotted beings charm you? Shall they induce you to degrade your powers? Would you become besotted like them? Will you allow yourself to sink into debauchery? Shall those who bear scarcely a trace of the moral image of God be your pattern? Will you follow their example in evil-doing? Is not the picture of their condition enough to make you shun the first step in intemperance?

Gladly would I write something to lead the intemperate to fasten their grasp by faith upon the mighty Helper. Heaven may invite them, presenting its choicest blessings, but

all will be useless unless they are willing to help themselves. They must put forth their powers to overcome, or they will sink lower and lower.

We can hardly conceive what man may become, what God can do thru him. Tho fallen and degraded, he may, thru the merits of Christ, be an heir of immortality, his thoughts elevated and ennobled, his heart purified, his conversation in heaven.

Let me say to him who is struggling to overcome, God presents before you a strong hope that you may lay hold on eternal life. Lose not your opportunity for becoming a man. When you look at yourself, and think of the strength of temptation, you say, "I can not resist." I tell you that you can resist. Tho you are weak and degraded, you may be a child of God. Tho self-indulgence has marked your path, it need not always be thus. You can resist temptation. Jesus is your Helper. In His strength you can overcome the power of appetite. Summon will-power to your aid; for unless your will is placed on the Lord's side, you can never be successful in overcoming, in trying to elevate yourself. Do not think that you can not say, I can and I will. God has pledged Himself to help you in every determined effort you make to regain your manhood. If you accept His help, you will become a bright and shining light in the world, and will at last hear the benediction, "Well done."

God created Adam pure and noble, but thru the indulgence of appetite he fell. Yet notwithstanding the great gulf thus opened between God and man, Christ loved the hopeless sinner. He left His royal throne, clothed His divinity with humanity, and came to our world to bridge the gulf which sin had made, and to unite divine power with human weakness, that in His strength and grace man might wrestle against Satan's temptations, overcome, and stand in his God-given manhood, a victor over perverted appetite and degrading passions. The last words of David to Solomon, his son, who was soon to be seated on the throne of Israel, were, "Be strong, and show thyself a man." To the weak and tempted one I address the same words, "Show thyself a man." I point him to the cross of Calvary. In the name of Jesus I bid him look and live. Destroy not yourself. It is possible for you to gain the ascendancy over appetite and passion. Jesus is reaching over the battlements of heaven to lift you in His strong arms and set you upon your feet.

Life is in all cases burdened with weighty responsibilities, and happy will it be for those who brace themselves to meet it manfully, with Christ-like steadfastness resisting every temptation, with Christ-like fortitude bearing every trial, and overcoming in the name of the Redeemer. God has made man capable of constant progress in mental and moral worth. No other creature of His hand is capable of such advancement. Man can reach an eminence in self-control that will place him above the slavery of appetite and passions,

where he can stand before God with thankfulness and rejoicing.

To those who are contending with the power of habit, God says: "Would you walk by and by the streets of the holy city? Then obey the command, Come out from among them, and be ye separate, and touch not the unclean thing. I, the infinite God, the Creator of the universe, will receive you. I will be a Father unto you, and ye shall be My sons and daughters." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Connect with Heaven. Thus you may become children of the heavenly King. Do you want higher honor, greater exaltation? Riches God has in abundance for those who overcome; for the streets of the holy city are paved with gold. It is your privilege to enter this city, to partake of the tree of life, to listen to the voice that is sweeter and richer than any music that ever fell on mortal ears. There is strength in the arm of the Lord. Take hold upon it, and you will one day stand victors in the city of God, each wearing on his brow a crown of immortal glory. Mrs. E. G. White

February 13, 1901

"Be Ye Kind One to Another"

In His life Christ has given an example of how we should treat one another. He went about "doing good," ministering to the suffering and teaching the ignorant. He did not come to this world to save the righteous; for there was none righteous. He came to save all who felt their need of a Saviour. For this end He worked untiringly, never thinking of Himself.

Christ labored unceasingly to save men from delusion. To this end His servants must work. God has given to every man a measure of light, and he is to let this light shine forth to others. No Christian lives to himself. He who is devoted to self-serving has not yet learned of the divine Teacher, tho he may profess to be a Christian. It is one thing to passively assent to the truth, and another to apply the truth to the practical life. There are many hearers, but few doers.

God is measuring the temple and the worshipers therein. There are those who in the providence of God have been placed in positions where they have opportunity to do much good with the blessings they have received. Upon these He places the responsibility of ministering to those who have few blessings and little encouragement. "Freely ye have received," He says; "freely give." Human beings in their suffering are crying to God, and their prayers are just as surely ascending before Him as did the blood of Abel. God is not indifferent to the needs of His children, wherever they may be; and His angels are waiting to see what testimony they can carry to the courts above regarding the help which those who are highly privileged have given to these suffering ones.

God never forsakes His children. Jacob obtained his birthright by fraud, and then fled to escape his brother's wrath. He knew that he had sinned. Sad and despondent, he lay down to sleep. But God had not forsaken him. That night he saw a ladder reaching from heaven to earth, the base of it planted firmly on the earth, and the topmost round reaching to the highest heaven. And continually angels of shining brightness ascended and descended this ladder. Jacob understood the meaning of this dream, and he said: "This is none other but the house of God, and this is the gate of heaven." "Surely the Lord is in this place; and I knew it not."

There are in our Lord's discourses numerous places where He speaks of being personally injured by an injustice done to His followers. He is affected by all that befalls

them; for He has identified Himself with them. He is never an indifferent spectator of the doings of men. He puts Himself in the place of His injured, oppressed children. His soul throbs with compassionate pain as the members of His body suffer; for He is the great sympathetic nerve of the church. All the suffering of the members is felt by Him. At the last great day He says to the selfish, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

In the "new commandment" Christ has laid down the rule we are to follow in dealing with our fellow-men. "A new commandment I give unto you," He said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." If we do not obey this command, we shall not glorify our Redeemer. It should be our ambition to excel in all that is noble and good and unselfish. Never should we do anything that will mar our representation of God's character. We are to hold the beginning of our confidence firm unto the end. The friends of the truth are friends of one another. By the golden links of love they are bound with one another and with Christ. Each one is to labor earnestly for the highest good of his brother.

We need as never before to pray with heart and voice for the indwelling of the Spirit, that we may be used in God's service. We are to unite with our fellow-workers in the upbuilding of God's kingdom. We are never to be satisfied with present attainments, but are ever to press upward and onward, seeking greater fervency and purer zeal. Our greatest desire should be to be found faithful to the Master.

Do you wish your heart to overflow with the love of God? Then cultivate grateful thanksgiving for the unspeakable privilege of knowing the truth. Lose sight of self by beholding Christ. Then you will be changed from glory to glory into His image. Bridle your disposition. Then peace and contentment will fill your soul.

God desires His church to be firmly united in the bonds of Christian unity. The want of harmony is the result of the development of the root of bitterness. Unless every fiber of this is eradicated, many will be defiled.

James wrote to his brethren: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness

is sown in peace of them that make peace."

The spirituality of many is being killed by their selfishness. Many cherish a spirit of self-sufficiency, which leads them to treat harshly the purchase of Christ's blood. Unless such are converted, they can never see the kingdom of heaven. God says: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Bear ye one another's burdens, and so fulfil the law of Christ." "The Lord make you to increase and abound in love one toward another, and toward all men, ... to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ." Mrs. E. G. White

February 20, 1901

Words of Warning

Christ foretold the destruction of Jerusalem, as well as of the temple. His words were spoken in the hearing of a large number of people; but when He was again alone, Peter, James, John, and Andrew came to Him, saying, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

Jesus did not answer His disciples by taking up separately the destruction of Jerusalem, and the last great day of His coming. The city of Jerusalem represented the world, and the utterances regarding its destruction are to be connected with the world's more terrible destruction. In speaking of Jerusalem, His prophetic words reached beyond that event to the conflagration that will take place in that day when the Lord shall rise "out of His place to punish the inhabitants of the earth for their iniquity." The description of the two events is mingled, and the entire subject is a warning to those who shall live in the last scenes of earth's history.

"Take heed that no man deceive you," Christ said. "For many shall come in My name, saying, I am Christ; and shall deceive many." False messiahs will appear, claiming to work miracles, and declaring that the deliverance of the Jewish nation has come. These will mislead many. Christ's words were fulfilled. Between His death and the siege of Jerusalem, many false messiahs appeared. But this warning is given to those also who live in this age of the world. The same deceptions practised prior to the destruction of Jerusalem will be practised again. The events that took place at the overthrow of Jerusalem will be repeated.

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." Prior to the destruction of Jerusalem, there were rumors of wars. Men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing next the throne were slain. "All these things must come to pass," Christ said, "but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." The rabbis, Christ said, would declare that the signs that appeared were tokens of the advent of the Messiah. But be not deceived; they are the beginning of His judgments. The people have not repented, and been converted, that I should heal them. The signs that they argue are tokens of their release from bondage, are signs of their

approaching destruction.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." All this the Christians suffered. Mothers and fathers betrayed their children; children betrayed their parents. Friends delivered their friends up to the Sanhedrin.

Thru the apostles God gave the Jewish people a last opportunity to repent. He manifested Himself thru His witnesses, in their arrest, in their trial, and in their imprisonment. He had told His disciples that they would be delivered up to councils; but He told them also that they were not to be anxious as to how they might vindicate the truth, for He would give them a wisdom that all their adversaries could not gainsay nor resist. Yet their persecutors wrought out their purpose in killing Stephen, Paul, Peter, and other Christians, men of whom the world was not worthy. In killing them the Jews crucified afresh the Son of God.

On every occasion that persecution takes place, the witnesses make decisions, either for Christ or against Him. Those who show sympathy for the men wrongly condemned, and are not bitter against them, show their attachment to Christ.

"And many false prophets shall rise, and shall deceive many." False prophets and false Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is a sign of the second advent. Satanic agencies will be prepared to deceive and to delude.

"And because iniquity shall abound, the love of many shall wax cold." In times of trial many will be offended because the principles of truth cut directly across their practise or their income. Many will stumble and fall. They have professed to love the truth; but they will then show that they had no vital union with the True Vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers. "But he that shall endure unto the end, the same shall be saved."

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed, and not one of them perished in the

destruction of the city.

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Christ, who made the Sabbath, did not abolish it, nailing it to His cross. The fourth commandment was not rendered null and void by His death. It was to be held sacred forty years after His death; even as long as the heavens and the earth remain, so long will it hold its claim upon the human family.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Here, again, the warning concerning Jerusalem is blended with the warning of the second advent.

The disciples heard Christ's words; but they did not fully understand them. They did not know why He connected the perils at the overthrow of Jerusalem with the perils attending His second advent. The Holy Spirit must guide them into all truth, bringing to their remembrance all things that Christ had said to them. But those who live in this age may understand the general warning, and should appropriate it, applying it to the period where it belongs.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mrs. E. G. White

March 20, 1901

The Sabbath of the Lord

The Sabbath is to be a sign between God and His people. "Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." This is Bible sanctification.

Those who teach for doctrines the commandments of men make void the law of God thru their tradition. Said Christ: "Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Just as long as the heavens remain above us, and the earth is beneath our feet, there can be no semblance of excuse for any power in heaven or earth to change the law of God. "Whosoever therefore," continued Christ, "shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good; no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." The eye of Him who sees the present condition of things has portrayed the state of things existing in the world and the church today. Psalm 14:1-4. And what has brought about this terrible condition?--It is the making void of the law of God.

The men who have the oracles of God not only break the law themselves but teach those who would investigate and obey the light to do the same. The men who claim to be teachers deceive the people, as did the leaders in Israel in Christ's day. He, the great Teacher, was in the world; He was the light of the world; but Satan interposed his

hellish shadow between Him and the souls whom Christ came to save. When accused by the Pharisees, He said, "Ye make void the law of God by your tradition." "Ye teach for doctrines the commandments of men." Again He said to those so-called teachers, "Ye are both ignorant of the Scriptures and the power of God."

Satan is continuing the work on earth that he commenced in heaven. He leads men to transgress the commandments of God. The plain "Thus saith the Lord" is put aside for the "thus saith" of men. The whole world needs to be instructed in the oracles of God, to understand the object of the atonement, the at-one-ment, with God. The object of this atonement was that the divine law and government might be maintained. The sinner is pardoned thru repentance toward God and faith in our Lord and Saviour Jesus Christ. There is forgiveness of sin, and yet the law of God stands immutable, eternal as His throne.

There is no such thing as weakening or strengthening the law of Jehovah. As it has always been, so it is. It can not be repealed or changed in one principle. It is eternal, immutable as God Himself. To "honor" or "dishonor" it is but the speech of men. The law is to awaken respect and honor in the minds of the human family. Christ honored the law of Jehovah by giving it His implicit obedience. The law of Jehovah was always holy, just, and good, and complete in itself. The law is altogether a different thing from what in their ignorance men have considered it. It is because of Satan's falsehoods that such blindness exists in regard to the law.

The law of God was given for the human family, and in punishing sin, Christ reveals His holiness, and His love even for those whom He has punished. Men did not obey the Word of God in this world; and because He loved them, He gave them a probation; He gave them His only-begotten Son to bear all the guilt of their transgression. If they refuse the expensive Offering of heaven, and will not obey His commandments in their lifetime, while wholly dependent upon God; if they show no gratitude and love by keeping His commandments, Christ can do no more for them. But if they will receive the Son of God, believe in Him, they will find their way back, thru Jesus Christ's own merits, to the place of sons and daughters of God. Mrs. E. G. White

April 10, 1901

The Days of Noah

As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all way; so shall also the coming of the Son of man be."

Instead of showing gratitude to God for His blessings, the antediluvians used His blessings as a means of separation from Him. They did not seek to honor and glorify their Creator. The gold and silver which He entrusted to them they used for self-gratification. Violence filled the land. Appetite and passion bore sway. Men spent their time in dissipation and amusement and in enriching themselves. The earth was polluted under the inhabitants thereof, and God said, "The end of all flesh is come before Me; for the earth is filled with violence thru them; and, behold, I will destroy them with the earth." He declared that by a flood He would cleanse the earth from its pollution.

To Noah was given the work of warning the people of the coming flood. For one hundred and twenty years the faithful preacher of righteousness sounded the warning. In obedience to God's command he built an ark, that in the day of destruction those who believed his message might find a refuge. By his works as well as by his words, he warned the world. Every blow struck on the ark was a note of warning.

At that time the world showed scarcely the first signs of decay. Everything in nature was beautiful and lovely. The lofty trees, the towering mountains, the signs that God had hung in the heavens, appeared so great and grand to the people that they refused to believe that the earth was to be destroyed.

The antediluvians had abundant opportunity to learn in regard to the flood, but they would not learn. The warning was given; but they closed their eyes that they should not see, and their ears that they should not hear, the evidence of coming doom. Deception, violence, pride, and iniquity prevailed. The people went on as before, eating and drinking, marrying and giving in marriage. These things are not in themselves unlawful, but they were carried to excess. The minds of the people were so engrossed by them that they forgot their God.

Does not a similar state of things exist today? Are not our daily papers filled with records of crime, murder, and iniquity of every kind? Do they not testify that as it was

in the days of Noah, so it is today?

The antediluvians were warned, but the record states that they knew not until the flood came and took them all away. "We can not believe your message," they said to Noah. "Everything about us is so firm, so enduring. Look at the beautiful earth. It knows nothing of decay, neither will it for thousands of years."

To the people Noah's course seemed inconsistent. Together they talked about the foolishness of building an ark on dry ground, and the unbelief of one was strengthened by the unbelief of another.

But Noah believed that God would do as He had said, and he acted in accordance with his belief. While the people laughed and mocked and jeered, he kept steadily on with his work, teaching and building. He did not stop to listen to the false reports, to contradict the slander thrown at him. To him had been committed the work of warning the world and preparing a refuge for those who would receive his word, and he allowed nothing to turn him from this work.

The time came for the Word of God to be fulfilled. Still the people went on in their own way, irrespective of the warning. Still they allowed their minds to be engrossed by the things of the world.

The ark is finished, and the people see animals coming from the forest, and of their own accord entering the ark. Soon they see that the heavens are black with birds, and the inquiry is made, "Where can they be going?" Lo, they are flying toward the ark, and two by two they pass into it. With curious interest the people watch the strange sight. They can not understand what it means. They are alarmed; but they try to find some reason for the occurrence, and soon make light of it.

Could not the people see from this that the building of the ark was the work of God? Did they not know that animals and birds would not enter the ark in perfect order and of their own accord without the guidance of a divine hand? They might have known; but for a hundred and twenty years they had been hardening their hearts. For a hundred and twenty years they had been training themselves to reject the message of truth. Now, when unmistakable evidence was given them, their hearts were so hard that they laughed it away.

Presently they saw Noah and his wife and their sons and their wives passing into the ark; and the door was closed upon them. Only eight persons entered that refuge from the storm, and for a week they waited for the rain to come. Can we imagine the trial that

this waiting brought to Noah's faith? During this time the enemy suggested doubts, while outside the people laughed at the crazy old man who with his family had shut himself in an ark. Daily the sun rose and set in a clear sky, and daily there came to Noah the temptation to doubt. But the Lord had said that the flood was coming, and Noah rested in this word.

At the end of seven days clouds began to gather. This was a new sight; for the people had never seen clouds. Previous to this time no rain had fallen; the earth had been watered by a mist. Thicker and thicker gathered the clouds, and soon rain began to fall. Still the people tried to think that this was nothing very alarming. But soon it seemed as if the windows of heaven had been opened; for the rain poured down in torrents. For a time the ground drank up the rain; but soon the water began to rise, and day by day it rose higher and higher. Each morning as the people found the rain still falling they looked at one another in despair, and each night they repeated the words, "Raining still!" Thus it was, morning and evening.

For forty days and forty nights the rain poured down. The water entered the houses and drove the people to the temples which they had erected for their idolatrous worship. But the temples were swept away. The crust of the earth was broken, and the water that had been concealed in its bowels burst forth. Large stones were thrown into the air.

Everywhere could be seen human beings fleeing in search of a refuge. The time had come when they would have been only too glad to accept an invitation to enter the ark. Filled with anguish they cried, "O for a place of safety!" Some shrieked to Noah, pleading for admission into the ark. But amid the furious blast of the tempest their voices were unheard. Some clung to the ark till they were washed away by the dashing waves. God had shut in those who believed His word, and no others could enter.

Parents with their children sought the highest branches of the trees yet standing; but no sooner had they reached this refuge than the wind flung tree and people into the foaming, seething water. Terrified animals and terrified human beings climbed the highest mountains, only to be swept together into the angry flood.

Where was now the ark and those at whom the people had jeered and mocked?-- Preserved by the power of God, the immense boat was riding safely upon the waters, and Noah and his family were safe inside. Mrs. E. G. White

April 17, 1901

The Days of the Son of Man

The Inspired Record says, "As the days of Noah were, so shall also the coming of the Son of man be."

To us has been given the message of Christ's second coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the words, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This message was given to the disciples to give to us, and God designs that it shall sound till the end of time. We are to wait and watch for Christ to come in His own appointed time, without sin unto salvation.

Those in the world fail to realize that the judgments of God are about to fall upon the earth. Their minds are filled with thoughts of eating and drinking and getting gain. They have allowed these subjects to take their whole attention, and as a result violence fills the world. Sin is on the increase. Iniquity prevails.

How is the message of warning received?--Just as it was in Noah's day. "All things continue as they were from the beginning," men say.

Christ declares, "If that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites."

Man was created to glorify his Maker. But iniquity has so increased that at the present time men and women do not appreciate the goodness of God. They do not believe His Word. Self is the god they worship.

Ever since his fall, Satan has been working at cross-purposes with God, seeking to obliterate all trace of the divine likeness in man. He has led human beings to indulge an appetite for liquor and tobacco. He knows that those who give themselves up to indulgence of these appetites can not stand in their God-given manhood. They are slaves. Their reason is beclouded, their intellect dulled.

All over the world, pride, vanity, and self-indulgence are crippling men and women, so that they dishonor God as their Creator. The wrath of Jehovah is soon to fall upon the ungodly; but human beings are so controlled by the enemy that they see not what is coming. So deeply engrossed are they in the things of this world that they have no time to study God's Word, no time to think seriously of their spiritual welfare. Their one thought is to gain wealth, to make a display; and tho they make mistakes, they have no time to remedy them, but hurry on, scarcely thinking that soon they must give an account of their life-work.

Satan comes to men and women with his specious temptations. Offering them riches and power, he says, "All these things will I give thee, if thou wilt fall down and worship me." And thousands upon thousands listen to his words, and worship him by becoming wholly engrossed in a search for wealth or in following the fashions of this degenerate age. Thus the world is being led captive. The beings whom God created in His own image are entirely neglecting to prepare for the Judgment.

As the waters of the flood cleansed the earth in the days of Noah, so will the fire of God purify it in the last great day. Then the water from the heavens united with the water in the bowels of the earth; and in the destruction that is coming, fire from heaven will unite with the fire that is stored up in the earth.

Are we preparing for what is coming upon the earth? Have we thought seriously of these things? You who are giving yourselves up to pride and vanity, have you thought of the day when you must give an account for the time and money you have wasted?

Christ said to His disciples, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." They tell us that Christ is soon coming, to take to Himself those who have loved Him and have waited for His appearing; and for those who have devoted time to pleasure-seeking and display, to a search for the riches that perish with the using, they bring the message: "I never knew you; depart from Me, ye that work iniquity."

As Noah warned the people of the coming flood, so God desires His people today to give the warning message of Christ's soon coming. There is no time to lose. Christ's coming is near at hand, and instead of spending our lives in inactivity, instead of investing our means in the things of this world, we should use our talents to the glory of God. Let us put out our money to the exchangers, that at His coming Christ receive His own with usury.

Those who serve God will meet with trials and temptations. They will have burdens to

bear, and difficulties to encounter. Noah was ridiculed and scorned. His work was made a laughing-stock. But none of these things moved him from his purpose, and God's people must not allow the trials they meet to lead them away from Him. All the difficulties we meet, all the burdens laid upon us, we are to take to the Lord in prayer, asking Him for help. Those who do this will surely gain the victory.

Now is our time to prepare to meet Christ. God has given us this time, and if we use it in self-gratification instead of in crucifying self by sacrifice, we shall come up to the Judgment unprepared. In that day many will plead as an excuse, that they did not know that Christ's coming was near. But this excuse will not be accepted. They did not know simply because they did not want to know. God gave them abundant opportunity for knowing, but they closed their eyes that they might not see, and stopped their ears that they might not hear. Their one thought was to enjoy the things of this world. Like the people of Noah's day, they spent their lives in self-gratification.

The cases of all are pending in the heavenly sanctuary. Day by day angels of God are watching the development of character, and weighing moral worth. In the Judgment the question will not be, "What profession did you make?" but, "What have you done for Me? What fruit have you borne to My glory?" Now is the time to prepare for the coming King. Cultivate the mind; for it is capable of the highest cultivation. Prepare to be among those who shall be saved with an everlasting salvation when the Master comes to gather out His jewels. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

All defects must be remedied. The character must be assimilated to the character of Christ. "Whosoever will come after Me," the Saviour declared, "let him deny himself, and take up his cross, and follow Me." Everything that is unlike Christ, all hatred, jealousy, folly, covetousness, must be put away. We must here be like the angels in spirit if we would join them in the kingdom of glory.

As John saw the multitude standing around the throne of God, the question was asked, "What are these which are arrayed in white robes? and whence came they?"--"These are they which came out of great tribulation," the angel answered, "and have washed their robes, and made them white in the blood of the Lamb." At an infinite cost a fountain has been prepared for our cleansing. In the blood of the Son of God we may wash our garments of character, and make them white. If now we crucify self, and live for Christ, God will give us a place in the mansions He is preparing for those who love Him.

Thank God that we have a time in which to get ready, a time in which to wash and iron our garments of character, that we may appear before Christ without spot or wrinkle or

any such thing.

In the day of Christ's coming, many will cry, "Too late, too late." Others will plead for mercy, but mercy will have folded her wings and taken her departure. Christ will have stepped down from the throne. Then will be heard the terrible cry to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?"

Are we preparing to meet the Saviour in peace, or are we absorbed in worldly business and pleasure? Shall we not strive to be among the number who will welcome Christ with the words, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; 'we have waited for Him, we will be glad and rejoice in His salvation'?"
Mrs. E. G. White

May 1, 1901

The Divine Teacher

In His manner of teaching, Christ has given us the secret of all effectual teaching. He did not appeal to the understanding merely. He sought to reach the heart. With the greatest simplicity He presented sublime, eternal truths.

Christ's words were forcible and easy to be understood. His illustrations were those best calculated to impress with convincing power the minds of all classes of people, the learned as well as the unlearned. By the objects with which His hearers were most familiar, on which their eyes rested daily, He illustrated His lessons. A city set on a hill, salt which has lost its savor, the candle set in a candlestick, the vine and the branches, the shepherd and the sheep, the fruitless tree, the narrow gate, thru which men seek to enter but are not able, the wide gate, which admits the multitude, the sower and the seed, the tares among the wheat,--by these things Christ illustrated divine truths, knowing that afterward, whenever His hearers should see these objects they would recall the words He had spoken.

Christ spoke with clearness, and in a distinct, melodious voice. His tones were natural and even. Had He raised His voice to an unnatural key, as so many speakers today do, its pathos and melody would have been destroyed, and much of the force of the truth would have been lost.

The Jewish teachers had taken away from the people the key of knowledge. The rabbis had shut the kingdom of heaven against the poor and ignorant, leaving them to perish. Christ came to proclaim the Gospel to all humanity, high and low, rich and poor, learned and unlearned.

Christ is the originator of all truth. By the work of the enemy the precious gems of truth had been torn from their setting and placed in a frame-work of error. Christ came to replace the jewels of truth in their rightful position. He rescued them from the rubbish of error, gave them a new power, and bade them stand fast forever. He could use these truths with perfect freedom; for He was their author. He had cast them into the minds of each generation; and when He came to the world, He vitalized and re-arranged the truth which Satan had robbed of life. Clothing them with more than their original freshness and power, He gave them to the world for the benefit of future generations.

To us has been given the precious legacy of Christ's teaching. This is recorded in His

Word. In order to make it our own, we must search the Word diligently. Many truths are hidden, as the precious ore is hidden in the earth. And we must not only search; we must ask God for wisdom to aid us in searching. The truths essential for us to know are too deeply buried to be discovered by unaided human research.

Satan has misrepresented God's purpose, and caused man to look upon Him in a false light; yet thru the ages God's love for man has never ceased. Christ, the divine Teacher, came to reveal the Father as a merciful, compassionate Being, full of goodness and truth. The Saviour swept back the shadow in which the enemy had enveloped the Father, declaring, "I and My Father are one; look on Me and behold God."

Christ came to give knowledge to the ignorant and hope to the despairing. He offered men wisdom which would make them wise unto salvation. He sought to lighten their self-imposed burdens of worldly anxiety and care. He invited them to come to Him, to exchange their cumbrous, galling yokes for His yoke, which is light. And down thru the ages have been sounding the gracious words of invitation, "Come unto Me, ... and I will give you rest."

Christ has most precious lessons for us to learn. Strength of purpose and moral courage are obtained thru His grace. He is made unto us "wisdom, and righteousness, and sanctification, and redemption." His treasures of truth have been opened to us, that we may understand the great love wherewith God has loved us. "Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Mrs. E. G. White

May 15, 1901

The Rejection of a Faithful Message

In the sixth chapter of John is recorded the plain testimony which Christ bore to His followers. "It is the Spirit that quickeneth," He said; "the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. And He said, Therefore said I unto you that no man can come unto Me, except it were given unto him of My Father."

It was necessary that Christ should speak thus plainly in regard to His work. Those who claimed to be His disciples must be tested. They must be proved, and this before He should leave them, lest after His departure their apostasy should come as a surprise to the true disciples, and the trial be too severe for them. The Saviour saw that this test was necessary for the future safety of His church.

"There are some of you that believe not.... Therefore said I unto you that no man can come unto Me, except it were given unto him of My Father." He desired to impress them with the fact that if they were not drawn to Him, it would be because they were not sensible of the greatness of the Father's love for fallen human beings. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." It is by a living, ever-increasing faith that the soul sees and appreciates the holiness of Christ. This is the glory that pure faith receives, and it awakens in the soul the decided action which demonstrates the power of God.

The plainly spoken truth did its work. By it many were offended. They showed by their actions that truth was unpalatable to them. Closing their eyes to the light, and their hearts to rebuke, they chose the praise of men rather than the admonition of God. They willingly misapprehended Christ's words. "From that time," we read, "many of His disciples went back, and walked no more with Him."

With sorrowful heart the Saviour watched the result of His words, and saw that many were departing from Him. His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected; and He felt this keenly. It was such developments as this that made Him a man of sorrows, and acquainted with grief.

The news quickly spread that Christ Himself had declared that He was not the Messiah.

This garbled statement changed the tide of popular feeling, and turned many away from Him. But Christ did not enter into controversy with those who had left Him. He did not seek to remove from their minds the impression which had resulted in their leaving. He did not try to explain away His words. Looking upon the twelve who remained, He asked, "Will ye also go away?" Peter responded by the inquiry, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." "To whom shall we go?" Separated from Christ, where would they be? Should they leave His lessons of love and mercy for the unbelief and wickedness of the world?

Those who were reprov'd in love were offended, and turned from Christ in disdain, uniting with His enemies. They could not bear the test sent to save them from fatal deception.

Today souls are being tested and tried, and many are passing over the same ground trodden by those who forsook Christ. When tested by the Word, they reject the divine Teacher. When rebuked because their lives are not in harmony with truth and righteousness, they turn from the Saviour; and their decision, like that of the offended disciples, is never reversed. They walk no more with Christ. Thus are the words fulfilled, "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner."

To those who are controlled by the Holy Spirit, Christ's lessons appear complete in their harmony with His mission of love. Those who are partakers of the divine nature, will be melted into tenderness when the Spirit sends conviction of sin. They will see the great work that must be done for the soul before it is prepared to dwell in the presence of God. They will not be too self-sufficient to receive correction. And in their dealing with one another, they will manifest the pitying tenderness which Christ revealed in His words and works.

True, earnest, self-sacrificing Christians will understand more and more of the mystery of godliness. The Spirit of Christ abides with them. They are co-laborers with Christ, and to them the Saviour reveals His purposes. There is seen in them none of the surface-work which leaves the character dwarfed, feeble, and sickly. Daily they grow in grace and in the knowledge of God. They recognize the mercy which administers reproof and reaches out the hand to restrain evil. In word and deed they say, "Lord, to whom shall we go? Thou hast the words of eternal life." Mrs. E. G. White

May 22, 1901

The Foundation of All True Godliness

When the lawyer came to Christ with the question, "What shall I do to inherit eternal life?" the Saviour laid the burden of the answer on the questioner. "What is written in the law? how readest thou?" He asked. The lawyer answered, "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." "Thou hast answered right," Christ said; "this do, and thou shalt live."

Supreme love for God and unselfish love for our neighbor,--this is the foundation of all true godliness. The greatest in the kingdom of heaven are those who love the Saviour too well to misrepresent Him, who love their fellow-men too well to imperil their souls by setting them a wrong example.

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

God does not ask us to purchase His favor by any costly sacrifice. He asks only for the service of a humble, contrite heart, a heart that has gladly and thankfully accepted His free gift. The one who receives Christ as his personal Saviour has in his possession the salvation provided by Christ. And he is never to forget that as he has freely received, so he is freely to impart. When there is a failure to appreciate the necessities of humanity, an unwillingness to be God's helping hand, the most costly offerings, the grandest display of liberality, are abominable in the Lord's sight.

The words and works of the Lord harmonize. His words are gracious and His works bountiful. "He causeth grass to grow for the cattle, and herb for the service of man." How liberally He has provided for us. How wonderfully He has displayed His munificence and power in our behalf. Should our gracious Benefactor treat us as we treat one another, where would we be?

What marvelous condescension the Saviour showed in His work. How graciously, without prejudice or partiality, He received all who came to Him, rich or poor, white or

black. With Him there is no caste. "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Varied were the circumstances and needs of those who besought Christ for aid. One came in behalf of his son, another in behalf of his daughter. A generous, compassionate master came to ask help for his servant, who was stricken with the palsy. He had done all he could for him, but he saw that there was need of a healing power which he did not possess. He came to the Great Physician, saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented." Christ did not turn the earnest petitioner away. His great heart of infinite love responded to the anxious interest and compassion shown by the master. He is always pleased to see that the superior position of the master has not led him to neglect those connected with him in service. He needed no further entreaty, but gladly responded, "I will come and heal him."

To do good to all, to encourage and strengthen instead of discouraging and weakening,--this is true missionary work. Paul enjoined upon the Philippians, "Look not every man on his own things, but every man also on the things of others." And as their example he points them to Christ, "who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

Christ did not come to this earth merely to live as any man might live. He descended to the very depths of human woe, becoming obedient to a shameful, ignominious death, even death by crucifixion. So deeply was Paul impressed with the Saviour's condescension that he traces His history from stage to stage, as if the sacrifice were too great to be comprehended all at once. Step by step he leads us down, until the lowest depths of humiliation are reached, and we see the Saviour hanging on the cross, while the priests and rulers say tauntingly, "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him."

I present to Christians this wonderful picture. If it is clearly discerned, will it not annihilate selfishness? As we see the royal Sufferer hanging on the cross, let us think of the height from which He descended in our behalf. From the heavenly courts He beheld the misery of the race, and coming to this earth He found a ransom for us, even thru great humiliation and suffering. To rescue us, the Lord of life and glory took up the position and duties of a servant. For us He submitted to mockery, insult, and rejection. He became a man of sorrows, and acquainted with grief. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was

upon Him, and with His stripes we are healed."

Shall we disregard this wonderful sacrifice? Shall it make no impression on our minds? Shall those who take the name of Christian, dishonor their Redeemer by selfishly neglecting the needs of those around them?" Shall they not rather follow the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them?"

Before angels and before men we are representing Christ. Shall we not try to represent Him aright? Shall we not love one another as He has loved us? Let not those who have been redeemed by the shedding of Christ's blood, hinder by their selfishness the working out of His plan of salvation. Let them not become so bound about by selfishness that they will fail to see the necessities of their suffering fellow-beings. Let them rather become God's helping hand, to restore, to heal, and to bless. Mrs. E. G. White

May 29, 1901

God's Purpose for Us

God created man for His own glory. It was His purpose to re-populate heaven with the human race, if after test and trial they proved to be loyal to Him. Adam was to be tested, to see whether he would be obedient or disobedient. Had he stood the test, his thoughts would have been as the thoughts of God. His character would have been moulded after the similitude of the divine character.

But Adam did not endure the test. Satan, the fallen angel, jealous of God, determined to defeat the purpose of heaven by leading Adam and Eve into sin. He approached Eve, not in the form of an angel, but as a serpent, subtle, cunning, and deceitful. With a voice that appeared to proceed from the serpent, he spoke to her, and his conversation was like the words which today wise and wicked angels speak thru various agencies. As Eve listened, the warnings that God had given faded from her mind. She yielded to the temptation, and as she tempted Adam he also forgot God's warnings. He believed the words of the enemy of God.

In Eden Satan used the serpent as his instrument. Today he makes use of the members of the human family, striving by means of every species of deception to hedge up the path of righteousness cast up for the ransomed of the Lord to walk in.

What were the words Satan spoke to Eve?--"Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The "evil" was disobedience to God's commands. And Adam did indeed go thru the experience of knowing evil, with all its fearful consequences.

The eyes of Adam and Eve were opened, but to what?--To see their own shame and ruin, to realize that the garments of heavenly light that had been their protection were no longer around them as a safeguard. They saw that nakedness was the result of transgression. As they heard the voice of their Creator in the garden, they hid themselves from Him; for they anticipated that which before they had not known,--the condemnation of God.

The lie which Satan told Eve, "Ye shall not surely die," has been sounding thru the centuries from generation to generation. Thus Satan tempted our first parents, and thus he tempts us today. And from age to age men and women have fallen into his snare, notwithstanding that they have before them Adam's disobedience and its results. Today

men think and act the words of the great deceiver, giving the impression that God does not mean what He says.

The accusation which Adam brought against Eve, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," had no influence to save him from the result of disobedience. God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee."

Adam and Eve were shut out of Eden, and an angel with a flaming sword guarded the way to the tree of life, that the disloyal, disobedient pair might not gain access to it, and thus immortalize transgression.

Mark this point. The Lord did not place in Adam fallen and disobedient the confidence which He placed in Adam loyal and true, living by every word that proceeded out of the mouth of God. God's plan was to give man clear-sightedness in all his work. This was arranged for Adam by his heavenly Father. There was to be co-operation between God and man. But this plan was interfered with by Adam's transgression. Satan led Adam into sin, and the Lord could not communicate with him after he had sinned as He did when he was without sin.

Satan's instrument, the serpent, was cursed. And all who today allow themselves to be used by Satan as his instruments in leading others to disregard the commands of heaven, are under the curse of God. Man's safety lies in whole-hearted belief in a "Thus saith the Lord." This is the declaration of truth. Those who from any motive are led away from the truth, to venture into a path of their own choosing, are following a path which will lead them to destruction.

Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. In the fulness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Christ was anointed "to preach good tidings unto the meek; ... to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that

are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

It is God's purpose that His name shall be exalted among the nations. "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

This is to be the experience of those who hold fast the beginning of their confidence firm unto the end. The whole of the sixty-second chapter of Isaiah is a representation of the work Christ will do thru those who follow His example. "Go thru, go thru the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Mrs. E. G. White

June 5, 1901

The Moral Law

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

A government, of whatever character, requires a governor. This world has a governor,-- the God of the universe. His guardian-care is universal, extending to man and beast, reaching even to the little sparrow; for Christ declares, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

In God's moral government, which is a government based upon a distinction between right and wrong, law is essential to secure right action. God's law is the expression of His character, and in His Word it is pronounced holy, just, and good. David says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

Lucifer took the position that as a result of the law of God, wrong existed in heaven and on this earth. This brought against God's government the charge of being arbitrary. But this is a falsehood, framed by the author of all falsehoods. God's government is a government of free-will, and there is no act of rebellion or obedience which is not an act of free-will.

As Creator of all, God is governor over all, and He is bound to enforce His law throughout the universe. To require less from His creatures than obedience to His law would be to abandon them to ruin. To fail to punish transgression of His law would be to place the universe in confusion. The moral law is God's barrier between the human agent and sin. Thus infinite wisdom has placed before men the distinction between right and wrong, between sin and holiness.

God is supreme. It is not for finite man to question His right to govern the universe. God asserted His right to rule when He declared, "Thou shalt have no other gods before Me;" "for in six days the Lord made heaven and earth, the sea, and all that in them is." He is the Creator and the Preserver of the worlds. He upholds the universe by the word of His power. Nature and science bear witness that He has a right to govern His own creation. Angels are subject to His rule; therefore let man bow in adoration before Him.

The Scriptures make it plain that God is Ruler, and that man is under the highest obligation to acknowledge this, and to obey His law with heart and mind, trusting in His power for help and protection. This law which man is called upon to obey as the standard of right for the universe, is the wise and holy counsel of God. It is a moral law, and has its foundation in the difference between right and wrong. Moral law is universal; positive law is not necessarily universal, but may be restricted or extended according to the will of the law-giver. Moral law must be immutable, while positive law may be changed or abolished, as the law-giver may choose.

The Decalog, or moral code of God, consists of ten precepts, engraven on stone by the finger of God. These precepts contain the whole duty of man. The first four define man's duty to his God; the last six man's duty to his fellow-man. These two great principles were recognized by the Saviour; for He declared that the whole law hung upon love to God and love to man. Other commands may be found in the Scriptures, but only as an amplification of those contained in the ten precepts of the Decalog.

Christ's work was to rid the commandments of the traditions and customs placed upon them by the Jewish teachers. The work of covering the law with useless exactions had been planned by the adversary of God, in order that Christ's pure ministry should not harmonize with the teaching of the scribes and Pharisees. The Jewish leaders had yielded to the temptation to depart from the Lord, and while by their forms and ceremonies making the law a yoke of bondage which the people were not able to bear, they failed to follow its great principles. This led Christ to declare, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

At the opening of His ministry, Christ, in His Sermon on the Mount, gave an exposition of the law, which had long been buried under man-made customs and traditions. He brought to light its pure principles, freeing it from the burdensome exactions placed upon it by man. As He showed the far-reaching claims of the law, the Pharisees saw that their pet theories were being swept away by His plain statements. Jealousy took possession of their hearts; for they felt that their teaching and influence were being made of no effect. In their hearts they had so long mingled human tradition with divine commands that when Christ disregarded these traditions, they thought that He was making void the law. But Christ read their thoughts, and suddenly they were startled by the words, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

With all the exalted influence and glory he possessed before the fall, Satan could not change the smallest letter of the law; and as an apostate and traitor, he has still been unable to alter it. If he has succeeded in his purpose of gaining the professed Christian world to his side, and if the world and the church have formed a bond of fellowship to make void the law of God, this does not prove that it has been changed. To admit that God made a law so imperfect that it needed to be changed would be to stamp God as changeable and imperfect. God has spoken on this point. Let us heed what He says: "My covenant will I not break, nor alter the thing that is gone out of My lips."

Christ, in His teaching, fully developed the principles of the law, making it plain that it does not concern the outward actions merely, but has to do with the heart, reaching even to the unspoken thoughts. Christ exalted the law, holding it forth in its original purity as a perfect system of morality. His life was a living illustration of the law of God. He made this law honorable by His perfect conformity to its requirements.

God's law, enforced in the Old and New Testaments, is an exclusive rule of duty. The objection sometimes brought against the law, that nowhere in the New Testament are all the commandments of the Decalog specified, has no force; for the expressions so often repeated "the law," "the commandments of God," mean the whole, not a part.

The Lord has given this rule of righteousness,--the foundation of true religion,--and it must be obeyed. We might better sacrifice all our temporal interests,--houses, lands, riches, liberty, even life itself, than disobey the least of God's commandments. The Saviour declares, "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

We have many noble examples of loyalty to the law in the history of the prophets and apostles, who endured imprisonment, torture, death itself, rather than break one of God's commands. Peter and John have left a record as heroic as any in the Gospel dispensation. When called before the high priest, and commanded not to speak at all, nor to preach in the name of Jesus, they answered: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done." When they were called a second time before the council, the Jewish leaders asked them, saying, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." In this answer we have evidence that no human authority has a right to place us under

obligation to claims which will cause us to disobey our rightful Sovereign, whose subjects we claim to be.

God has special regard for righteousness of character. In His Word we are told that He takes pleasure in them that fear Him, in those that hope in His mercy. He commands the inhabitants of the earth to stand in awe of Him, and yet He invites the most lowly to seek Him, "if haply they might feel after Him, and find Him, tho He be not far from every one of us."

By willing obedience to God's commands, we show our love for Him. Thus we gain a fitness to be among that number of whom it will be said, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." Mrs. E. G. White

June 12, 1901

Spiritual Growth

It is the Lord's desire that His followers shall grow in grace, that their love shall abound more and more, that they shall be filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God.

Where there is life, there will be growth and fruit-bearing; but unless we grow in grace, our spirituality will be dwarfed, sickly, fruitless. It is only by growing, by bearing fruit, that we can fulfil God's purpose for us. "Herein is My Father glorified," Christ said, "that ye bear much fruit." In order to bear much fruit, we must make the most of our privileges. We must use every opportunity granted us for obtaining strength.

A pure, noble character, with all its grand possibilities, has been provided for every human being. But there are many who have not an earnest longing for such a character. They are not willing to part with the evil that they may have the good. Great opportunities are placed within their reach. But they neglect to grasp the blessings that would place them in harmony with God. They work at cross-purposes with the One who is seeking their good. They are dead branches, having no living union with the Vine. They can not grow.

One of the divine plans for growth is impartation. The Christian is to gain strength by strengthening others. "He that watereth shall be watered also himself." This is not merely a promise; it is a divine law, a law by which God designs that the streams of benevolence, like the waters of the great deep, shall be kept in constant circulation, continually flowing back to their source. In the fulfilling of this law is the secret of spiritual growth.

Hear Christ's words: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commended you; and, lo, I am with you always, even unto the end of the world." No words can express the blessings received by those who work earnestly to carry out this commission. Of those who after the Saviour's resurrection obeyed His command to impart the light they had received, we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Everything that could be done was done to make our first parents pure and keep them

pure. And since the fall the Lord has wrought out His will in the plan of redemption, a plan by which He is seeking to restore man to his original perfection. Christ's death on the cross has made it possible for God to receive and pardon every repentant soul. This was arranged in the councils of love. It is possible for us to be more than conquerors thru Him who gave His life for us. If we come to God in faith, He will receive us and give us strength to climb upward to perfection. If we watch every word and action, that we may do nothing to dishonor the One who has trusted us, if we improve every opportunity granted us, we shall grow into the full stature of men and women in Christ. Exceeding great and precious promises have been given us that we may do this.

Let those who are oppressed under a sense of sin remember that there is hope for them. The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. He is ever calling, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "Behold, the Lord's hand is not shortened, that it can not save, neither His ear heavy, that it can not hear."

Christians, is Christ revealed in us? Are we doing all in our power to gain a body that is not easily enfeebled, a mind that looks beyond self to the cause and effect of every movement, that can wrestle with hard problems and conquer them, a will that is firm to resist evil and defend the right? Are we crucifying self? Are we growing up unto the full stature of men and women in Christ, preparing to endure hardness as good soldiers of the cross? Mrs. E. G. White

June 19, 1901

Christ's Prayer for Us

This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

These words are of the greatest importance to us. Professing Christians should manifest a deep, earnest, anxiety to be like the Redeemer in character. They should dwell upon Christ's life. Then they will be changed into His likeness. Let each examine himself critically, to see whether in the home, in the church, and in the world he is revealing the Christlikeness, so that the Saviour may say, "I am glorified in him."

"I pray not that Thou shouldst take them out of the world," Christ continued, "but that thou shouldst keep them from the evil." Christians should exercise every ability which God has given them in an effort to answer this prayer. They are to ask God earnestly and frequently to keep them from the evil that is in the world. Christ has charged His followers to pray without ceasing. Never fail to importune God in private prayer. Never cease to intercede with him; for when you fail to pray, you are strengthless to resist Satan's temptations.

Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfilment of the covenant that God has made with those who bind themselves up with Him, to stand with Him, with His Son, and with His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with the three great powers of heaven who are working in your behalf. Doing this you will reveal to the world the principles of righteousness.

As we strive to represent Christ to the world, we must exercise faith in Him. He says, "According to your faith be it unto you." It was by faith that Enoch walked with God. Do not ask others to exercise faith for you. You are yourself to obtain a daily experience in the things of God. You are yourself to realize the truth of the words, "All things are possible to him that believeth."

When you accept Christ, you are in one sense cut away from the world. You are dead to its ambitions, dead to its greed for advantage over your brethren and neighbors. God says, "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the pledge of the Father, the Son, and the

Holy Spirit; made to you if you will keep your baptismal vow, and touch not the unclean thing. You are to turn aside from all that would pervert the pure, sacred principles of truth. You are to enter into no intrigue. Sharp practise with believers or unbelievers, is an offense in God's sight. It is a sin which places those who commit it in connection with the author of all sin.

Those who come out from the world in spirit and in all practise may regard themselves as sons and daughters of God. They may believe His word as a child believes every word of his parents. Every promise is sure to him that believes. Those who unite with the Father, the Son, and the Holy Spirit, who show by their lives that they are no longer following the course they followed before they united with these divine instrumentalities, will receive wisdom from above. They will not depend upon human wisdom. In order to deal righteously with the world, as members of the royal family, children of the heavenly King, Christians must feel their need of a power which comes only from the heavenly agencies that have pledged themselves to work in man's behalf.

After we have formed a union with the great threefold power, we shall regard our duty toward the members of God's family with a sacred awe. We shall seek to answer the prayer, "Thy will be done on earth as it is in heaven," by living pure, sanctified lives, showing the world how the will of God is done in heaven.

"Enoch walked with God; and he was not; for God took him." And when God takes the members of His church to heaven, it will be because they have walked with Him here on this earth, receiving from above strength and wisdom which enables them to serve Him aright. Those who are taken to God will be men and women who now pray in humility and contrition, whose hearts are not lifted up unto vanity. In their dealing with their fellow-men they represent Christ. Those who dishonor God while professing to serve Him, are one with the world. In the last great day they will be found among the number who knew their Lord's will, but did it not.

God calls upon those who have united with Him, who have pledged themselves to die to the world and live unto Christ, properly to represent their profession of faith. If they are partakers of the divine nature, the principles of sacred brotherhood will be sacredly cherished by them. To all they will manifest tenderness, sympathy, and compassion. They will reveal Christ's longing to receive the members of His family, and to feed their hungry souls with the bread of life.

"Sanctify them thru Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified thru the truth. Neither pray I for these alone, but for them

also which shall believe on Me thru their word; that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." These words present the grand result of Christian unity. Christians are to be one in Christ. By their unity they are to bear witness to the world that Christ is the Sent of God. All true disciples will realize that this is the standard they must reach. They will strive continually to help one another.

"I pray for them; I pray not for the world, but for them which Thou hast given Me." They are on My side. They stand under My banner. By receiving Me as their personal Saviour, they have pledged themselves to keep My holy law, to reveal Me in all their transactions in the church and in the world. I have purchased them by My manifestation of love and power in their behalf. For them I have sanctified Myself to the work Thou hast appointed Me, that they also may be sanctified to the work Thou hast appointed them, that by their union with Me and with one another they may reveal to the world that Thou didst send Me to the earth to save sinners.

"And the glory which Thou gavest Me I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as thou hast loved Me." The world needs to see a correct representation of the principles of the Gospel. As Christians it is our duty to show the uplifting, sanctifying power of the truth. We have a great work to do, and O, we need so much to close the windows of the soul earthward, and open them heavenward. God will keep the current of His grace flowing into the hearts of those who are willing to be channels of light. Mrs. E. G. White

June 26, 1901

Our Guide-book

When a question was brought to Christ, the answer was, "Have ye not read?" "What saith the Scriptures?" Christ could have answered every perplexing question brought to Him, but He did not do this. He directed His questioners to the great storehouse of knowledge. He knew that He could not always be with them in human form, and He desired to teach them to make the Word their dependence. "Search the Scriptures," He said. He referred them to His own inspired Word, that when tempted by the enemy they might meet him as He had done, saying, "It is written." Thus the enemy could be repulsed; for he has no power over the one who relies on the testimony of God's Word.

Of the Word of God the psalmist writes: "The entrance of Thy Word giveth light; it giveth understanding to the simple." It is as a light shining in a dark place. As we search its pages, light enters the heart, illuminating the mind. By this light we see what we ought to be.

We see in the Word warnings and promises, with God behind them all. We are invited to search this Word for aid when brought into difficult places. If we do not consult the Guide-book at every step, inquiring, Is this the way of the Lord? our words and actions will be tainted by selfishness. We shall forget God, and walk in paths He has not chosen for us.

God's Word is full of precious promises and helpful counsel. It is infallible; for God can not err. It has help for every circumstance and condition of life, and God looks on with sadness when His children turn from it to human aid.

As we receive physical strength from the food we eat, so we are to receive spiritual strength as we study the Word of God. It is as necessary that attention should be paid to the cry of the soul for spiritual food as that attention should be paid to the cry of a hungry child for temporal food. A neglect to supply the soul with the bread of life leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig-tree, destitute of fruit.

He who converses with God thru the Scriptures will be ennobled and sanctified. As he reads the inspired record of the Saviour's love, his heart is melted in tenderness and contrition. He is filled with a desire to be like the Master, to live a life of loving service.

Great light shone forth from the patriarchs and prophets. Glorious things were spoken of Zion, the city of God. Thus the Lord designs that the light shall shine forth thru His followers today. If the saints of the Old Testament bore such a bright testimony of loyalty, should not we today, who have the accumulated light of centuries, arise and shine? The glory of the prophecies sheds light on our pathway. Type has met antitype in the death of God's Son. Christ has risen from the dead, proclaiming over the tomb, "I am the resurrection and the life." He has sent His Spirit into our world to bring all things to our remembrance. By a miracle of His power He has preserved His written Word thru the ages. Shall we not, then, make this Word our constant study, learning from it God's purpose for us?

The Bereans were commended as being more noble than those of Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily. They did not search the Bible from curiosity, but that they might learn in regard to Christ. Daily they compared scripture with scripture, and as they searched, heavenly intelligences were beside them, enlightening their minds and impressing their hearts.

We are to open the Word of God with reverence, with a sincere desire to know the will of God concerning us. Then the heavenly angels will direct our search. God speaks to us out of His Word. We are in the audience-chamber of the Most High, in the very presence of God. Christ enters the heart. The Holy Spirit takes of the things of God and shows them to us. We see more clearly the greatness of God's love and the fulness of His salvation. We appreciate more fully His gracious design to make us partners in the heavenly firm. We are drawn into full sympathy with the plans of God. His secret is with us, and He shows us His covenant.

The truth is likened to treasure hid in a field, "the which when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth the field." He desires to cultivate it, that he may obtain possession of its treasure. So we are to take the Word of God and search its pages, that we may find the treasures of truth. It is the Holy Spirit's office to direct and reward this labor. The searcher finds lodes of precious ore, and he sinks the shaft still deeper for still more valuable treasure. The gold-fields of earth are not so closely interlaced with veins of precious ore as are the fields of revelation with veins of truth that bring to view the unsearchable riches of God. Mrs. E. G. White

July 10, 1901

What it Means to Be a Christian

To be a Christian means to be Christlike, to follow the Saviour. Following implies obedience. No soldier can follow his leader unless he obeys orders. Following means imitation. "Learn of Me," the great Teacher says to those who have taken the name of Christian. Keep your eyes fixed on the Model. Do all things for His glory and in and thru the love He has for you.

The Christian is the world's light, and the only Bible that many read. Thru Christians men see God. How careful, then, should those be who have taken the name of Christian. But many professing Christians crucify the Son of God afresh and put Him to open shame. He who fails to correct the mistakes shown him in the divine mirror, presents before the world a miserable representation of Christ. Angels veil their faces in sorrow. The world sees that he is not what he professes to be, and they turn from him as a counterfeit. Christians are either under Christ's rule or under the control of the enemy. Their influence is either a savor of life unto life or of death unto death. They are either doing positive good or incalculable harm.

Christ's children have been redeemed from Satan's bondage, and they are to stand under the blood-stained banner of Prince Emmanuel, working with unselfishness and fidelity for the One who owns them. Ever they are to remember the words, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." When they took the name of Christian, they pledged themselves to be true to God. They are bound up with Him and the angels in family relation, because Jesus has delivered them from a tyrant's oppression. In every respect their actions are to be such as become saints. Discarding all that is unbecoming, they are to live a new and holy life. By doing this they show that they are worthy of the sacred trust conferred upon them, that they have been born again, not of the flesh, but of the Spirit, that they no more live to self, but to God, whose they are and whom they serve.

Paul says, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Like brave, true soldiers, Christians are to obey the orders of their Captain; for they have made a sacred pledge to rule themselves well. They are to strive earnestly to overcome everything that hinders them from fulfilling their high and holy resolve. Mind and body are to be treated with the greatest respect; for they are Christ's. Day by day they are to be improved, that to the

earnest gaze of the watching angels it may be revealed that Christ has not died in vain.

Christians, when you took this name, you promised to prepare in this life for the higher life in the kingdom of God. Take the Christlife as your pattern. Keep eternity ever in view. Follow righteous principles of action, which with their refining, ennobling influence will restore in man the moral image of God. As by faith we adopt the principles which are an expression of the life of Christ, they are in the soul as a well of water springing up unto everlasting life. The soul overflows with the riches of the grace of Christ, and the overflow refreshes other souls. Thus may the human agent show that he is keeping the pledge he has made. Thus he may work in partnership with Christ, showing to the world what it means to be a Christian.

The Gospel is the voice of duty and the voice of God. What is meant by a failure to obey its principles is shown in the history of Satan, who for his disobedience was cast out of heaven. The highest gifts that could be bestowed in a created being were given to Lucifer, the covering cherub. Before his fall he was a glorious being, occupying a position next to Christ in the heavenly courts. But in seeking to be equal with God he brought upon himself irretrievable ruin.

With this lesson before us let us hide ourselves in Christ. He is the source of all wisdom and power. Behold in the cross of Calvary the guarantee for our salvation. Behold the Saviour giving His life for us that we might be Christians.

Those who live the life of a Christian are battling against the devil's lie,--that man cannot keep God's law. Can we doubt the result of this conflict? God lives, God reigns; and daily He is working His miracles. "They that are Christ's have crucified the flesh, with the affections and lusts." Before the universe they show that they are trying to live out the words. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, ... think on these things."

"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,"--these are the fruit of the Christian tree. The tree that bears only leaves, the life that has only profession, must be withered by the curse of God, even as the fruitless tree which flaunted its abundant foliage before the Saviour.

God help us to be true Christians, consistent today, consistent tomorrow, upright in action, kindly in word, pure in thought. The true Christian lives the Christ-life. In all his transactions he lifts the banner of the cross. If he is misunderstood, he takes no offense, but pursues the even tenor of his way. He is kind, thoughtful, and forbearing. He closely

examines himself, lest in word or deed he shall deny his Lord. He chooses God's way. Each day of his life he unselfishly ministers to others. The light that is in him shines forth, and he stills the strife of tongues. Day by day, tho unconsciously to himself, he is working out before men and angels a vast, sublime experiment. He is showing what the Gospel can do for fallen human beings. Mrs. E. G. White

July 17, 1901

"Be Ye Therefore Perfect"

Those who serve God should aim at perfection. Wrong habits must be overcome. Right habits must be formed. Under the discipline of the greatest Teacher the world has ever known, Christians must move onward and upward toward perfection. This is God's command, and no one should say, I can not do it. He should say instead, God requires me to be perfect, and He will give me strength to overcome all that stands in the way of perfection. He is the source of all wisdom, all power.

Individually we are to be loyal to the laws that govern God's kingdom. Christians are to be light-bearers, saying to all with whom they come in contact, "Behold the Lamb of God, which taketh away the sin of the world." They are to be examples of piety, representing Christ in word, in spirit, in action. Their actions are to be a copy of the actions of the Saviour. Thus they are to show the superiority of Christ's principles over the principles of the world. They are to work upon a higher plane of action than do those who are not Christians. They are to bring the ennobling influence of the Gospel into every phase of life. Their purity and usefulness are to be a source of illumination to others.

The world has set up a standard to suit the inclinations of unsanctified hearts, but this is not the standard for those who love Christ. The Redeemer has chosen them out of the world, and has left them His sinless life as a standard. He wants them to rise above all cheapness of word or action. "Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.... As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

These words are to be believed and practised. Christians are to be superior in wisdom, in knowledge, in skill, because they believe in God and His power. The Lord desires them to reach the highest round of the ladder, that they may glorify Him. He has a treasure-house of wisdom from which they may draw. The religion of Christ never degrades; it never makes men and women coarse and rough. God wants His children to be correct in speech and correct in habits. He desires them to possess knowledge that will give them a standing-place among men.

Overcoming, means much more than we realize. It means resisting the enemy and drawing nigh to God. It means taking up the cross and following Christ, doing cheerfully those things that are contrary to natural inclination. Christ came from heaven to show us how to live a life of self-sacrifice. In His strength we are to gain perfection. He has made it possible for us to do this, and when He comes the second time, He will ask us why we have not fulfilled His purpose for us. Day by day, hour by hour, we are preparing for the judgment, deciding our eternal destiny. We are trading on our Lord's goods. When He comes, He will reckon with us, to see how we have improved His goods. Results proportionate to the talents entrusted will be required, and to every faithful, self-denying Christian will be given a reward proportionate to his work. Nothing that is done in sincerity is in vain. Everything is accurately weighed in the golden scales of the sanctuary.

Christianity means perfect conformity to the Christ-life. Those who possess this Christianity will show sound spiritual growth, because they are partakers of the divine nature. Heaven is full of light, and provision has been made that this light shall shine in clear rays upon those who accept Christ, and from them be reflected to those who are dead in trespasses and sins, that by the Holy Spirit's power they may be raised to newness of life. Christians must be laborers together with God, or they will fail of overcoming, and their influence will cause others to fail. No one is lost who does not also draw others down. Let those who name the name of Christ depart from all iniquity, that ChristiS 5/not be ashamed of His professed followers.

The eye of the Lord is in every place, beholding the evil and the good. He knows all our temptations, and He expects us to resist them as Christ resisted them. Jesus died for us that we might live His life of purity. Our prayer should be, "Create in me a clean heart, O God, and renew a right spirit within me." The heart must be purified; for out of it are the issues of life. The will must yield its helm to the command of Christ. Paul describes this as putting on the new man, "which after God is created in righteousness and true holiness."

No compromise with sin can ever be accepted by a pure and holy God. No conversion is genuine that does not radically change the heart, the character, every line of conduct. "If any man be in Christ, he is a new creature." Not a moment should be wasted on a patchwork religion. Our citizenship is above, where Christ sits at the right hand of God. This present life is only our training-school. Here we are to be purified that at Christ's coming we may be without spot or wrinkle or any such thing,--prepared to receive the inheritance of the saints in light.

The true Christian obtains an experience that brings holiness. The light of truth

irradiates his understanding. A glow of love for the Redeemer clears away the cloud that has interposed between his soul and God. The will of God, pure, elevated, and sanctified, becomes his will. His countenance reveals the light of heaven. His body is a fit temple for the Holy Spirit. Holiness adorns his character. God can commune with him; for soul and body are in harmony with the principles of heaven. Mrs. E. G. White

July 24, 1901

Trading on Our Lord's Goods

To men and women God has entrusted talents to be improved by use and returned to Him. Our time, our strength, our intellect, our means, all belong to God. He has lent them to us that we may use them in helping those around us. If we use these gifts for the benefit of others, we become channels of usefulness, and God gives us an increase; for His law is, "Give, and it shall be given unto you." Those who have been blessed by God, and yet refuse to help the needy, are charged in the ledger of heaven with robbery toward their Maker, at whose bar they will be called to account for their neglect of the needy and suffering.

God has purchased us by the death of His Son. He desires us to remember that we are His, and that by the right use of our endowments we are to make of ourselves all that it is possible for us to be. Earnestly we are to cultivate the highest powers of our being, striving by persevering effort to rise to the highest spiritual efficiency. In spirit, in word, in action, we are to try to please God. This we may do; for Enoch pleased God, tho living in a degenerate age. The power at Enoch's command is also at our command.

God gives men means, saying, Put it out to the exchangers. Use it where it will bless some one who in turn will bless some one else. As My money is thus put into circulation to help My children, it will steadily multiply itself.

Those who have the Spirit of Christ will not selfishly spend on self that which would provide homes for the homeless, and give the destitute food and clothing. They will not lay up their money for the sake of increasing gain. Those who do this are controlled by covetousness. They love neither God nor man. Their fellow-beings are perishing all around them, and yet, tho it is in their power to be a blessing to them, they shut their eyes to their wants.

God has a controversy with those who use His gifts for self-gratification. When the judgment shall sit, and the books are opened, these will have a fearful account to settle. If they were not blinded by the enemy, they would fear and tremble at the thought of the time when God will avenge the death of His Son, whom, by their selfishness, they have crucified afresh and put to open shame.

Hear the words of the Lord: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you.... Ye have heaped treasure together for the last days. Behold,

the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbath. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."

This is the condition of things in the world today. Men are grasping all they can obtain, paying their laborers the lowest prices, while they exact the highest prices for what they sell. Selfishness, avarice, and covetousness are cherished. Thousands and thousands of dollars are locked up where they are of no use to any one. Thus the Lord's capital fails to bring an increase to Him.

Talents are of value only as they are used to accomplish the design of the Giver. God has given human beings opportunities and privileges that they may make the most of themselves from a Bible standpoint. If we use our talents wisely, our improvement will be a blessing to ourselves and to others; but when we look upon our talents as of value from the standpoint of accumulating gain for selfish purposes, we fail to carry out the Lord's purpose, and serious loss to the Master follows. Those who might have been benefited fail to receive the help the Lord designed them to have.

In the day of judgment no one will be accepted because through clever schemes and sharp dealing he became rich. To such a one Christ will say, "I gave you talents of skill, talents of worldly treasure, that you might co-operate with Me. I was willing to teach you how to impart aright. I could have made you a channel of communication. I could have helped you to reveal My attributes by imparting to others the wisdom and understanding imparted to you. You could have used My gifts to My glory and for the uplifting of those around you. But you allowed the tempter to corrupt your senses; and under his guidance you have robbed Me of the glory I should have received, had you used your talents to relieve the suffering of My children. You were a receiver, but not a producer. Had you used My money to advance My kingdom, I could now recognize you as a faithful servant. But you withheld the means you should have imparted. I gave you My goods to dispense, but you did not feed the hungry or clothe the naked. You neglected the widow and the fatherless. In their destitution they cried for help, but you heeded them not. Their cries have ascended to Me. Their tears are registered in My book. The time has now come for Me to deal with My unfaithful servants. Wherein do your riches help you now? What peace, what happiness do you find from your transactions? 'What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?'"

Let us remember that there will be no second probation. Some flatter themselves with

the thought that the Lord will give them another opportunity. Fatal delusion! Just now, day by day, we are preparing for the judgment. We are trading on our Lord's goods, and at His coming He will reckon with us. And from each one He will expect a return. Let us do faithful, unselfish work. Our reward will be proportionate to the work we have done. "Behold, I come quickly," Christ says; "and My reward is with Me, to give every man according as his work shall be." The Master calls for every man to do the work given him according to his ability. In the love of the Saviour let Christians arise and work for those nigh and afar off. Mrs. E. G. White

July 31, 1901

A Perfect Law

God, the great governor of the universe, has put everything under law. The tiny flower and the towering oak, the grain of sand and the mighty ocean, sunshine and shower, wind and rain, all obey nature's laws. But man has been placed under a higher law. He has been given an intellect to see, and a conscience to feel, the powerful claims of God's great moral law, the expression of what He desires His children to be.

God has made known His will so plainly that none need err. He desires all to have a correct understanding of His law, to feel the power of its principles; for their eternal interests are here involved. He who has an understanding of the far-reaching claims of God's law can understand something of the heinousness of sin. And the more exalted his ideas of God's requirements, the greater will be his gratitude for the pardon granted him.

God's law reaches the feelings and motives, as well as the outward acts. It reveals the secrets of the heart, flashing light upon things before buried in darkness. God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. By His law He measures the character of every man. As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man's character, and this photograph He compares with His law. He reveals to man the defects that mar his life, and calls upon him to repent and turn from sin.

There are those who say, "Give me Christ, but I want nothing of the law." They talk of the grace of Christ, but they know not the meaning of grace; for God does not use His grace to make void the law. Satan has confused their minds, leading them to look upon the law as a yoke of bondage, a hindrance to spirituality. They talk of faith, but they know not the meaning of the word; for faith is never found apart from truth. The peace which they boast their faith gives them is but self-righteous confidence. Let no one claim that he has been accepted by Christ, and is living without sin, while at the same time he is, like Lucifer, waging war against God's law, aiding the enemy in the very work which he commenced in heaven and is carrying forward on this earth.

Thousands today are transgressing God's law, advocating the ideas which for ages Satan has been manufacturing. Like the proud Pharisees, they are ignorant both of the

Scriptures and of the power of God. Wrapped in the darkness of unbelief, they refuse to search the Scriptures for themselves. They accept fables in the place of truth. They claim God's promises while they break His precepts. In the last great day they will say to Christ, "Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works?" But Christ will answer, "I never knew you; depart from Me."

The natural heart rebels against the requirements of God's law. It was the law against which Satan fought in heaven, and those who are controlled by him will hate its principles. But let them remember that when they cast reproach at the law, they cast reproach at Him with whom the law originated. He who while trampling on the law of God claims that Christ has forgiven his sins, knows not of what he is talking. John declares that sin is the transgression of the law. If there were no law, there would be no sin. Those who claim to love Christ, while at the same time they refuse to obey Him, are like fountains which send forth impure water. Professing to follow Christ, they do the work of the adversary. Their faith is dead; for it is unsupported by good works. They can no more be saved by their faith than can the fallen angels, who believe and tremble, by their faith.

For the highest good of His creatures, God has given a perfect law, a law that demands perfect obedience. God compels no one to obey this law. He leaves men free to decide whether they will obey and receive the reward of obedience, or disobey and receive the punishment of transgression.

Let us study God's law in connection with the work of Christ. Man broke the law. Christ came to this earth to make an atonement for transgression. His atonement was complete in every part. As He hung on the cross, He could say, "It is finished." The demands of justice were satisfied. The way to the throne of grace was opened for every sinner.

The law stands firm, and justice sternly points the sinner to its holy precepts. It is not the province of the law to save the sinner, but to condemn, not to pardon, but to convict. It can not be changed to meet man in his fallen condition. Then how is God's justice to be satisfied and His favor obtained? Not by works; "for by the deeds of the law there shall no flesh be justified in His sight." In his own strength the sinner can not meet the demands of God. He must go for help to the One who paid the ransom for him. It is impossible for him of himself to keep the law. But Christ can give him strength to do this. The Saviour came to this world and in human flesh lived a life of perfect obedience, that the sinner might stand before God justified and accepted.

Christ is our hope. Those who trust in Him are cleansed. The grace of Christ and the

government of God walk together in perfect harmony. When Jesus became man's substitute, mercy and truth met together, and righteousness and peace kissed each other. The cross of Calvary bears witness to the high claims of God's law. Christ did not die to encourage man in rebellion against God, but to provide a way whereby he might keep the whole law. His garment of spotless righteousness clothes the repenting, believing sinner. He is made unto us wisdom and righteousness and sanctification and redemption. Mrs. E. G. White

August 7, 1901

"Ask, and It Shall Be Given You"

It seems so sad that we praise God so little. Gratitude, praise, and thanksgiving need now to be searched for, and cultivated as lost arts. They are more precious to the Lord Jesus than all the treasures of gold and silver which the earth contains. Every human being should appreciate the kindness and love wherewith God has loved us. When we were yet enemies, Christ gave His life that we might be saved. How much have we appreciated this gift?

The All-comprehending Gift of the Spirit

In His instruction to His disciples, Christ dwelt upon the great gift of the Spirit, declaring that nothing was too great to be expected from the coming of the divine Spirit. He longed to quicken and enlarge the conception of His disciples by communicating to them His own complete appreciation of God's love, that they might be able to comprehend the value of the gift of all gifts, given by God with the giving of His beloved Son,--the gift of the Holy Spirit. On all who love and serve God this gift has been bestowed. Christ has made provision for all to receive His Spirit; for He desires to see human nature released from the bondage of sin, and, by the power which God gives, renewed, restored, raised to a holy rivalry with the angels.

To the woman at the well Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water.... Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace. Yet how few appreciate this great gift, so costly, yet so free to all who will accept it? When faith takes hold of the blessing, there comes rich spiritual good. But too often the blessing is not appreciated. We need an enlarged conception in order to comprehend its value.

A Divine Encouragement to Faith

Christ declared, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

O what amazing love and condescension! The Lord Jesus encourages His believing ones to ask for the Holy Spirit. By presenting the parental tenderness of God, He seeks to encourage faith in the reception of the gift. The heavenly Parent is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children.

What greater thing could be promised? What more is necessary to awaken a response in every soul, to inspire us with a longing for the great gift? Shall not our half-hearted supplications be turned into petitions of intense desire for this great blessing?

We do not ask for enough of the good things God has promised. If we would reach up higher and expect more, our petitions would reveal the quickening influence that comes to every soul who asks with the full expectation of being heard and answered. The Lord is not glorified by the tame supplications which show that nothing is expected. He desires every one who believes, to approach the throne of grace with earnestness and assurance. Do we realize the magnitude of the work in which we are engaged? If we did, there would be more fervency in our prayers. Our entreaties would rise before God with convincing earnestness. We would plead for power as a hungry child pleads for bread. If we realized the greatness of the gift, if we desired the attainment of the blessing, our petitions would ascend with earnestness, importunity, urgency. It would be as if we were at the gate of heaven, soliciting entrance.

I do not understand the tameness in the requests offered to God. We are to urge our way into the very presence of God, into the Holy Place of the Most High. We are to plead for that which we most need,--the bread of life, the leaf from the tree of life. As Jacob wrestled with the angel, saying, "I will not let thee go, except thou bless me," so we are to wrestle in prayer until we prevail. We are to ask with an urgency that will not be turned away, that expects God to bestow His blessings with a liberality that is an assurance to all fear.

"Thus saith the Lord, the Holy One of Israel, and His Maker, Ask Me of things to come

concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it. I, even My hands, have stretched out the heavens, and all their host have I commanded." This is the Word of the Lord, which is Yea and Amen. Then let your prayers be more fervent, more heavily weighted with faith and hope. Let the intensity of your desire be proportionate to the value of the object you wish to obtain.

The greatness of the gift and our need of it should fill us with a hungering desire for it.

Have we reason to believe that an earnest application to the Source of all power for the deep moving of the Holy Spirit upon hearts will be crowned with success? Certainly; but before we talk to others in regard to this, let us first talk with God. Plead with Him as if your life was depending upon the gift you desire. Remember that the blessing is promised unconditionally, absolutely, certainly. If you ask in faith, presenting the name of God's Son as your indorsement, your prayer will be heard and answered. God's goodness makes this promise unchangeable. The infallibility of the promise is to inspire faith in the one who asks. "Ask, and ye shall receive."

We should ask with an earnestness that will not be denied. The Lord has an intense desire that every one should take advance steps in absolute certainty, relying upon God. He is the light and life of all who seek Him. The measure which we receive of the holy influence of His Spirit is proportionate to the measure of our desire to receive, of our faith to grasp, and of our capacity to enjoy the great goodness of the blessing, and to impart it to others. Mrs. E. G. White

August 14, 1901

"Ask, and It Shall Be Given You"

Every one that asketh receiveth, and he that seeketh findeth." Christ is here presenting a law of the divine government. Asking for the Holy Spirit is connected with receiving this gift. The Lord reads the hearts of all men. He selects from His subjects those He can use, choosing material which can be worked. He selects The most unpromising subjects, and through them magnifies His own wisdom and power by causing them to sit among princes. In all ages He has used human beings to carry out His purposes. He chooses subjects who will not be perverted, who in all righteousness and faith will honor His name. He passes by the men who have perverted the capabilities He has given them, and selects men of His own wisdom, who make Him their trust, their dependence, their efficiency. He hews and polishes the rough stones He has quarried out of the world. He works through men who realize that they must submit to the ax, the chisel, and the hammer, lying passive under the divine hand. Through those who voluntarily submit themselves to Him in all matters, who seek Him in faith and hope, He works out His plans.

Rightly Asking

Those who ask because they wish to impart to others will not be disappointed. God will reward those who come to Him in earnest faith. He assures us that the thought of His majesty and sovereignty should not keep us in fear. He will do much more graciously than we suppose if we will come to the footstool of His mercy. He urges His sovereignty as a reason for His great and merciful bountifulness in supplying the demands upon Him. He pledges Himself to hear our prayers, declaring that He will hear them. He condescends to appeal from the instinct of parental tenderness to the infinite benevolence of Him whose we are by creation and redemption. He says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." The needy and soul-hungry never plead with God in vain.

Humanity and divinity must be linked together in the experience of every overcomer. In our weakness we are to accept Christ's power. He gives us the assurance, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

In view of this tell me who should wear countenances more bright and cheerful, more full of sunshine, than those who live by faith in the Son of God. In Him the needy and hungry find all their wants supplied. But let us not forget that those whom God has blessed with the good things of this life are to be His helping hand, to supply the necessities of His needy ones. They are to be laborers together with Him. They are--His stewards in trust, and are to use their goods for the advancement of His work, that His name may be glorified. The Lord desires to employ the church as a channel through which to communicate His bounties. If His people would keep the channel open, receiving the spiritual and temporal gifts of His grace, and imparting them to the needy, there would be no sick ones neglected, no orphans crying for food. The hearts of the widow and the fatherless would sing for joy.

God has given man the richest of His gifts. This He has done that man may dispense His bounties. Medical missionary work and the Gospel ministry are the channels through which God seeks to pour a constant supply of His goodness. They are to be as the river of life for the irrigation of His church. There is not the semblance of an excuse for the lifeless condition of a people who know the plain "Thus saith the Lord." God calls their attention to the words, "Ye are the light of the world.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He reminds us that we have only to ask, and we shall receive; to seek, and we shall find; to knock, and it shall be opened unto us.

Throw open the windows of the soul heavenward, and close them earthward. The Lord has made His church the repository of divine influence. The heavenly universe is waiting for the members to become channels through which the current of life shall flow to the world, that many may be converted, and in their turn become channels through which the grace of Christ shall flow to the desert portions of the Lord's vineyard.

The heavenly universe is burdened with the magnitude of the divine gifts which it has to impart. Angels are longing for the great joy of imparting the grace of God to men who will impart it to their fellow-men. The commission is, "Go ye therefore, and teach all nations." All who belong to the church are commanded to shine. Every receiver of divine grace is held accountable for the souls of those within his reach who are in the darkness of unbelief, ignorant of the rich blessings God is waiting to bestow upon them.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Those who take part in the solemn rite of baptism, in the name of the highest authorities of heaven, pledge themselves to come out from the world, to separate themselves from its idolatrous practises. God places His sign upon

them, making them members of the royal family. And they on their part pledge themselves before angels and before men to live for Christ. They are buried with Him in baptism in the likeness of His death and raised in the likeness of His resurrection. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on this earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

In the day of final accounts, what will the church give as a reason for her strange indifference to bring souls to a knowledge of the truth? My brethren and sisters, keep the temple of God pure and holy, that He may use it to the glory of His name. God will enlarge His faculties and multiply His gifts to you, as you make use of them to gather souls under the blood-stained banner of the Redeemer. Draw nigh to God, and He will draw nigh to you. By yielding to the temptations of the enemy, by losing sight of God, you have lost the sense of what a child of God ought to be. Your powers of perception are clouded. But the way is open for your spiritual life to be reinforced with new power. "Ask, and ye shall receive." Mrs. E. G. White

August 21, 1901

The Need of Missionary Effort

The last message of mercy is to be given to the world by the proclamation of Gospel truth. Truth, Bible truth,--this is what the people need. On our knees we are to claim the promises of God's Word, asking that we may receive pure, unadulterated truth, and that we may realize the necessity of giving this truth to others. Then men and women will be converted. The hand of God will be recognized in the raising up of new churches. The Lord will baptize with the apostolic spirit many who will go forth to do missionary work in places where the people know not the truth.

True missionary work will furnish the churches with a sure foundation, a foundation having this seal, "The Lord knoweth them that are His." Then God will be glorified in His people. Christian missions will be built upon Jesus Christ. Under the supervision of God the work will go forward, and innumerable evidences will be given of the genuineness of the work. The workers will not seek to glorify self, but will praise God as the designer and organizer of every holy, ennobling work. They not only profess to be believers; they are believers. They are sanctified by the truth; for truth acted as well as preached has a purifying influence upon the character.

In the home and in the church the true missionary is a living exposition of truth. He eats the flesh and drinks the blood of the Son of God, and his life is moulded according to the divine similitude. He digests and assimilates the Word, saying, "I live, yet not I, but Christ liveth in me." True missionary work leads those engaged in it to bow before God in humiliation and unfeigned gratitude for the past and present manifestations of His power. They hide self in Christ, praising and glorifying Him as the One altogether lovely.

Christian missionary work is of great value to the home churches. By it the members are inspired with holy, sanctified zeal to deny self, to lift the cross of Christ, to labor with self-sacrificing effort to send the truth to regions beyond. Christian missionary work has a reflex influence upon the churches, an influence uplifting and sanctifying. It has a salutary influence upon unbelievers; for as the workers labor under divine superintendence, worldlings are led to see the greatness of the resources God has provided for those who serve Him. God's truth, demonstrated by the working of grace in the heart, multiplies the agencies of Christian usefulness and makes a decided impression upon the world.

God desires His people to be living examples of the purifying influence of the truth. He desires them to reveal in their lives its power to elevate and ennoble. Thus they are to illustrate the excellence of the truth, raising the standard of Christian courtesy, tenderness, and love. With an intensity of effort they are to seek to save those who are perishing. Let the heart yearn even to breaking over those who know not the truth. Let not believers center their thoughts upon themselves. Let them go to work for others, forgetting self in the loving desire to help those around them. Let them think and plan and work for those who know not God. It is not only the learned, the talented, who are to work for others. All who claim to believe in Jesus should do this. This is Christian usefulness. And in this work let us show a holy dependence upon God. Dependence upon God, sanctification of purpose, earnestness in service,--these distinguish between those who serve God and those who serve Him not. We who believe are to illustrate in our lives the excellence of the Christ-life. Church-members are to arise and shine amid the moral darkness of the world. If we are connected with the Light of the world, we shall reflect light to others. If we partake of the Saviour's rich grace, we shall be a blessing to those around us.

God calls upon us to show a hallowed patriotism, to reveal the attributes of the Saviour in the home and in the church, to deny self that we may have to give to the work in the fields afar off. Let all seek to manifest the benevolence of Christ. He gave His life to save a fallen world, and shall Christians, those who claim to be His representatives on the earth, be unwilling to deny self? Shall they remain weak and inefficient because they are too selfish to make sacrifices for Him who gave His life as a sacrifice for them?

God help us to arise and take a most decided stand in the center of a large circle of benevolent work. Thus we may glorify and magnify the name of Him who is truth. We are laid under the most solemn obligations to furnish, in Christian missions, a grand illustration of the principles of the kingdom of God. The church is to work actively as an organized body to spread abroad the influence of the cross of Christ. Those who work unselfishly to give the truth to those nigh and afar off are registered in the courts above, "Laborers together with God; ... God's husbandry, ... God's building." Controlled by the great Designer, they show what human beings can be when they wear the yoke of Christ, learning His meekness and lowliness.

It is because so many of Christ's professed followers seek to be first that He can not trust them. Were they humble, willing to be taught by Him, they would be a power in showing to the world the influence of the truth upon human character. Those who work in Christ's lines, never seeking to exalt self, will reveal constant activity and steady progress in missionary enterprises. They will not be satisfied unless church is added to church.

God expects those in His service to contend earnestly for the faith once delivered to the saints. Our aggressive missionary work is to be more abundant than it has been in the past. More territory is to be annexed; the standard of truth is to be planted in new places; churches are to be established; all is to be done that can be done to fulfil the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

The life of a church depends on the interest which its members manifest in those outside the fold. Let the church of God remember that Christ gave Himself as a sacrifice to save a world from destruction. For our sake He became poor, that we through His poverty might come into possession of eternal riches. Shall those whom God has blessed with a knowledge of the truth become narrow in their plans? Let them arouse to a sense of their vast obligations, cutting away every thread of selfishness, that the Lord may pour upon them His Holy Spirit. Let them seek the Lord while He may be found, and call upon Him while He is near. They have no reason for being faithless and complaining. Let them cease all fault-finding and murmuring, and encourage a spirit of gratitude for past mercies and blessings. Let them praise the Lord in unfeigned gratitude for the light of His Word, which shines upon their pathway, to be received into heart and mind, and reflected upon those in darkness. Thus they will be prepared to work to the praise and glory of Christ, and to inscribe upon their banners, "Here are they that keep the commandments of God and the faith of Jesus." Mrs. E. G. White

August 28, 1901

Words of Cheer

And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel."

Joshua represents the people of God. When Satan accused him, the Lord rebuked him, and spoke to those who stood before him, saying, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angels of the Lord stood by."

Satan endeavors to bring reproach upon those who are trying to serve and honor God. He presents them in a questionable light, as those who are clothed with filthy garments. But God says, "Take away the filthy garments. You have no right to put them upon my people. Take them away. My people may have imperfections of character; they may fail in their endeavors; but if they repent, I will forgive them."

The word of assurance is given to all who have faith in God. Receive this wonderful promise. It is not a human being who is speaking: "Thus saith the Lord of hosts, If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by."

Among those who stand by,--the hosts of the enemy, who are trying to bring God's people into disrepute, and the hosts of heaven, ten thousand times ten thousand angels, who watch over and guard the tempted people of God, uplifting and strengthening them. These are they who stand by. And God says to His believing ones, You shall walk among them. You shall not be overcome by the powers of darkness. You shall stand before Me in the sight of the holy angels, who are sent forth to minister to those who shall be heirs of salvation.

God loves His believing people, and He has placed their feet in a safe and sure path. He has caused them to sit in heavenly places in Christ Jesus. This He has done, not because

of their goodness and worthiness, but because of the free promptings of His grace, because He is rich in mercy, because of the great love wherewith He loves them. He has delivered them from the power of darkness, and has translated them into the kingdom of His dear Son. He is very desirous that they shall perfect characters which will enable them to stand before Him, purified and made white.

But let them not suppose that the pathway to heaven will be always smooth, that no temptations will come. Peculiar difficulties will arise, which will test their faith, tax their patience, and try their steadfastness. Face the difficulties bravely. Be men and women of unswerving principle. Remember that Christ has said, "Be of good cheer; I have overcome the world." The battle is before you, but you are not called upon to fight alone. Christ and the angels are with you. Perseverance is service, willing obedience to God's way, will win for you a crown of life. Then cast off the works of darkness, and put on the armor of God.

"Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

Unbelief is repulsive, dark, forbidding. It can only deny and destroy. Faith lifts the head in conscious dignity and firm trust in God. True workers walk and work by faith. Sometimes they grow weary with watching the slow advancement of the work, when the battle wages strong between the powers of good and evil. But if they refuse to fail or be discouraged, they will see the clouds breaking away and the promise of deliverance fulfilling. Through the mist which Satan has thrown across their pathway, they will see the shining of the bright beams of the Sun of Righteousness. The glory of the Lord is to fill the whole earth.

Have faith in God. When you make mistakes, turn your defeats into victories. Your love and fidelity will be tested by difficulty, disappointment, and trial. These your faith must overcome. The burden you bear for Christ's sake, the service you render in the complete surrender of your will to God,--this is the measure of your love for Him. There is fulness for you in Christ. Come to the water of life and drink. Do not stay away and

complain of thirst. The water of life is free to all. Spend much time on your knees in prayer. Believe that God hears your prayers, and you will see of His salvation.

If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ... Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Mrs. E. G. White

September 4, 1901

Instruction to Believers

The first chapter of Colossians is a decided address to every believer. The Holy Spirit indicted this instruction for the help of those who should afterward compose the church, as well as for those to whom Paul addressed his letter. The apostle writes:

"Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth; as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

This scripture speaks of the vital union which should exist between Christ and His disciples. Constantly we are to strive to obtain this union. The religion which consists merely of profession is but pretense. Those whose union with Christ ends with the writing of their names on the church roll are not channels of light.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." The great object for which Christ came to our world was to demonstrate the falsity of Satan's claim to the sovereignty of the world, and to reassert the original and supreme ownership of God. As the Restorer and Lifegiver, Christ placed Himself in the enemy's pathway, disputing his right to the souls and bodies of men and women. He planted His cross midway between heaven and earth, that He might wrestle with and overcome the powers of darkness. He gave His life for the life of sinners, and Satan, the prince of the world, was cast out.

"We have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.... It pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven."

We have been taught by God concerning the great plan of redemption. This should be to us a matter of earnest thanksgiving. God's promises will never fail if we constantly watch unto prayer. Having learned the excellent way, we are to be sanctified, body, soul, and spirit. We are to be purified and cleansed through the washing of the Word. It is the privilege of every one to be grounded and settled in the faith. No one who exercises that faith which works by love and purifies the soul will be moved away from the hope of the Gospel.

Cherishing goodness in the heart is a work which many have strangely neglected. Those whose hearts are sanctified and cleansed will follow no sharp practises. But evil passions fill the heart that is actuated by selfishness. Selfishness leads to oppression, and as acts of oppression are repeated, the mind is corrupted, and fails to make correct decisions.

In no case will Christ serve with unfair, unfaithful dealing. "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight." God calls for intelligent Christians, for men and women who are filled with the knowledge of His will. He calls for men and women who by their good works show that the truth has brought about a change in their lives.

God's servants should daily gain more knowledge of Him, and this knowledge should give spirituality to the understanding. The Lord is pleased when those connected with Him are filled with a knowledge of His will. Daily they should grow in grace and in spiritual understanding, strengthened with might according to His glorious power. They

are to increase in spiritual efficiency, that they may give strength to those for whom they labor.

God does not ask men and women to enter His service with their natural traits of character, to make a failure before the heavenly universe and before the world. He does not ask a man who is unconverted to attempt to serve Him. Christ invites all to come to Him; but when they come, they are to lay aside their sins. All their vices and follies, all their pride and worldliness, are to be laid at His cross. This He requires because He loves them, and desires to save them, not in their sins, but from their sins.

The hard, cruel spirit which judges and condemns has left the trace of the enemy upon the work. But mercy is to come in and lay her broad impress upon every plan. The world is to see principles different from those which have hitherto been presented. God does not call upon any man to manufacture tests and crosses for His people. He presents His requirements before them, and gives them the invitation, "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." Wear my yoke, and in your daily experience you will find the rest which comes only to the obedient.

The truth is to be believed and practised, because it is the Word of the living God. The brightest beams of light from the threshold of heaven are thrown on the pathway in which God requires His people to walk. When sinners accept Christ as their personal Saviour, they realize the greatness of God's gift to them, and praise and thanksgiving flow to the divine Giver. The recovery of souls from sin is to be a revenue of goodness to men and of glory to God.

But how many offer praise and thanksgiving to God? How many, by thanking the Giver, show that they appreciate their blessings? How many give thanks to the Father, "which hath made us meet to be partakers of the inheritance of the saints in light"? We have redemption through His blood. He has delivered us from the power of darkness, and has translated us into the kingdom of His Son. The heavenly angels are constantly engaged in serving us, bringing to us the most wonderful opportunities and blessings. Why, then, should we be so slow to express our thanksgiving? Whoso offereth praise glorifieth God. A fragrant atmosphere surrounds the believing, thankful soul who offers grateful praise to his heavenly Father. Let all appreciate the blessings of the Lord. We reflect bright beams of light when in the home and in the church we express our appreciation of the Lord's goodness.

"Even the mystery which hath been hid from ages and generations, but now is made

manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working, which worketh in me mightily." Through His human instrumentalities God desires to demonstrate the power of His grace. By His saints He would make known among the Gentiles the riches of His plan of redemption.

In all wisdom people are to be warned and taught. Those who are seeking to win souls to Christ must be guarded in every action, lest they make a wrong impression on those for whom they are working. The Lord will give success to those who in spiritual and temporal lines will deal faithfully with human minds. Let those who work for Christ put on Christ. Then there will be a continual advancement in knowledge and understanding, an advancement that will make an impression on the world. Those who are daily learning of Christ will become so meek and lowly that Christ can lead them. He will go before them as their righteousness. As they follow in His footsteps, fulfilling His requirements, many will take knowledge of them that they have been with Christ. Their lives are conformed to the truth, and as they reveal the Saviour's character in their lives, they are doing the work that He did. As they behold Christ, they are changed from glory to glory, from character to character. Such believers will move the world. Mrs. E. G. White

September 18, 1901

"Your Reasonable Service"

We have considered the obligation resting upon those who have not accepted Christ as a personal Saviour. But how are they to be convinced of the importance of obedience to the truth? Is it not by the work of unselfish, self-sacrificing Christian men and women? "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

Is it not time for the church to arise and shine because her light has come, and the glory of the Lord has risen upon her?

In order to reflect light to those in darkness, we must receive the bright rays of the Sun of Righteousness. In order to give the bread of life to starving souls, we must ourselves receive this bread from the hand of the Saviour. In order that the soul may be surrounded with the pure atmosphere of heaven, we must breathe His spirit.

For the health and vitality of the soul the divine Physician has prescribed communion with Christ. Spiritual health is dependent on the food which is given to the heart and mind, and on the atmosphere which is breathed. The soul needs food, and in order to get this food, the Word of God must be studied. Christ declares:

"I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.... I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world.... Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.... It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life."

The breathing of pure air is essential for physical health. And it is no less true that the

air we breathe in the spiritual life must be pure if we would make healthy growth in grace. Breathe the atmosphere which produces pure thoughts and noble words. Choose Christian society. The Christian will not be spiritually healthy unless he carefully guards his associations.

Exercise is essential to growth in grace. When the spiritually diseased are given exercise in spiritual things, there is seen a transformation of character. But spirituality can not grow while the heart is full of the corrupting sores of selfishness. The soul must be cleansed and purified by the refining grace of God. The channel of communication between earth and heaven must be kept free from all obstruction, that the soul may receive from Christ a supply of living water. Every spiritual muscle and sinew must be put to the test. God has given us many opportunities to work for Him. Unless we improve these opportunities, we can not be growing Christians. When Christ is formed within, the hope of glory, a decided change will be seen in the religious experience of professing Christians.

The young convert to truth must not always remain a child in spiritual knowledge. A child, however beautiful as a child, is a dwarf if it makes no development as years pass by. And every Christian who is indeed a Christian, must grow. He must constantly increase in wisdom and knowledge. Day by day he must approach more nearly to the full stature of a man in Christ Jesus. He must advance into a deeper appreciation of the love of God, and a clearer knowledge of His will. If his light does not shine more and more brightly, his faith becomes weak, his love grows feeble; and unless he seeks and acknowledges his danger, he is doing the cause of God more harm than an avowed unbeliever. Piety leaves the soul-temple. The man turns carelessly from duties and responsibilities. By him the Son of God is crucified afresh and put to open shame.

We are living in an age of doubt. The Christian life has been cheapened by unbelief. Even those who claim to be looking for their Lord's return are not all true to principle. The truth may be taught with so little life, so coldly and so heartlessly, as to make it of none effect. Unless church-members arouse and repent, and consecrate themselves to God, their influence will do more harm than good to unbelievers.

"These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto

thee quickly, and will remove thy candlestick out of his place, except thou repent."

God calls upon us to draw near to Him. As we do this we resist the devil, and he flees from us. Unless we follow on day by day to know the Lord, unless our faith increases, and holiness comes into the daily experience, we shall lose our first love. Its freshness and power will disappear. The candlestick will be moved out of its place.

Before we can enter the heavenly courts, we must be refined, purified, elevated, and ennobled. In order to preserve the purity which God requires, the truth must be brought into constant contact with mind and heart. God calls upon His people to walk with Him, as did Enoch. Study His Word, if you desire to have Christ abiding in you, the life-blood of the soul.

The Christian church needs to be purged and purified. The members must be consecrated to a higher office than they have hitherto occupied. "Go," said Christ, "and preach the Gospel to every creature." God calls for a decided reform. You call yourselves Christians. Are you Christians? Are you not afraid that you misrepresent Christ by taking His name, and saying, "The temple of the Lord, the temple of the Lord" are we, while you allow the love of money to lead you to withhold your tithe, your offering, and your service from Him? The neglect and indifference of professed Christians are cast by the world as a reproach upon God.

How can we, men and women who have a knowledge of present truth, be so listless and indifferent, so careless in regard to the work which must be done to warn souls perishing in sin? Christians need a clear conviction of duty. The heart needs to be filled with the childlike faith which takes God at His word. Then the deathlike stupor resting upon the church will be removed. The Lord will work upon hearts. The soul-temple will be purified. There will be no fungus growth. Sloth and stupidity will no longer endanger faith. There will be seen spiritual elasticity and vigorous growth.

God calls for a decided change in His people. Heart-conversion is needed. The Lord calls upon us to reveal to the world the sanctifying power of the truth. He calls upon us to lay ourselves upon His altar, a living sacrifice, consecrating all that we have and are to His service. Mrs. E. G. White

September 25, 1901

"Work Out Your Own Salvation"

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

The salvation of the soul requires the blending of divine and human strength. God does not propose to do the work that man can do to meet the standard of righteousness. Man has a part to act. Humanity must unite and co-operate with divinity. Grace and sufficiency have been abundantly provided for every soul. But in order to receive this, man must unite with his divine Helper. Unless of his own accord man consents to renounce his sinful practises, Christ can not take away his sin. Man must heartily co-operate with God, willingly obeying His laws, showing that he appreciates the great gift of grace. Feeling his dependence upon God, having faith in Christ as his personal Saviour, expecting efficiency and success only as he keeps the Lord ever before him,--it is thus that man complies with the injunction, "Work out your own salvation with fear and trembling."

But human effort is not sufficient. It avails nothing without divine power. Of himself man has not strength to wrestle with the powers of darkness. Therefore Christ clothed His divinity with humanity, and came to this earth that He might co-operate with man. To those who will receive Him and trust in His power to save, He imparts the virtue of His righteousness. He gives them power to become the sons of God. "The Word was made flesh, and dwelt among us, ... full of grace and truth.... And of His fulness have all we received, and grace for grace."

The human agent must remember that he has in himself no merits to present to God. Christ is the fountain of life, the source of immortality. He is the Author and Finisher of our faith. The great, grand work of perfecting character can not be accomplished without the help that He is always ready to supply.

He who desires to grow in physical, mental, and spiritual power must feel every moment his dependence upon the One who provides efficiency for service. In the work of developing and strengthening the faculties of body and mind, men must constantly receive power from on high. The Lord is watching with earnest interest to see how man will conduct himself in the life which has been given him. Be not careless and indifferent in regard to the work to be done by God and man. On your part you are to believe, receive the grace of God, and honor Christ in the life. On His part, He dwells in

your heart, supplying you with divine strength, working in you to will and to do of His good pleasure.

Parents are to co-operate with God by bringing their children up in His love and fear. They can not displease Him more than by neglecting to train their children aright. God has given them these children as a sacred trust, to educate for Him. In a sense they stand in the place of God to their children. They are to work out the salvation of those who are too young to understand the difference between good and evil. They are in no case to think that good will naturally predominate in the hearts of their children. They are to guard carefully the words and actions of their little ones, lest the enemy shall gain an influence over them. This he is intensely desirous of doing, that he may counterwork the purpose of God. Kindly, earnestly, tenderly, parents are to work for their children, cultivating every good trait and repressing every evil trait which develops in the character.

Parents should be constant learners in the school of Christ. They need freshness and power, that with the simplicity of Christ they may teach the younger members of God's family the knowledge of His will. Line upon line, precept upon precept, they are to reiterate His lessons. They are to be diligent students of the Bible, that they may be apt in the tillage of the garden of the heart. With persevering effort they are to cultivate the hearts of the children placed in their care; and God will help them in every faithful, patient effort.

In the earliest years of the child's life the soil of the heart is to be carefully prepared for the showers of God's grace. Then the seeds of truth are to be carefully sown and diligently tended. And God, who rewards every effort made in His name, will put life into the seed sown. There will appear first the blade, then the ear, then the full corn in the ear.

Too often, because of the wicked neglect of parents, Satan sows his seeds in the hearts of children, and a harvest of shame and sorrow is borne. The world today is destitute of true goodness because parents have failed to gather their children to themselves in the home. They have not kept them from association with the careless and reckless. Therefore the children have gone forth into the world to sow the seeds of death.

In the cultivation of the garden of the heart, the efforts of parents must be unceasing, or unsightly weeds will spring up and choke the good seed. The weeds which spring up, the natural imperfections which appear, must be removed. Day by day parents are to watch vigilantly and correct wisely, insisting upon prompt obedience.

Parents, give your time to your children. Teach them to form careful habits. Some parents allow their children to be destructive, to use as playthings things which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family, they must learn to observe the rules of propriety. Children are no happier when they are allowed to handle everything they see. If they are not educated to be care-taking, they will grow up with unlively, destructive traits of character.

Parents do their children great wrong when they allow them to scream and cry. They should not be allowed to be careless and boisterous. If these objectionable traits of character are not checked in their early years, the children will take them with them, strengthened and developed, into religious and business life. Children will be just as happy if they are taught to be quiet in the house.

Fathers and mothers be sensible. Teach your children that they must be subordinate to law. Do not allow them to think that because they are children, it is their privilege to make all the noise they wish in the house. Wise rules and regulations must be made and enforced that the beauty of the home life may not be spoiled.

If, when parents had first begun to live upon the earth, there had been a firm adherence to the laws of God, the world would now be filled with well-ordered families. From age to age right habits and customs would have been handed down from parents to children, and God would have been loved and honored.

The wickedness which exists in the world today may be traced to the neglect of parents rightly to discipline themselves and their children. Thousands and thousands of Satan's victims are what they are because of the injudicious way in which they were managed during childhood. The stern rebuke of God is upon this mismanagement. The records of heaven show the awful history of the men and women who as children were left to follow their own way.

Upon parents rests the responsibility of developing in their children those capabilities which will enable them to do good service for God. To do this work acceptably, parents must exercise self-control. They must choose the good and refuse the evil. There are many parents who themselves need to be converted. Their untrained characters unfit them for the great work of training their children. When a child reveals the wrong traits which it has inherited from its parents, shall they storm over this reproduction of their own defects?--No, no! Let parents keep a careful watch over themselves, guarding against all coarseness and roughness, lest these defects be seen once more in their children.

The mother is especially the educator of her children. "The hand that rocks the cradle is the hand that rules the world." God sees all the possibilities in that mite of humanity. He sees that with proper training the child will become a power for good in the world. He watches with anxious interest to see whether the parents will carry out His plan, or whether by mistaken kindness they will destroy His purpose, indulging the child to its present and eternal ruin. To transform this helpless and apparently insignificant being into a blessing to the world and an honor to God, is a great and grand work. Parents should allow nothing to come between them and the obligation they owe to their children.

The training of children constitutes an important part of God's plan for demonstrating the power of Christianity. A solemn responsibility rests upon parents so to train their children that when they go forth into the world, they will do good and not evil to those with whom they associate. Our children are to be educated line upon line, precept upon precept, here a little and there a little. From babyhood the character of the child is to be moulded and fashioned in accordance with the divine plan. Virtues are to be instilled into its opening mind.

In the management of their children, parents are to be in perfect harmony with the divine plan. The rules and regulations of the home life must be in strict accordance with a "Thus saith the Lord." The rules God has given for the government of His church are the rules parents are to follow in the church in the home. It is God's design that there shall be perfect order in the families on earth, preparatory to their union with the family in heaven. Upon the discipline and training received in the home depends the usefulness of men and women in the church and in the world.

The Lord calls upon parents to study and obey His Word. He asks them so to guide and educate their children, that these will rise up and call them blessed. I recommend to parents a study of God's will and way. I urge them to put on the whole armor of God and gird themselves for the battle. They will be aided and encouraged in every movement they make in the right direction.

Without human effort divine effort is in vain. God will work with power when in trustful dependence upon Him parents will awake to the sacred responsibility resting upon them, and seek to train their children aright. He will co-operate with those parents who carefully and prayerfully educate their children, working out their own and their children's salvation. He will work in them, to will and to do of His own good pleasure.
Mrs. E. G. White

October 2, 1901

Love to God and Man

Every Christian should be determined that he will not, in word or action, dishonor the law of God. This law is an expression of the character of God, a revelation of what every minister of the Gospel, every teacher, every man, woman, and child, should be. The Christian will become excellent in wisdom, if he will surrender himself to the guidance of the principles of God's law. This is not to be an influence among many influences. God designs the heaven-born principles of His law to be the all-powerful influence in the lives of His children, sanctifying and purifying them. It is God's purpose that these principles shall be followed in our homes, our institutions, our churches. They are His everlasting truths, proclaimed in righteousness, mercy, and love.

Supreme love for God, and unselfish love for one another,--these are the two great arms on which hang all the law and the prophets. The greatest of all gifts, all talents, is true, Christlike love. It is the brightest evidence of the power of religion. By it, a daily witness for Christ is borne to the world. The Lord calls upon His churches to manifest this love.

"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." This was the answer the lawyer gave when Christ asked, "What is written in the law? how readest thou?" And before priests and rulers Christ replied, "Thou hast answered right; this do, and thou shalt live." Thus He forever settled the great question, "What shall I do to inherit eternal life?"

Christ has expressly enjoined His followers to respect and love one another. He says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another."

He who takes the position of teacher, yet fails to show a tender regard for his brethren, might better cease his labors until the converting power of God teaches him the lessons he must learn in order to do successful work. He who really desires to be a vessel meet for the Master's use must submit to the molding and polishing process carried on by the wheel of God's providence, until all unshapeliness and roughness have vanished. Only thus can he become a vessel unto honor.

No man should take up the work of a minister of Jesus Christ until he has complied with the invitation, "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." God's ministers are to show forth in their lives the unselfish love which Christ constantly taught and perfectly exemplified. Thus is to be shown the marked distinction between those who love God and keep His commandments, and those who are standing under the black banner of Satan.

No man can separate fellowship with God from a life of holiness. Sanctification takes in the whole being. To walk in the light is to know and obey the truth. To have fellowship with God is to treat one another as children of God. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Many in this our day claim fellowship with God while by their lives they deny the claim. They do not love God supremely and their neighbor as themselves. They are not willing to do to others as they wish them to do to them. Selfishness is shown in the use of God's money. Extravagance is seen where economy should be practised in order that the cause of God may be advanced. Man ventures to use for self-indulgence means which should be used for the Lord. This is entirely contrary to the lessons Christ has given. It is impossible to harmonize a selfish use of the Lord's money with the principles of Christ's life.

He whose mind is so filled with his own devisings that he has little time to study the Word of God, no time to find out, by looking into the Divine Mirror, what kind of character he is forming, should not think that he is fitted to hold forth the Word of life to others. Perhaps he catches a glimpse of the mistakes he is making. He sees that his building is unlike the design given him. But he is so absorbed in correcting others that he has no time to correct his own defects, and therefore continues to present before angels and men a miserable representation of Christ. He knows not what it is to feel the saving power of divine grace. He is too busy to act like a Christian, too busy to give expression by courteous words and kindly deeds to Christlike love. Angels veil their faces in sorrow. Men see that he is not what he professes to be, and they turn from him as a counterfeit.

The acceptance of Christ's atonement is the ground-work of true faith. To those who repent and confess their sins, the Holy Spirit, the Author of all sanctification, will give grace to speak kind, tender, respectful words. Those who will look long enough into the Divine Mirror to see and despise their unlikeness to the meek and lowly Saviour, will have strength to overcome. All who truly believe will confess and forsake their sins.

They will co-operate with Christ in the work of bringing their hereditary and cultivated tendencies to wrong under the control of the Divine Will, so that sin shall not have dominion over them. Looking to Jesus, the Author and Finisher of their faith, they will be changed into His likeness. They will grow up to the full stature of men and women in Christ. Mrs. E. G. White

October 9, 1901

The Coming Crisis

Troublous times are right upon us. The signs of the times give evidence that the judgments of heaven are being poured out, that the day of the Lord is at hand. The daily papers are full of indications of an intense conflict in the future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed by demons are taking the lives of men, women, and little children. All these things testify that the Lord's coming is near.

The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, disasters by sea and by land, follow one another in quick succession. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men can not discern the sentinel angel restraining the four winds, that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.

The time is right upon us when there will be sorrow in the world that no human balm can heal. Even before the last great destruction comes upon the world, the flattering monuments of man's greatness will be crumbled in the dust. God's retributive judgments will fall on those who in the face of great light have continued in sin. Costly buildings, supposed to be fire-proof, are erected. But as Sodom perished in the flames of God's vengeance, so will these proud structures become ashes. I have seen vessels which cost immense sums of money wrestling with the mighty ocean, seeking to breast the angry billows. But with all their treasures of gold and silver, and with all their human freight, they sank into a watery grave. Man's pride will be buried with the treasures he has accumulated by fraud. God will avenge the widows and orphans who in hunger and nakedness have cried to Him for relief from oppression.

The words of Revelation 18 will be fulfilled. John writes: "I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she

shall be utterly burned with fire; for strong is the Lord God who judgeth her."

"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." In the days of Noah God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart.... And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold I will destroy them with the earth."

But though men were so wicked, God would not destroy them without warning. "My Spirit shall not always strive with man," He said, "yet his days shall be an hundred and twenty years." During this period of probation the message of warning given to Noah was to sound in their ears.

At first many were startled by this message. Some believed it, and some died in the faith. But as time went by, the message lost its power over the careless, world-loving people. They forgot all thought of peril, and laughed at Noah for building an ark on dry land. But still the work of building went on. Noah showed his faith by his works, and by his faith and works condemned the world.

As Noah warned the world, so the people of God today are to warn the world. By their faith and works they are to condemn transgressors. They will meet the same wicked resistance that Noah met in his day. But they are not to fail or become discouraged. God calls for men who will deal prudently and contend earnestly for the faith once delivered to the saints.

The Lord sends to His people the warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

In these words the danger signal is uplifted. The warning is given to those who have received the important truth for this time, yet are not making ready for the coming of Christ. There is no time when spiritual slothfulness is excusable. Only by being clothed with the robe of Christ's righteousness can we escape the judgments that are coming

upon the earth.

We are living in a time that calls for decided action. The world is more bitterly opposed than ever to Gospel reform. But notwithstanding this, God's work is to go forward. The words of Christ come down to us who are living at the close of the earth's history: "When these things shall begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The nations are in unrest. Times of perplexity are upon us. Men's hearts are failing them for fear of the things that are coming upon the earth. But those who believe in God will hear His voice amid the storm, saying, "It is I; be not afraid." The world is lying in wickedness and apostasy. Rebellion to God's law seems almost universal. But amid the tumult of excitement, with confusion in every place, there is a work to be done for God in the world.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children; ... let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach." "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" Mrs. E. G. White

October 30, 1901

Resisting Evil

Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you."

There are those who when they grieve the Holy Spirit draw away from God because they feel that He is not pleased with their course of action. But how much better and safer it is to draw near to God, that the pure light shining from His Word may heal the wounds that sin has made in the soul. The Lord will draw near to him who confesses to his brethren the wrongs he has done them, and then comes to God in humility and contrition.

The closer we are to God, the safer we are; for Satan hates and fears the presence of God. "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

"Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." Precious promise! How good and acceptable it will be to the Lord when His people draw near to Him and humble themselves before Him.

"Speak not evil one of another, brethren." How much merchandise has been made of a brother's mistakes and a brother's sins by those who are far more guilty in the sight of the heavenly Father than the one they condemn. "Doth a fountain send forth at the same place sweet water and bitter?" There is but one answer to this question: No; it is impossible. "Can the fig-tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh." The sum is proved by one who never makes a mistake. The contradiction between the life and the profession of the Christian who speaks evil of his brethren is self-evident.

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." How many sins this consistent conduct would prevent! How many souls it would turn from crooked paths into paths of righteousness. By a well-ordered life and godly conversation, God's people are to demonstrate the power of the great truths God has given them.

"But if ye have bitter envying and strife in your hearts, glory not,"--tho you may suppose that you have gained the mastery in argument,--"and lie not against the truth." You may be keen in argument, but with a controversial spirit God is not pleased. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." "Easy to be entreated." It would rather suffer wrong than do an injury to God's heritage.

A contrast is drawn between those who think themselves wise and those whom God has gifted with wisdom. A man may speak fair words, but unless his life reveals good works, his wisdom is worthless. Genuine wisdom is full of gentleness, mercy, and love. The worldly policy which men call wisdom is by God called foolishness. Many in the church have become spiritual bankrupts because they have been satisfied with this wisdom. They have lost the opportunity to obtain knowledge, because they have not realized that the efficiency of Christ is essential to make a successful steward for God, one who will trade wisely on his entrusted goods. They have failed to supply themselves with the heavenly merchandise, and the value of their stock in trade has continually decreased.

It is not enough to have knowledge. We must have the ability to use knowledge aright. God calls upon us to live the life of Christ, a life free from all roughness and vanity. Speak no words of harsh command; for they will gender strife. Speak instead words that will give light and knowledge, words that will restore and build up. A man shows that he has true wisdom by using the talent of speech to produce music in the souls of those who are trying to do their appointed work, and who are in need of encouragement.

"Let him show out of a good conversation his works with meekness of wisdom." Let every action be such that it will win the divine approval. Into every business transaction bring mercy, justice, and the love of God.

Let sin be called by its right name, and let it be purged from the church by confession, repentance, and reformation, that the members may not present before angels and men a misrepresentation of the truths they profess to believe.

Let the words of the apostle, spoken so clearly and distinctly, and with such tenderness and love, break down every barrier. Let God's people make earnest, thorough work for repentance. Do not be zealous to humble one another. Humble yourselves. Take hold of your own case, and by humble confession stand clear before God. Confess your faults to

one another, that you may be healed. How many there are who are carrying a load of unconfessed wrong-doing. They try to shape matters so that their dignity will not be hurt. To make wrongs right from the very first departure, looks to them like extinguishing themselves. They think that if they did this, their usefulness would be destroyed. If they would cease this reasoning, and place themselves in the hands of God, to let Him work out His will in them, how much safer they would be. Delaying the confession of injustice to others is the most dangerous course that can be followed. Thus a compromise is made with Satanic agencies. The burden of unconfessed sin is the heaviest burden that can be borne. Jesus, the great burden-bearer, asks you to transfer your load to Him. Draw nigh to God, and never again separate from Him. Satan shuns the company of those with whom he was once connected in the heavenly courts.

Be faithful in little things, and you will be faithful in larger trusts. "He that is faithful in that which is least is faithful also in much; and he that is unjust in that which is the least is unjust also in much." Perform faithfully the preparatory work in the perfection of Christian character, and you will gain a grand, eternal victory. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." Mrs. E. G. White

November 6, 1901

"Watch and Pray"

To the people of God comes the injunction, "Watch and pray, that ye enter not into temptation." Temptations born of selfishness and covetousness will come to us constantly, and constantly we are to resist them, strengthened by the grace of God. Before a world that is watching professing Christians, ready to make capital of any inconsistencies, those who put on Christ will work out the pure principles of heaven.

The church of God is to be the light of the world, shining amid the moral darkness. Let nothing unlike Christ be allowed to make the least appearance among the people to whom God has given the work of revealing His character to those opposed to Him. We are to bring pure principles into all our dealing with believers and unbelievers. Christians are to treat their fellow-workers as they would wish to be treated, being careful not to take the least advantage of them. They are not selfishly to seize opportunities which will place their brother at a disadvantage. Fathers, masters, rulers, are never to take advantage of their position to bring about such a condition of things that questionable principles shall bear sway.

I speak to you in the words of the great Teacher: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." I lift my voice in warning. Hear the words of Jesus. In all business transactions, watch. Ministers and presidents of conferences, watch unto prayer. Work out your own prayers, and you will find that you are co-operating with Christ.

My brethren, you can not afford to make one move on the wrong side, one move that will in any way vindicate the principles which God condemns. Turn away from wicked examples, by whomsoever they may be set; for they should not be followed. God is at work, calling attention to the laws of His kingdom. Bow to no human authority, unless a plain, "Thus saith the Lord," makes it safe for you to do this. When those who claim to have authority in business lines deviate in the slightest particular from mercy and justice, do not follow in their ways, or seek to vindicate their actions.

Those who will be most exalted in the kingdom of God are those who in this life love the Lord Jesus and their fellow-men, those who are always ready to honor Him who made so great a sacrifice for them. He laid aside His kingly crown and royal robe, and stepped from His high command to take His place at the head of a fallen race. Clothing

His divinity with humanity, He came to a world all seared and marred with the curse, to become one with humanity, to endure in behalf of humanity the temptations of the wily foe. He came to show men that they may stand on vantage-ground with God, keeping all the laws of His kingdom, acting out His will in love and kindness and loyalty, doing good and not evil.

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven. And as a result, sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." Be assured that Satan, as a strong man armed, is continually on the watch, seeking to penetrate to the very heart of God's working force, striving to bring in questionable methods of dealing, and thereby mar the work of God. He works with all his power to bring his suspicious, evil theories into the business dealing of God's people. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained.

The originator of all evil, Satan comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even tho it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual eyesight is dimmed, and the power of distinguishing between good and evil is lost. Mrs. E. G. White

November 13, 1901

The Divine Guardian of the Church

Satan's work is represented in the third chapter of Zechariah. We read: "He showed me Joshua the high priest standing beside the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel."

Satan comes to God's people with temptation, the temptation gains the victory, and those claiming to follow Christ fall a prey to the devices of the enemy, giving him an excuse to point at God's people as clothed with filthy garments. He points to the defects of such ones as a sample of what is done by God's commandment-keeping people.

The Lord may seem to have forgotten the perils of His church, and the injury done to her by those who follow principles which He can not indorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. He marks every action of the members. It is not His will that worldly policy shall corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as injury done those whom He died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave His people to be overcome by Satan's temptations. He will chastise those who misrepresent Him. But He will be gracious to all who sincerely repent.

"He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by."

Standing before God in filthy garments, Joshua well represented the condition of God's ministers and the lay members of the church. They need to be revived and reformed. They need to be sanctified by the Holy Spirit. But God will rebuke Satan, refusing to hear his accusations against His church, even tho she is far from what she should be.

Those who continue in the service of God will, through the revival of God's appointed agencies, return to whole-hearted obedience, depending on the merits of a crucified Saviour, and trusting in His atonement for salvation. The righteous will continually follow righteousness, because Christ, who is formed within, is righteousness and truth. They will be imbued with a pure, fervent love, a love begotten by the love of God. Their transgressions will be forgiven, and their sins pardoned. And God will look upon them with pleasure.

Christ loves His church. He will give all needed help to those who call upon Him for strength for the development of Christlike character. But His love is not weakness. He will not serve with their sins, nor give them prosperity while they continue to follow a wrong course of action. Only through faithful repentance will their sins be forgiven; for God will not cover evil with the robe of His righteousness. He will honor faithful service. He will abundantly bless those who reveal to their fellow-men His justice, mercy, and love. Let those who are engaged in His service walk before Him in true humility, following faithfully in His footsteps, cherishing the holy principles which will live through the eternal ages. Let them in word and action show that they obey the laws which are obeyed in heaven.

Remember that those who are truly united to Christ will show Christlike sympathy for one another. Are they not members of His body? Should they not show a kindly interest in their fellow-laborers, and rejoice in helping them? Such believers will exert an influence which produces the fruits of righteousness. Their light will shine forth to others, and the church will feel the benefit of the sanctifying power of the grace of Christ.

The way of the world is to begin with pomp and boasting, exalting human agents. But all this will come to naught. God's way is to make the day of small things the beginning of the glorious triumph of truth and righteousness. Bear in mind that human power and human inventions did not establish the church, and neither will they destroy her. The Holy Spirit will keep every one who in faith and trust is committed to His charge. The overflowing fountain of life is for God's servants to enjoy. It makes them more than conquerors, victorious over all opposition.

I present the following scripture to those who claim to respect the law of Jehovah:

"Listen, O isles, unto me; and hearken, ye people, from far: The Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me; and said unto me,

Thou art My servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, Tho Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And He said, It is a light thing that Thou shouldst be My servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of Salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west, and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me."

God means every word that He says. He continues to carry forward His work of redemption in the hearts of those who will repent and be converted. The church has failed, sadly failed, to meet the expectations of her Redeemer, and yet the Lord does not withdraw Himself from His people. He bears with them still, not because of any goodness found in them, but that His name may not be dishonored before the enemies of truth and righteousness, that the Satanic agencies may not triumph in the destruction of God's people. He has borne long with their waywardness, unbelief, and folly. With wonderful forbearance and compassion He has disciplined them. If they will heed His instruction, He will cleanse away their perverse tendencies, saving them with an everlasting salvation, and making them eternal monuments of the power of His grace. Under His superintending care, they will carry forward His work without misrepresenting Him in any line. His glorious work, founded on eternal principles, will never decay. It will shine with the light of the Sun of Righteousness, and there will be

shoutings of Grace, grace unto it. Mrs. E. G. White

November 20, 1901

Called to Victory

Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.... O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.... Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Let those who are engaged in the Master's service study these eloquent words. What is the object of divine compassion?--The uplifting of fallen humanity. For this purpose messengers from the throne of God are sent to this earth. In Second Kings we read how holy angels came on a mission to guard the Lord's chosen servants. The prophet Elisha was in Dothan, and thither the king of Syria sent horses and chariots and a great host to take him. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

Angels of God came down in mighty power, not to consume, not to despise, not to rule or exact homage, but to minister to those who should be heirs of salvation. They came in mighty power to encamp round about the Lord's faithful servants.

Depend on this: If you study the Word of God with a sincere desire to gain knowledge, God will fill your soul with light. The mysteries of heaven will become the treasures of

your mind. Your work will be approved by God, and your influence will be a savor of life. Never complain. Let not your lips utter perverseness. Do not talk darkness because appearances are against you. We are in a world of sin and crime. As we work for the Master, we shall feel pressure for want of means, but God will hear and answer our petitions. Let your language be, "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."

Look on the bright side. If the work is hindered, be sure that it is not your fault, and then rejoice in the Lord, even tho the experience through which you are passing may be hard and grievous. Heaven is full of joy. It resounds with the praises of the One who has made such a wonderful sacrifice for the redemption of man. Should not the church on earth be full of praise? Should not Christians publish throughout the world the joy of serving Christ?

The Lord desires us to be strong in His strength and joyful in His love. Thus we reveal the power of redeeming grace. We may triumph in the keeping power of the Redeemer. Through faith in Him we may gain victory after victory over self.

Those who enter heaven must learn on earth the song of heaven, the key-note of which is praise and thanksgiving. Only as they learn this song can they join in singing it with the heavenly choir.

My fellow-laborers, never let your courage fail. The Christian always has a strong helper in the Lord. When because you are unable to obtain the needed help you come to a pause in your earnest efforts, cast your burden on the Lord. Be content to leave it there, knowing that He is faithful who has promised. The What and How of the Lord's helping we know not; but this we do know: The Lord will never fail those who put their trust in Him. When He has fully proved His workers, He will bring them forth refined as gold tried in the fire.

The lessons that God sends will always, if well learned, bring help in due time. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Put your trust in God. Pray much, and believe that in His good work the Lord will guide you step by step. Trusting, hoping, believing in the Lord, holding fast the hand of Infinite Power, you will be more than conquerors. In God you will have victory and success. You will see the salvation of the Lord.

Work in faith, and leave the results with God. Pray in earnest faith, and the mystery of God's providence will bring its answer.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." At times it may seem that you can not succeed. Hindrances will come. You will be tested and tried. But work and believe, putting faith and life and hope and courage into your work. After you have done what you can, wait for the Lord, declaring His faithfulness, and He will bring His word to pass. Wait, not in fretful anxiety, but in undaunted faith and unshaken trust.

"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Mrs. E. G. White

December 4, 1901

Sowing and Reaping

Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."

Say not, when you have committed your seed to the ground. There are yet four months--the usual time between seed-sowing and harvest--and then comes the harvest. In speaking thus to the disciples, Christ was referring specially to the work to be done for the Samaritans. The Samaritan woman to whom He had been talking had left her water-pot and had gone into the city, to say to the people there, "Come, see a man which told me all things that ever I did; is not this the Christ? Then they went out of the city, and came unto Him." and "many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did.... They besought Him that He would tarry with them; and He abode there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The coming of these people to Christ and their conversion to the truth was an object-lesson to the disciples, and it should teach an important lesson to all who are engaged in the work of soul saving. From it ministers should learn that God desires them to go forth into aggressive labor, that He has not given them the work of hovering over the churches, when close by there are souls who are perishing for lack of knowledge.

"And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor." The Saviour spoke these words in anticipation of the ordination and sending forth of His disciples. The earthly work of the great Teacher was soon to close. The apostles were to follow after to perfect this work, to gather the fruit of the seed which He had sown. In the streets of the cities and in the synagogues Christ had been sowing the seeds of truth. The plan of salvation had been distinctly and clearly outlined; for the truth never languished on the Saviour's lips. As a result of His work an interest had been aroused. The disciples were to follow up the efforts of the divine Sower, reaping where He had sown, that both Sower and reapers might rejoice together.

Today in his great harvest-field God has need of both sowers and reapers. Let those who go forth into the work, some to sow and some to reap, remember that they are never to take to themselves the glory of the success of their work. God's appointed agencies have been before them, preparing the way for the sowing of the seed and the reaping of the harvest. "I sent you to reap that whereon ye bestowed no labor," Christ said; "other men labored, and ye are entered into their labors."

Those who sow the seed, presenting before large and small gatherings the testing truths for this time, at the cost of much labor, may not always gather the harvest. After they have done their part, and they rest from their labors, other servants of God, going over the ground, reap the fruit of their seed-sowing, completing their work.

"He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." Read these words carefully. Study their meaning; for they outline God's plan. Often the Lord's workers are bitterly opposed in their field of labor, and thus their work is hindered. They do their best. With earnest, painstaking effort they sow the good seed. But the element of opposition becomes fiercer and fiercer. Some may be convinced of the truth, but they are intimidated by the opposition. They have not the courage to acknowledge their conviction. The lives of the workers may be endangered by those who are controlled by Satan. It is then their privilege to follow the example of their Master, and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come."

Let the messengers of truth pass on to another field. Here there may be a more favorable opportunity for work, and they may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where the work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. Adversity, sorrow, loss of property,--the changes of God's providence, recall to the minds of the people with vivid distinctness the word spoken many years before by the faithful servants of God. First will appear the blade, then the ear, then the full corn in the ear.

The rejection of the truth of the Gospel by some prepares the way for its reception by others, who can see the weakness and inconsistency of the arguments used to make the truth of none effect. Thus those who seek to oppose the counsel of God are advancing rather than hindering the truth.

As food to the hungry and water to the thirsty, so is the doing of God's work to those

who obey His will because they love Him. Those who are engaged in the work of the ministry are to give evidence that God has a message for them to bear and a work for them to do. They are to labor in the spirit of meekness, showing that they have learned in the school of Christ His lowliness of heart, carrying with them the evidence that they have been with Christ and learned of Him. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

All parts of God's vineyard are to be worked. There is need of wise men and wise women, who will labor earnestly to accomplish the work committed to them. God will use them as His instruments in the conversion of souls. Some will sow, and some will reap the harvest of the seed sown. Let every one do his very best to improve his talents, that God may use him either as a sower or a reaper. Mrs. E. G. White

December 11, 1901

Co-operating With God

The Lord compares Himself to a potter and His people to clay. He seeks to mold and fashion His people according to His likeness. The lesson they are to learn is the lesson of submission. If they give heed to the Lord's instruction, surrendering self to the divine will, the hand of the Potter will produce a shapely vessel.

Again, the Lord compares Himself to a gardener, and His people to trees and plants. As a gardener straightens the trees which are growing crooked, so the Lord corrects His people. And they are to co-operate with the masterly, efficient hand which seeks to remedy that which is wrong in them. It is His desire that we shall serve Him with heart and soul and strength, not only for a hope of heaven, but that in unselfishness, purity, and holiness we may be a blessing to our fellow-men. We are not merely to be trees of righteousness. Christ said, "It is My Father's good pleasure that ye bear much fruit."

But how common it is for defects to be looked upon as virtues. The clay refuses to be molded; the tree refuses to be made straight. Thus deformity is brought into the growth. Tendencies to wrong mar the character. There is not seen the perfection which God desires every human being to reveal.

How natural it is for man to feel that it is his duty to correct others, when his own character-building reveals marked defects. Christ has warned us of this. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." God desires us to criticize ourselves. "Examine yourselves, whether ye be in the faith." Make the examination of self thorough and critical. Those who refuse to see themselves in the mirror of God's Word can not enter the kingdom of heaven. The gates of paradise will close against those who do not work out their own salvation with fear and trembling.

This world is a school in which human beings are receiving an education that will decide their eternal destiny. The youth should be carefully and judiciously trained; for the wrong habits formed in childhood and youth often cling to the entire life-experience.

May God help us to see the necessity of beginning right. Parents have a most important part to act in this matter. On them rests the responsibility of training their children for God, of helping their little ones to form characters which will gain for them entrance to the courts above. And in school, children are to be educated to obey the requirements of God's Word. Parents and teachers are to be laborers together with God, working unitedly to help the youth to fit themselves for membership in the royal family.

Children are not to be left to grow as they will. As the gardener straightens the young trees in an orchard, so they are to be straightened. Their perversity is to be checked; for if this is not done, they will carry it with them into the religious life, and it will make them crooked church members. Parents who think there is no need of restraining their children, who allow them to shape their own character, will see in the future the sad result of this neglect. They will see that their failure to point out and correct defects has made it impossible for their children to enter heaven.

From generation to generation the neglect of parents is perpetuated. The evils uncorrected in a child are seen in the children and in the children's children. Parents, the sin you permit your child to cherish may result in the ruin of families to the third and fourth generation. To allow a child to grow up with evil tendencies uncorrected is a wrong which can never be undone. But to bring children up in the nurture and admonition of the Lord is to do a work that will yield fruit unto eternal righteousness.

Children should be taught to obey the command, "Honor thy father and thy mother." From their earliest years they should be trained to carry their share of the home burdens. They should be taught that obligations are mutual. They should also be taught to work quickly and neatly. This education will be of the greatest value to them in after-years.

Parents and children should become acquainted with one another. Together they should learn to fulfill their duty to God and to one another. The mother should not accept burdens in the church which compel her to neglect her children. The best church work in which a mother can engage is the training of her children. Let her be sure that in this work there are no dropped stitches. In no other way can a mother help the church more than by devoting her time to those who are dependent upon her for instruction. A well-disciplined, well-ordered family exerts a more powerful influence in favor of Christianity than all the sermons that can be preached.

Fathers and mothers, prize your privileges and improve your opportunities. Seek a character so consistent that sin will find no place in word or action. Walk wisely before your children, that when you bow in prayer, the Lord can hear you and answer you. Let your words be seasoned with the grace of heaven. Let the Christlikeness of your words

and actions be a sign to your children that you walk with the Saviour. By holding fast to the promises of God and obeying His requirements, you may be evangelists in the home, ministers of grace to your children. Mrs. E. G. White

December 18, 1901

Living for Christ

There is no part of the being of which Christ is not to be all and in all. He is our life. Personal contact with Him builds the soul up, supplying its ever-recurring needs. He is our sufficiency. The one in whose heart Christ abides is conscious of constant spiritual joy. Our Redeemer is made unto us "wisdom and righteousness, and sanctification, and redemption."

God is the owner of all that man has, the owner of the riches which the selfish appropriate to their own use. With one motion of His hand He could sweep away everything they possess. Then for real power we must look beyond the honored and wealthy men of the world. Those whose minds reach heavenward find the first cause of all greatness, all honor, all majesty. In comparison with Him, human beings are but the small dust of the balance.

God created man with affections capable of embracing eternal realities. These affections were to be kept pure and holy, free from all earthliness. But human beings have lost eternity out of their reckoning. God, the Alpha and Omega, the beginning and the end, the One who holds in His keeping the destiny of every soul, is forgotten. Supposing themselves to be mighty in knowledge, men have let themselves down to the lowest level in God's sight.

The mind of man has become earthly. In the place of revealing the impress of divinity, it reveals the impress of humanity. In its chambers are seen the imagery of earth. The debasing practises which prevailed in the days of Noah, placing the inhabitants of that age beyond hope of salvation, are seen today.

In vivid language the prophet has described the condition of the world: "Our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment."

But human beings have not been left to live in hopelessness and despair. "God so loved

the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him, and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

These promises will be fulfilled when Christians take the position which God wishes them to fill. It is His desire that they shall demonstrate to the world that human beings can live pure, upright lives. That He might "purify unto Himself a peculiar people," Christ left the royal courts and clothed His divinity with humanity. He lived out in the world the principles of God's law, showing that His grace has power to redeem men and women and raise them to a plane of moral integrity. Amid the awful confederacy of evil now existing in the world, Christians are to stand firmly and bravely for the Redeemer, protesting by blameless lives against the prevailing apostasy.

Christians are to walk humbly with God; for He is their strength. They are to strive for the mastery over self, remembering that their present and future happiness depends on the ascendancy which the spiritual gains over the temporal in the life. They are to cultivate the patience and forbearance of Christ, keeping the thoughts under the softening influence of the Holy Spirit. They are to make a solemn covenant with God that they will govern their words. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Christians are to esteem the reproach of Christ greater riches than all the treasures of this earth. Coming to the busy world, filled with clamor and confusion, Christ sought to break the spell of earthliness resting on human beings. "What shall it profit a man," He cried, "if he shall gain the whole world and lose his own soul?" He brought to the notice of men the nobler world, which they had lost from sight. He showed them the threshold of eternity, flooded with the glory of God.

Before the Father, the Son, and the Holy Spirit, the professing Christian pledges himself to overcome pride, covetousness, unbelief. And as he seeks to fulfil this pledge, he grows in self-distrust, placing entire dependence on God. He realizes what it means to be a child of God. He knows that the cleansing blood of Christ secures for him pardon

and peace. In spirituality he grows like the lofty cedar. Daily he holds communion with God, and he is mighty in the knowledge of the Scriptures. His fellowship is with the Father and the Son, and he learns more and still more of the divine will. Filled with a constantly increasing love for God and his fellow-men, he bears a powerful testimony for the Master. Mrs. E. G. White

December 25, 1901

The Love that is of God

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him?-- Because his own works were evil, and his brother's righteous."

Hatred caused the first death in our world. After sin came, God gave to men the promise of the Redeemer, who was to die for the redemption of the race, and thus obtain pardon for them. Man was to show his faith in this promise by offering as a sacrifice a lamb without blemish. Thus he was to show his belief in the great truth that without the shedding of blood there is no remission for sin.

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof."

Cain knew that God desired him to bring a lamb without blemish. But he was a tiller of the ground, and he did not wish to add to his offering a lamb of his brother's flock. My offering is abundant, he thought. But it lacked the very thing that would have made it of value. Without the lamb, all that he brought was valueless.

When Cain presented his offering, he saw nothing to signify that it was accepted by God. But when Abel presented his offering, fire from heaven consumed the sacrifice. "The Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect."

"And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

"And Cain talked with Abel his brother," arguing about his offering, refusing to see that it was his disobedience that had made it unacceptable to God. He was angry that the offering of Abel, his younger brother, had been accepted, while his had been rejected. He was angry with Abel for maintaining that God is just. "And it came to pass ... that Cain rose up against Abel his brother, and slew him.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

Human beings belong to one great family,--the family of God. The Creator designed that they should respect and love one another, ever manifesting a pure, unselfish interest in one another's welfare. But Satan's aim has been to lead men to self first; and yielding themselves to his control, they have developed a selfishness that has filled the world with misery and strife, setting human beings at variance with one another. Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world today. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellow-men. Separating himself in his egotism from God and his fellow-beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy.

Selfishness has brought discord into the church, filling it with unholy ambition. If Christians are sanctified through a belief in God's Word, why do they so often speak words that would bruise the hearts of others? Why do they acknowledge no law but the law of selfishness? Under the baleful influence of selfishness, men have lost the sense of what it means to love one another with a Christlike love.

Love for Christ unites man to his fellow-man in unselfish interest. This is the science of benevolence. He whose heart is filled with the love that centers in God, realizes that he must deal justly and tenderly with his fellow-beings because they have been redeemed by the blood of Christ. Supreme love for God leads us to seek the highest good of humanity.

Selfishness destroys Christlikeness, filling man with self-love. It leads to continual departure from righteousness. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But self-love is blind to the perfection that God requires.

How great the love of God is! God made the world to enlarge heaven. He desired a larger family. And before man was created, God and Christ entered into a covenant that if he fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left to the power of the destroyer. "God so loved the world that He gave

his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." To the Redeemer was given all power to impart to fallen human beings for their benefit and blessing.

While on this earth the Saviour was sorely tried. He was tempted in all points like as we are. He poured out His soul with strong crying and tears as He looked upon the backslidden condition of the people He had brought out of bondage. He saw them full of pride and self-exaltation, full of selfishness and covetousness. All this He must labor to overcome. He must live among them the life that God requires all His children to live. He must stand free from the slightest taint of impurity. Not in the least particular must He deviate from the principles of righteousness.

The gulf made by sin has been bridged. All may come boldly to the throne of grace, seeking help in every time of need. While we were yet sinners, Christ died for us. He took the place of the sinner, that He might present the repentant sinner to the Father, saying, "Lay his guilt on Me. I have espoused his cause." Holding out His hands, bearing the marks of the crucifixion, the Saviour says, "I have graven that sinner on the palms of My hands. No longer look upon him as guilty. Let him stand before Thee guiltless; for I have borne his iniquity." At the cross, justice and mercy met together, and righteousness and peace kissed each other. God bowed His head in recognition of the completeness of the offering made for sin, and said, "It is enough."

As we contemplate the great love of God, shall not our hearts be subdued and softened, yea, broken? Shall we not be filled with patience, long-suffering, and love? Shall we not die to self?

Christ came to this world to reveal the love of God. His followers are to continue the work which He began. Let us strive to help and strengthen one another. Seeking the good of others is the way in which true happiness can be found. Man does not work against his own interest by loving God and his fellow-men. The more unselfish his spirit, the happier he is, because he is fulfilling God's purpose for him. The breath of God is breathed through him, filling him with gladness. To him life is a sacred trust, precious in his sight because given by God to be spent in ministering to others.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.... If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also." Mrs. E. G. White

January 8, 1902

Enduring Religion

Enduring religion is the religion that leads us to visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world. This is Christianity. The Christian follows Christ. Lifting the cross, he bears it after his Leader in the path of self-denial.

The religion that is built on self is worthless; for God makes no compromise with selfishness. To have pure religion, we must open the heart to receive the heavenly Guest. So long as the door is closed against His entrance, we can have no abiding peace. No sunshine can flood the chambers of the soul, no light break through the mist and cloud.

The religion of Christ changes hereditary and cultivated tendencies to wrong. It banishes self-confidence and egotism, leading man to see himself as he is,--weak and sinful, unable of himself to do any good thing. It leads him to behold Jesus, and beholding, he is changed into His likeness.

The religion of Christ is a firm fabric, composed of innumerable threads, woven together with tact and skill. Only by the wisdom that God gives can we weave this fabric. Trusting to ourselves, we draw into it threads of selfishness, and the pattern is spoiled.

There are many kinds of cloth which at first have a fine appearance, but they do not endure test. The colors are not fast. They wash out. Under the heat of summer they fade, and are lost. Such a fabric can not endure rough handling, and is worth very little.

So it is with religion. When the warp and woof of religion will not stand the test of trial, the material of which it is composed is worthless. And an effort to patch the old cloth with a new piece does not better the condition of things; for the worn-out, flimsy material breaks away from the new, leaving the rent much larger than before. Patching will not do. The only way is to discard the old garment and procure a new one. The religion of self, composed of threads that fade and give way under the stress of temptation, must be cast aside, to be replaced by the religion woven by Him in whose life no selfishness found place.

Christ's plan is the only safe one. He declares, "Behold, I make all things new." "If any

man be in Christ, he is a new creature." The Saviour gives no encouragement to any to think that He will accept a patchwork religion. Such a religion is of no value in His sight. There may at first seem to be some of self and some of Christ; but it is soon seen that there is none of Christ. The patches of selfishness increase till the entire garment is covered with them.

Christ looks with pity on those who have a patchwork religion. The faithful and true Witness sees the want of the soul, and His voice is raised in warning, "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

A religion formed after the divine pattern is the only one that will endure. Only by striving to live the life of Christ here can we prepare ourselves to live with Him through the eternal ages. That which is of value in this life will be of value in the life to come. A man's future is decided by the way in which he now allows himself to be influenced. If he cherishes selfish inclinations, refusing to deny self, he can never enter the kingdom of God. But if he fights against self, if he is willing to be governed by the Spirit of Christ, he is transformed in character. He sits at the feet of the Saviour, and from Him learns the lessons all must learn who are saved. Thus he is strengthened to resist evil. God works in him and with him, to will and to do of His good pleasure.

Such a one is filled with intense desire to save the souls perishing around him. He walks as Christ walked, in all things following His example. He understands the science of godliness, and consecrates his life to God, willing to spend and be spent in His service. He does not allow his natural inclinations to obtain the victory, but walks worthily before God and his fellow-men.

It is Christ's desire that His children shall reach this place. He longs to reveal through them the treasures of His grace. He says to them, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And He says this because He knows that it is possible for them to reach perfection. He lived in this world the life that they must live. He met the foe single-handed, as they must meet him. He asked and received power to enable Him to overcome in the conflict. And those who walk in God's way may have the same power. The same angels that ministered to Christ minister to those who shall be heirs of salvation. As He overcame, so we may overcome. "In all things it behooved

Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of His people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Dear brethren and sisters in Christ, my prayer for you is "that Christ dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end." Mrs. E. G. White

January 15, 1902

Our Elder Brother

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed."

Christ felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.

Only a short time before, Christ had offered His intercessory prayer to the Father, not as one overcome in battle, but as one who had gained the victory at each step as He approached the consummation of His work. As one already glorified, He had claimed oneness with God.

But now the hour of Satan's apparent triumph had come. The storm of wrath was about to beat upon the Saviour. A horror of great darkness oppressed His soul. Everything was at stake with Him. In its hardest features Satan pressed the situation upon the Redeemer: "The people who claim to be above all others in temporal and spiritual advantages, have rejected you. They are seeking to destroy you, the foundation, the center and seal, of the promises made to them as a peculiar people. One of your own disciples, who has listened to your instruction, and has been among the foremost in church activities, will betray you. One of your most zealous followers will deny you. All will forsake you." Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, pierced His soul. The conflict was terrible. The sins of men weighed heavily upon the Saviour, and the sense of God's wrath against sin was crushing out His life. From His pale lips came the bitter cry, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt."

"And He cometh unto the disciples, and findeth them asleep." Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that Satanic agencies might not prevail against them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray."

At first they have been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed with a stupor which they might have shaken off had they continued pleading with God.

The weakness of the disciples awakened the sympathy of Jesus. Addressing Peter, He said, "Simon, sleepest thou? Couldst thou not watch with Me one hour?" He feared that they would not be able to endure the test that would come upon them in His betrayal and death; and He said, "Watch and pray, lest ye enter into temptation." Even in His great agony He sought to excuse their weakness. "The spirit truly is willing," He said, "but the flesh is weak."

Once more Christ sought His place of prayer, and His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

Again Christ felt a longing for companionship, for some words from His disciples that would bring relief. Once more He came to them, "but their eyes were heavy; neither wist they what to answer Him."

Turning away, Jesus sought His retreat, and fell prostrate to the ground, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own anguished, agonized soul. The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might leave man to perish in his iniquity. He might say, "Let the transgressor receive the penalty of his sin; and I will go back to my Father." Will the Son of God drink the bitter cup of humility and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from His lips. "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He will become the propitiation of a race that has willed to sin.

O tried, tempted soul, remember that He who suffered in Gethsemane is your Saviour. He is touched with the feeling of your infirmities; for He was "in all points tempted like as we are." Because of this, "He is able to succor them that are tempted." He was made perfect through suffering. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. "He healeth the broken in heart, and bindeth up their wounds." Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength.

To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness on the darkest part of their way. From every temptation and every trial they will come forth with finer faith and a richer experience. Mrs. E. G. White

January 22, 1902

The Joy of Giving

All day the people had been thronging the house where were Christ and his disciples. All day the Saviour had been teaching them. They had listened to His gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand had brought health to the sick, and life to the dying. The day had seemed to them like heaven on earth, and they were utterly unconscious of how long it had been since they had eaten anything.

The sun was sinking in the west, and yet the people lingered. Jesus had labored all day long without food or rest. He was pale from weariness and hunger. But He could not withdraw from the multitude that pressed upon Him.

"His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves, and two fishes. He said, Bring them hither to Me. And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude."

In this parable is wrapped up a deep, spiritual lesson for God's workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united with Christ will receive from Him the bread of life, the heavenly food, and impart it to others.

In full reliance upon God, Jesus took the small store of loaves; and altho there was but a small supply for His own family of disciples, He did not invite them to eat but began to distribute to them, bidding them serve the people. The food multiplied in His hands; and the hands of the disciples, reaching out to Christ, Himself the Bread of Life, were never empty. The little store was sufficient for all. After the wants of the people had been supplied, the fragments were gathered up, and Christ and His disciples ate of the precious, heaven-supplied food.

The disciples were the channel of communication between Christ and the people. This should be a great encouragement to His disciples today. Christ is the great Center, the Source of all strength. His disciples are to receive their supplies from Him. The most

intelligent, the most spiritually minded, can bestow only as they receive. Of themselves they can supply nothing for the needs of the soul. We can impart only as we receive, and we can receive only as we impart. As we continue to impart, we shall continue to receive; and the more we impart, the more we shall receive.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Mark that pool which receives the showers of heaven, but has no outlet. It is a blessing to no one, but in stagnant selfishness poisons the air around. Now look at the stream flowing from the mountain side, refreshing the thirsty land through which it passes. What blessing it brings! One would think that in giving so liberally, it would exhaust its resources. But not so. It is a part of God's great plan that the stream that gives shall never lack; and day by day and year by year it flows on its way, ever receiving and ever giving.

There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal in turn minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.

The angels of glory find their joy in giving,--giving love and tireless watch-care to souls that are fallen and unholy; heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle, patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ that is even closer than they themselves can know.

God desires us to give--cheerfully, willingly, gladly. None can keep His law without ministering to others. Happiness is the gift of God to him who, in the spirit of Christ, toils for the good of others.

There are many to whom life is a painful struggle. They feel their deficiencies, and are miserable and unbelieving; they think they have nothing for which to be grateful. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling, lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity.

"Freely ye have received; freely give." "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee." If upon your spirit the glory of the Lord has risen; if you have beheld His beauty who is the chiefest among ten thousand, and the One altogether lovely; if your soul has become radiant in the presence of His glory, to you is this word from the Master sent. Have you stood with Christ on the mount of transfiguration? Down in the plain there are souls enslaved by Satan; they are waiting for the word of faith and prayer to set them free.

The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love,--love that "vaunteth not itself, is not puffed up, ... seeketh not her own, is not easily provoked, thinketh no evil,"--love that moves the disciple, as it moved our Lord, to live and labor and sacrifice, even unto death, for the saving of humanity. Mrs. E. G. White

January 29, 1902

The Power of Prayer

Prayer is the opening of the heart to God as to a friend. In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts.

By prayer man is braced for duty and prepared for trial. Morning and evening our earnest prayers should ascend to God for His blessing and guidance. True prayer takes hold upon Omnipotence, and gains the victory. Upon his knees the Christian obtains strength to resist temptation. And while engaged in our daily work, we should lift the soul to heaven in prayer. It was thus that Enoch walked with God. The silent, fervent prayer of the soul rises like holy incense to the throne of grace, and is as acceptable to God as if offered in the sanctuary. To all who thus seek Him, Christ is a present help in time of need. In the day of trial they will be brave and strong.

From the experience of Moses we may see what intimate communion with the Most High it is man's privilege to enjoy. After Israel had shown such great dishonor to God by worshiping the golden calf, Moses pleaded with God in their behalf. The Lord read the sincerity and unselfish purpose in the heart of His servant, and communed with him face to face, "as a man speaketh unto his friend."

Moses had carried the burden of Israel; he had borne an overwhelming weight of responsibility; when the people sinned, he suffered keen remorse, as if he himself were guilty. Now there pressed upon him a realization of the terrible result should God give Israel up to their darkness and impenitence. He prayed that the favor of God might be restored to His people, and that the token of His presence might continue to direct their journeyings: "If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are on the face of the earth."

And the Lord said, "I will do this thing also that thou hast spoken; for thou hast found grace in My sight, and I know thee by name." Still the prophet did not cease pleading. Every prayer had been answered, but he thirsted for greater tokens of God's blessing. He now made a request that no human being had ever before made: "I beseech Thee, show

me Thy glory."

God did not rebuke his request as presumptuous; the gracious words were spoken, "I will make all My goodness pass before thee." The unveiled glory of God, no man in this mortal state can endure to look upon and live; but Moses was assured that he should behold as much of the divine glory as he could endure. Again he was summoned to the mountain summit; then the hand that made the world, the hand that "removeth the mountains, and they know not," took this creature of dust, this mighty man of faith, and placed him in a cleft of the rock, while the glory of God and all His goodness passed before him.

Those who seek God in secret, telling the Lord their needs, and pleading for help, will not plead in vain. "Thy Father which seeth in secret shall reward thee openly." As we make Christ our daily companion, we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus, we shall become assimilated to His image. By beholding, we shall become changed. The character is softened, refined, and ennobled for the heavenly kingdom. The sure result of our intercourse and fellowship with God will be to increase piety, purity, and fervor. There will be a growing intelligence in prayer. We are receiving a divine education, and this is illustrated in a life of diligence and zeal.

Christ's days were passed in ministering to the crowds that pressed upon Him, and in unveiling the treacherous sophistry of the rabbis, and this incessant labor often left Him so utterly wearied that His mother and brothers, and even His disciples, had feared that His life would be sacrificed. But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face. It was from hours spent with God that He came forth, morning by morning, to bring the light of heaven to men.

We can no more live the Christian life without prayer than we can live the physical life without food. To grow in grace, we must ask and receive the bread of heaven. The strength gained by prayer gives a preparation for duty and fills the heart with peace.

To every sincere, earnest prayer an answer will come. The answer to your prayer may not come just as you desire, or at the time you look for it; but it will come, and in the way and at the time that will be for your best good. The prayers you offer in loneliness, in weariness and trial, God answers, not always according to your expectations, but always for your good.

Not one sincere prayer is lost. Amid anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a

prayer by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they can not die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. Mrs. E. G. White

February 5, 1902

Through Trial to Perfect Trust

"He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The refining process is hard for human nature to endure; but only by it can the dross be purged from the character. In the furnace of trial we are purified from the dross that prevents us from reflecting the image of Christ. God measures every trial; He watches the furnace fire that must test every soul.

Through trial God leads His children to perfect trust. "In the world ye shall have tribulation," Christ says; "but in Me ye shall have peace." It is through much tribulation that we are to enter the kingdom of God. The followers of Christ will often be sorely tried and afflicted. Joseph was maligned and persecuted because he was determined to preserve his virtue and integrity. David, God's chosen messenger, was hunted like a beast of prey by wicked enemies. Daniel was cast into a den of lions because he would not yield his allegiance to God. Jeremiah spoke the word that God gave him, and his plain testimony so enraged the king and the princes that he was cast into a loathsome pit. Stephen was stoned for preaching Christ and Him crucified. Paul was imprisoned, and finally put to death, because he obeyed Christ's command to carry the Gospel to the Gentiles. John, the beloved disciple, was banished to the Isle of Patmos for the Word of God and the testimony of Jesus Christ.

No cross, no crown. How can we be strong in the Lord without trial? To have physical strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be tried. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character building. Our Saviour was tried in every way, yet He triumphed in God constantly. It is our privilege under all circumstances to be strong in the strength of God, and to glory in the cross of Christ.

Through affliction God reveals to us the plague-spots in our characters, that by His grace we may overcome our faults. Unknown chapters in regard to ourselves are opened to us, and the test comes, whether we will accept the reproof and the counsel of God. When brought into trial, we are not to fret and worry. We should not rebel, or worry ourselves out of the hand of Christ. We are to humble the soul before God. The ways of the Lord are obscure to him who desires to see things in a light pleasing to himself. They appear dark and joyless to our human nature. But God's ways are ways of mercy,

and the end is salvation. Elijah knew not what he was doing when in the desert he said that he had had enough of life, and prayed that he might die. The Lord in His mercy did not take him at his word. There was yet a great work for Elijah to do; and when his work was done, he was not to perish in discouragement and solitude in the wilderness. Not for him the descent into the dust of earth, but the ascent in glory, with the convoy of celestial chariots to the throne on high.

Our sorrows do not spring out of the ground. God "doth not afflict willingly nor grieve the children of men." When He permits trials and afflictions, it is for our profit, that we may be partakers of His holiness. If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him.

The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace.

But when tribulation comes upon us, how many of us are like Jacob. We think it the hand of an enemy; and in the darkness we wrestle blindly until our strength is spent, and we find no comfort or deliverance. To Jacob the divine touch at break of day revealed the One with whom he had been contending,--the Angel of the covenant; and, weeping and helpless, he fell upon the breast of Infinite Love, to receive the blessing for which his soul longed. We also need to learn that trials mean benefit, and not to despise the chastening of the Lord, nor faint when we are rebuked of Him.

"Happy is the man whom God correcteth... He maketh sore, and bindeth up; He woundeth, and His hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." To every stricken one, Jesus comes with the ministry of healing. The life of bereavement, pain, and suffering may be brightened by precious revealings of His presence.

Each fiery trial is God's agent for our refining. Each is fitting us for our work as co-laborers with Him. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Mrs. E. G. White

February 12, 1902

Living For Christ

Ye are the light of the world.... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.... Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

God has given His subjects a work to perform. By helpful words and kindly actions they are to reveal Christ to the world. By self-denial, by sacrificing that which would be obtained at the loss of another, they are to show the power of the truth to restrain evil inclinations. Those who do this are "the salt of the earth," preserving it from decay.

God requires His followers to exercise toward others the compassion they desire others to exercise toward them. Christians are to bring Christlikeness into their service, that in their hands the truth may not lose its preserving influence. In all their associations in the church and in the world they are to be unselfish and sincere.

If a professing Christian is unchristlike; if he cherishes unholy traits of character, studying how he may get the best of a bargain to the disadvantage of some one else, if, forgetting that it is his duty to help others, he cares little whether he destroys his neighbor's prospects, he is as salt that has lost its savor--fit only to be cast out. He may gain some advantage himself, but what help is he to the world? If the character is not under the moulding influence of the Spirit of God, if the life is not free from selfishness, what does the profession avail?

How may we retain in our lives the preservative qualities of the truth? How may we exert a saving influence on the world?--By obeying the plain command of God; by being kind and generous; by relieving the necessities of the needy; by working as Christ worked.

"Lord, who shall abide in thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Let these lessons be practised. Not a tithe of what we should be are we in purity, in Christlikeness. This is why we have not more power with God. We profess to believe truth that God declares will refine and sanctify the life. But if our religion is merely nominal, we are as salt without savor.

Every true Christian will say from the heart, When I was baptized in the name of the Father, the Son, and the Holy Spirit, I was buried in the likeness of Christ's death, and raised in the likeness of His resurrection. I have taken a sacred vow to live in close communion with Christ. I am pledged to devote my life to His service.

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." As you openly renounced sin and Satan, the three great powers of heaven pledged themselves to help you to overcome. You were raised in newness of life by the power that raised Christ from the dead. You came forth from the watery grave pledged to devote your life to the Master's service. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property, and all else you have, had been anew entrusted to you, with a distinct intimation from heaven that they are to be used for God. You are to live a life of cross-bearing and self-denial, a life bound up with the life of Christ.

The character of the Christian is to be a reproduction of the character of Christ. The same love, the same grace, the same unselfish benevolence, that characterized the life of the Redeemer, are to characterize the lives of His followers. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

In His great mercy, God gives men and women power for service, strengthening them as He strengthened Joseph, Samuel, Daniel, Timothy, and many others who availed themselves of His promises. They believed in Him and relied on Him, and this was their righteousness. Without the help that comes only from God we are in constant danger of falling into the snares that Satan has prepared for our feet. It is the one who obeys God, the one who is not satisfied unless he has the divine presence with him, that is a power for good in the world.

"Unto the angel of the church of Ephesus write: These things saith He that holdeth the

seven stars in His right hand, who walketh in the midst of the seven golden candlesticks, I know thy works." This figure illustrates the eternal vigilance of our Saviour. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He who keeps Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often they would flicker and go out. But God has not given His church into the hands of men. Christ, One who gave His life for the life of the world, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord. We are not dependent on the presence of priest or minister. We are kept by the power of God. The presence of Christ is the secret of our life and light. Mrs. E. G. White

February 19, 1902

What It Means to Be a Christian

In all the details of life, Christians are to follow the principles of strict integrity. These are not the principles that govern the world; for there Satan is master, and his principles of deception and oppression bear sway. But Christians serve under a different master, and their actions must be wrought in God. They must put aside all desire for selfish gain.

To some, deviation from perfect fairness in business deal may look like a small thing, but our Saviour does not thus regard it. His words on this point are plain and explicit: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." A man who will overreach in a small matter will overreach in a large matter if the temptation comes to him.

Christ's followers are obliged to be more or less connected with the world in business matters. In His prayer for them the Saviour says, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Christians are to buy and sell with the realization that the eye of God is upon them. Never are they to use false balances or deceitful weights. God says:

"Thou shalt not have in thy bag divers weights, a great and a small.... But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.... Thou shalt not pervert the judgment of the stranger nor of the fatherless; nor take a widow's raiment to pledge.... When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow."

In every action of life the true Christian is just what he desires those around him to think he is. He is guided by truth and uprightness. He does not scheme; therefore he has nothing to gloss over. He may be criticized, he may be tested; but through all, his unbending integrity shines out like pure gold. He is a friend and benefactor to all connected with him; and his fellow-men place confidence in him; for he is trustworthy. Does he employ laborers to gather in his harvest? He does not keep back their hard-earned money. Has he means for which he has no immediate use? He relieves the necessities of his less fortunate brother. He does not seek to enlarge his possessions by taking advantage of the untoward circumstances of his neighbor. He accepts only a fair price for that which he sells. If there are defects in the articles sold, he frankly tells the buyer, even tho by so doing he may seem to work against his own pecuniary interests.

A man may not have a pleasant exterior; but if he has a reputation for straightforward, honest dealing, he is respected. Stern integrity covers many unpleasant traits of character. A man who steadfastly adheres to the truth wins the confidence of all. Not only do Christians trust him; worldlings are constrained to acknowledge the worth of his character.

Satan knows full well what a power for good is the life of a man of unbending integrity, and he puts forth zealous efforts to prevent men from living such lives. He comes to them with alluring temptations, promising them wealth, position, worldly honor, if they will but yield the principles of righteousness. And he has much success. Thousands yield to his bribery. The desire for wealth, for fame, for position, is too powerful for them to resist. Forgetting God, they withdraw their affection from Him, and worship mammon.

From the sad history of many who have failed we learn the danger of prosperity. It is not those who have lost their property who are in greatest danger, but those who have obtained a fortune. Adversity may depress, but prosperity frequently elevates to presumption. Prayer is often requested for men and women in affliction; and this is right. But those in prosperity are more in need of the prayers of God's servants; for they are in greater danger of losing salvation. In the valley of humiliation men walk securely while they reverence God and make Him their trust. On the lofty pinnacle, where praise is heard, they need the help of special power from above.

Seeing the fearful danger of love of gain, Paul writes: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after

righteousness, godliness, faith, love, patience, meekness.... Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The temptation comes to a man to pursue a wrong course for the sake of gaining money. He yields, and commits himself to that which the Lord can not indorse. And daily the spiritual life of that man grows weaker. Daily he wanders farther from true happiness.

The sad history of Judas is a lesson for all. Judas was blessed with wonderful opportunities. He was with Christ during the entire period of the Saviour's ministry. Day by day for three years he listened to His instruction and witnessed His marvelous works. Had he been willing to renounce all selfishness, the Lord would have used him to advance His kingdom. But Judas loved gain. He was a speculator. He thought that he could manage the finances of the church, and so make money. Stronger and stronger grew his covetousness, till at last he sold his Master for thirty pieces of silver.

How many today are like Judas betraying their Lord! How many are sacrificing principle for the sake of worldly gain! Thus they crucify Christ afresh, and put Him to open shame.

In the smallest as well as the largest affairs of life the first question should be, "What is God's will?" "To obey is better than sacrifice, and to hearken than the fat of rams." Christ calls upon His children to rid themselves of all selfishness, all covetousness, all impurity. "Come unto Me," He says, "and I will give you rest." Yield yourselves to My training. Submit your will to My will, your way to My way. Let your life be one with My life. So shall you gain treasure that will endure unto life eternal.

True religion is not an experiment. It is an actual imitation of Christ. God keeps a personal account with every man, testing him by the practical results of his work. Soon will be heard the call, "Give an account of thy stewardship." Mrs. E. G. White

February 26, 1902

A Lesson for Mothers

Notwithstanding all that God had wrought for His people in the wilderness, the children of Israel, after their settlement in Canaan, continued to walk in their own ways. "They did not destroy the nations, concerning whom the Lord commanded them; but were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them.... Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance. And He gave them into the hand of the heathen; and they that hated them ruled over them."

While Israel was sorely harassed by the children of Ammon on the east, and the Philistines on the west, the Lord hearkened to the prayers of His people, and began to work for their deliverance. After eighteen years of oppression, they made war against the Ammonites, and effectually destroyed their power. But the backsliding and idolatrous people soon forgot the lesson that Divine Wisdom had so often sought to teach them. As they continued to depart from God, He permitted them still to be oppressed by their powerful enemies, the Philistines.

For forty years the children of Israel were constantly harassed, and at times completely subjugated, by this cruel and warlike nation. They had mingled with these idolaters, uniting with them in commerce, in pleasure, and even in worship, until they seemed to be identified with them in spirit and interest. Then these professed friends became their bitterest enemies, and sought by every means to accomplish their destruction.

There were still in Israel true-hearted men and women whose souls were filled with anguish because of the condition of the people. Their prayers of confession, penitence, and faith ascended without ceasing to God. He was not indifferent to their cries, and while there was apparently no response to them, He was preparing help for them. In all Israel there was not to be found a man through whom the Lord could work for the deliverance of His people. The erroneous education given to children, indulgence of appetite and conformity to the practises of heathenism, had greatly lessened physical and moral power.

Godly fathers and mothers looked with gloomy forebodings into the future. Many a mother had secretly cherished the hope that she might give to God and to Israel a son who should deliver His people. But as parents saw their children growing up with perverted appetites and uncontrolled passions, the inquiry arose, What will the end be?

What part will these youth and children act in the great drama of life? In the hearts of some parents hope battled against fear; but in many others reigned only discouragement and despair. What could the mother do to avert the threatened evil? How banish the nameless terror that oppressed her soul? "Spare us, O God, spare us," was the oft-repeated prayer. "Let not Thy people perish; let us not see our children a prey to the enemy."

At this time the Lord appeared to the wife of Manoah, an Israelite of the tribe of Dan, and told her that she should have a son. He gave her special instruction concerning her own habits, and also for the treatment of her child. "Beware, I pray thee," he said, "and drink not wine nor strong drink, and eat not any unclean thing." He also directed that no razor should come on the head of the child; for he was to be consecrated to God as a Nazarite from his birth, and through him the Lord would begin to deliver Israel from the Philistines.

The woman sought her husband, and after describing the heavenly messenger she repeated his words. Then, fearful lest they should make some mistake in the important work committed to them, the husband prayed earnestly, "Let the man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

In answer to this petition the angel again appeared, and Manoah's anxious inquiry was, "How shall we order the child, and how shall we do unto him?" The previous instruction was repeated,--"Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe."

The words spoken to the wife of Manoah contain a truth that the mothers of today would do well to study. In speaking to this one mother, the Lord spoke to all the anxious, sorrowing mothers of that time, and to all the mothers of succeeding generations. Yes, every mother may understand her duty. She may know that the character of her children will depend vastly more upon her habits before their birth and her personal efforts after their birth, than upon external advantages or disadvantages.

"Let her beware," the angel said. Let her stand prepared to resist temptation. Her appetites and passions are to be controlled by principle. Of every mother it may be said, "Let her beware." There is something for her to shun, something for her to work against, if she fulfils God's purpose for her in giving her a child. If before the birth of her child she is unstable, if she is selfish, peevish, and exacting, the disposition of her child will bear the marks of her wrong course. Thus many children have received as a birthright

almost unconquerable tendencies to evil.

But if she unswervingly adheres to the right, if she is kind, gentle, and unselfish, she will give her child these traits of character.

Very explicit was the command prohibiting the use of wine by the mother. Every drop of strong drink taken by her to gratify appetite endangers the physical, mental, and moral health of her offspring, and is a direct sin against her Creator. The command forbidding the use of strong drink was made by the One who made man, and who knows what is for his best good. Dare any one regard it with indifference?

Unwise advisers will urge upon the mother the gratification of every wish and impulse as essential to the well-being of her offspring. Such advice is false and mischievous. By the command of God Himself the mother is placed under the most solemn obligation to exercise self-control. Whose voice shall we heed--the voice of divine wisdom, or the voice of human superstition?

The mother who is a fit teacher for her children must, before their birth, form habits of self-denial and self-control; for she transmits to them her own qualities, her own strong or weak traits of character. The enemy of souls understands this matter much better than do many parents. He will bring temptation upon the mother, knowing that if she does not resist him, he can through her affect her child. The mother's only hope is in God. She may flee to Him for grace and strength. She will not seek help in vain. He will enable her to transmit to her offspring qualities that will help them to gain success in this life and to win eternal life.

Fathers as well as mothers are involved in this responsibility, and they too should seek earnestly for divine grace, that their influence may be such as God can approve. The inquiry of every father and mother should be, "What shall we do unto the child that shall be born?" By many the effect of prenatal influence has been lightly regarded; but the instruction sent from heaven to those Hebrew parents, and twice repeated in the most explicit and solemn manner, shows how the matter is looked upon by the Creator. Mrs. E. G. White

March 5, 1902

A Lesson for Mothers--No. 2

It was not enough that the child who was to deliver Israel should receive a good legacy from his parents. This must be followed by careful training. From infancy he was to be trained to habits of strict temperance. From his birth he was to be a Nazarite. Thus he was placed under a perpetual prohibition against the use of wine and strong drink.

So today lessons of temperance, self-denial, and self-control are to be taught to children from babyhood. It should be the constant effort of every mother to conform her habits to God's will, that she may work in harmony with Him in the training of her children. Let mothers place themselves in right relation to their Creator, that by His grace they may build round their children a bulwark against intemperance. If they would but follow the course God has outlined for them, they would see their children reaching a high standard in moral and intellectual attainments, see them becoming a blessing to society and an honor to their Creator.

If mothers studied the Scriptures more and the magazines of fashion less, if they realized that their course affects the destiny of hundreds and perhaps of thousands, how different would be the condition of society. The cause of reform is suffering for want of men and women of integrity and steadfastness, men and women whose lives are an illustration of the self-denial and self-control that bar the way against intemperance.

Can we look upon the unbelief, the intemperance, the crime, that seem to be deluging the earth, without feeling our souls stirred to their very depths? Infidelity is rearing its proud head, saying, "There is no God." Intemperance marches boldly through the land, carrying with it degradation, desolation, and death. Ere long the cry of men and nations that have forsaken God, and have been forsaken by God, will rend the heavens. What can hinder the crime, what stay the woe, that is filling the world? The evil might have been prevented, had past generations been trained to fear, love, and obey God. Let us now do what we can to bring about the change that needs to be made. Explicit instruction has been given in the Word of God. Let these principles be carried out by the mother with the co-operation and support of the father. Let children be trained from infancy to habits of self-control. Let them be taught that the object of life is to bring blessing to one another and honor to God.

Fathers and mothers, labor earnestly and faithfully, trusting in God for wisdom. Let your aim be the highest good of your children and then require obedience. Keep

yourselves constantly under the control of the Spirit of God. Then indeed may we hope to see our sons "as plants grown up in their youth," and our daughters "as corner stones, polished after the similitude of a palace." Mrs. E. G. White

March 19, 1902

In the Race for Eternal Life

To illustrate the race of the Christian for the crown of life, Paul uses the races of the ancient Greeks. He says: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

To win the prize--a chaplet of perishable flowers, bestowed amid the applause of the multitude--was regarded as the highest honor by the Grecian runners. In the hope of gaining this prize they subjected themselves to the most severe training and to continual self-denial. They put aside every indulgence that would tend to weaken the physical powers. We are striving for an infinitely more valuable prize,--even the crown of everlasting life. How much more careful should be our striving! how much more willing our sacrifice and self-denial!

There is work--stern, earnest work--before those who win this prize that God holds out. They must "lay aside every weight, and the sin which doth so easily beset, ... and ... run with patience." One of the weights that they must lay aside is the indulgence of appetite. Intemperance has cursed the world almost from its birth. Noah's son was so debased by the use of wine that he lost all sense of propriety, and the curse that followed his sin has never been lifted from his descendants.

Nadab and Abihu were men in holy office; but their minds became so clouded by the use of wine that they could not distinguish between sacred and common things. They "offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord."

Alexander found it much easier to subdue kingdoms than to rule his own spirit. After conquering nations, he fell through the indulgence of appetite,--the victim of intemperance.

Through appetite Satan controls the whole being. Thousands who might have lived to honor God and bless humanity have gone down to the grave, physical, mental, and moral wrecks because they sacrificed their powers to self-indulgence. Those who gain eternal life must bring every appetite under the control of the Spirit of God. Then will they have power to run the race set before them.

The Christian must lay aside all selfishness, living and working for the good of others. The only way to grow in grace is to do the work that Christ has enjoined upon us, helping and blessing those who need the help we can give. Strength comes by exercise; action is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose the power to use them. The Christian who will not exercise his God-given powers, not only fails of growing up into Christ, but he loses the strength that he already had.

The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They are most surely working out their own salvation.

The Christian must lay aside all self-seeking. The hypocrisy of the Pharisees was the product of self-seeking. The glorification of self was the object of their lives. It was this that led them to pervert and misapply the Scriptures, and blinded them to the purpose of Christ's mission. This subtle evil even the disciples were in danger of cherishing. It was this that prompted the strife as to who would be the greatest. It was this that came between them and Christ, making them so little in sympathy with His mission of self-sacrifice, so slow to comprehend the mystery of redemption.

As leaven, if left to complete its work, will cause corruption and decay, so does the spirit of self-seeking, cherished, work the defilement and ruin of the soul. Yet among the followers of our Lord today, as of old, how widespread is this subtle, deceptive sin! How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self!

Only the power of God can banish self-seeking. This change is the sign of His work. When the faith we accept destroys self-seeking and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order. "Father, glorify Thy name" was the key-note of Christ's life, and if we follow Him, this will be the key-note of our life.

The Christian must lay aside doubt. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the

side of His tempted ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your Helper.

There are Christians who think and talk altogether too much about the power of Satan. They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and love?

The rainbow of promise encircling the throne on high is an everlasting pledge of God's love for us. It testifies to the universe that God will never forsake His people in their struggles with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure.

Envy, malice, evil-thinking, evil-speaking, covetousness,--these are weights that the Christian must lay aside if he runs successfully the race for immortality. "If thy hand cause thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell."

Why this earnest language, than which none can be stronger?--Because "the Son of Man is come to save that which was lost." Shall the disciples of Christ show less regard for the souls of their fellow-men than the Majesty of heaven has shown? Every soul has cost an infinite price, and how terrible is the sin of turning one soul away from Christ, so that for him the Saviour's love and humiliation and agony shall have been in vain.

Any habit or practise that would lead into sin and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God can not benefit the soul. The blessing of heaven can not attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of character and to mislead others. If the foot or the hand would be cut off, or even the eye would be plucked out, to save the body from death, how much more earnest should we be to put away sin, that brings death to the soul.

Every step that the Christian takes is a step of advance. The Lord draws near to him as he strives to reach the object set before him. Each temptation overcome marks a

triumph. Each night of conflict and trial, bravely borne, hails the dawn of a better day. Laying aside all that would hinder his progress, forgetting the things that are behind, he presses toward the mark of the prize of his high calling. Mrs. E. G. White

March 26, 1902

Words to Christians

Christians, remember that you are "a spectacle unto the world, and to angels, and to men." Men are watching you, to see the effect of your religion. Sinners are to be saved, not alone by the preaching of the Word, but by lives that reveal the power of Christ's grace. We are to represent Christ as Christ represented the Father. Do you realize that you are to work the works of Christ, that you are to live His life? God desires your heart to be cleansed from everything unchristlike, that you may be able to speak words in season to the weary. Live very near the mercy-seat. Then you will be enabled to reflect the light of Christ's example. It is His desire that you shall be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

No human being can work for God in His own power. Christ says, "Without Me ye can do nothing." Those who surrender body, mind, and spirit into the hands of God, to be controlled by Him, will see of His salvation.

Christ says, "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." Precious is the experience of finding rest. He who does not, day by day, learn lessons from Christ, can not appreciate the suggestions of the Holy Spirit. But he who learns daily of Jesus, making use of every means of grace, grows in the knowledge of God. Under the influence of the Spirit, his heart is filled with the peace and comfort of hope. His faith and trust are strengthened. His development in Christlikeness is apparent to all with whom he comes in contact.

The earnest, sincere performance of the work God gives, is the assurance of acceptance with Him. His word is "Go, ... teach all nations;" and to the command is added the promise, "Lo, I am with you alway." The Lord requires of us nothing that He does not give us power to perform. The disciples obeyed the command to bear witness for Christ, and of their experience we read: "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Of you as well as of the disciples these words may be spoken.

Do not think that you have received all the spiritual help you need. And do not think that you can obtain spiritual blessings without complying with the conditions that God has laid down. James and John thought that for the asking they could have the highest

place in the kingdom of heaven. O how far short they fell of understanding! They did not realize that before they could share Christ's glory, they must wear His yoke and bear His burdens. Those who strive for the crown of eternal life have a race to run, a battle to fight. The cross comes before the crown.

"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." Self-righteousness finds no credit in God's sight. "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth.... And of His fulness have all we received, and grace for grace." God satisfies the yearning desire of His children for peace and holiness. He opens the eyes of their understanding to see the truths of His Word. Thus they are strengthened and established. And while they rest in His love, they are "steadfast, immovable, always abounding in the work of the Lord."

"And we beheld His glory." It is this beholding that the apostle Paul speaks of in the words, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,"--from character to character,--"even as by the Spirit of the Lord." He who commanded the light to shine out of darkness sheds light into the mind of every one who beholds Him, every one who loves Him supremely and shows unswerving faith and trust in Him. The heart is filled with the light that shines in the face of Jesus Christ, and with this light comes spiritual discernment,--the knowledge of the glory of God.

Our safety is in beholding Christ. When self is the object of worship, when, filled with self-exaltation, men bow to their own image, losing sight of Christ, they are in fearful danger. Christ is the light of the world. Turn your face from Him, and you walk in darkness. Keep your eyes fixed on His perfection, and you walk in the light of heaven. Through the power of the manifestation of divine glory, you constantly increase in spiritual understanding.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Mrs. E. G. White

April 2, 1902

The Curse of Drunkenness

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel."

Notwithstanding thousands of years of experience and progress, the same dark blot that stained the first pages of history remains to disfigure our modern civilization. Drunkenness, with all its woe, is found wherever we go. The resolve to turn God's blessings into a curse was formed in the councils of the enemy, and by him insinuated into the minds of human beings under his control. He has laid his plans with subtlety and craft. Close by our doors are his death-traps. On the corner of almost every street in our large cities is a saloon, made as attractive as possible, to tempt the weak and unwary.

The command, "Thou shalt love thy neighbor as thyself," places on man the responsibility of being his brother's keeper, not his destroyer; of leading him to God, not away from God. But men who occupy high positions of trust in the world, who have pledged themselves to work for the good of the people, violate the principles of right by licensing the sale of that which they know to be a deadly evil.

Under the bewitching power of temptation, man indulges an appetite that knows no restraint, is subject to no control. With trembling eagerness, he seizes the glass held out to him by the liquor-seller, and one taste sweeps away every good resolution. He sells his reason for a glass of rum; he is unable to distinguish between right and wrong; cruelty and murder take possession of his soul; utterly unconscious of his actions, he lifts his hand to do a deed from which, in his sober moments, he would shrink with horror. He is arrested, and those who legalized the sale of that which changed him from a sane man into a madman, are now called upon to pass sentence upon him. He is sent to prison, leaving behind him, very likely, a wife and children to wrestle with poverty and hardship. Let men think seriously of these things; let them beware lest they have the blood of their fellow-men on their hands. There is a higher tribunal than the tribunals of earth--a tribunal before which every man must stand to answer for the deeds done in the body.

"Come now, and let us reason together saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it. How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water; thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them."

"The destruction of the transgressors and the sinners shall be together; and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen." In some cities there are grounds, made attractive by flowers and music, in which all kinds of intoxicating liquors are sold. The time will come when the prophecy shall be fulfilled, "Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them."

The Lord says to liquor-dealers, "Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

On the books of heaven, the liquor-dealer is charged with the sins that those to whom he sold liquor were led to commit while under its influence. Look at the drunkard, you who place the bottle to your neighbor's lips. Look well at your work. That man gave you money, and in return you gave him that which placed him lower than the beasts. The luster has gone from his eye; his brain is paralyzed; and his muscles left without control. Reeling from side to side, he staggers along the street,--a specimen of your handiwork. If drunkenness were not so common, the indignation of the bystanders would be excited, and steps would be taken to stop the sale of liquor.

A demon-power is at work in our world, sowing seeds which spring up and yield an abundant harvest. At a railway station a wrong signal is given, there is a collision, and many lives are lost. And when investigation is made, it is found that the one whose work it was to give the signal, had been drinking. A vessel, freighted with precious souls, goes down at sea; and from the survivors it is learned that at the time of the accident those in charge of the vessel were intoxicated.

The terrible results of drunkenness,--the accidents, the suffering of women and children, the revolting crimes committed, the transmission of evil from generation to generation,--are traced by God to the men in positions of power, who could do much to remedy the evil. It is their duty to employ every legitimate means for putting an end to the liquor traffic.

The drunkard is a slave to habit; but instead of coming to his relief, instead of breaking the chains that bind him, his fellow-men continue to legalize the sale of that which makes him what he is. Only Satan could so harden the heart. Men see their fellow-men sinking deeper and deeper in degradation, yet they make no effort to help them, no effort to place temptation out of their reach. Under the sanction of the law, the infamous traffic goes on, and men fall lower and lower. What would we think of men who could watch a shipwreck without making any effort to save those on board? But even more hardhearted are those who uphold the traffic that makes men drunkards. Mrs. E. G. White

April 9, 1902

The Crucifixion of Self

The most hopeless, the most incurable of all sins is pride, self-sufficiency. This sin stands in the way of all advancement, all growth in grace. It has caused the ruin of thousands and thousands of souls. A man may be a great sinner, but if he realizes that he has sinned against God, if he repents and confesses his sin, and strives to make restitution for the past, he will receive forgiveness. God declares, "Him that cometh to Me I will in no wise cast out." His promise to the contrite, repentant soul is, "Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool."

But when a man is so filled with self-sufficiency that he can not see his faults, how can he be cleansed from sin? "They that be whole need not a physician." How can a man improve when he thinks his ways perfect? Self-sufficiency was the ruin of the leaders of Israel. They did not come to Christ, because they did not think they needed a Saviour. They refused to admit that they cherished sins which needed to be repented of and forsaken.

Many, many Christians are lacking in power because they are self-sufficient, because they do not feel the need of an abiding Christ. They suffer great loss; and the world, in need of their testimony, also suffers great loss. Lying in the darkness of error, the world needs the light which those who claim to love and serve God, should reflect. But many who stand as witnesses of the Saviour exalt self. Jesus is hidden by poor, selfish humanity. The world does not see the pure, holy example that should be a bright and shining light amid its darkness.

Some feel that in their Christian experience they have need of nothing more, that they are "rich and increased with goods." Could they see themselves as God sees them, they would acknowledge that they are "wretched, and miserable, and poor, and blind, and naked." To such the True Witness says, "I counsel thee to buy of Me gold tried in the fire,"--the gold of faith and love,--"that thou mayest be rich; and white raiment,"--the robe of Christ's righteousness,--"that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Let no one who reads this description become discouraged and say, "If this is my condition, I can never be an acceptable witness for Christ." Take the Word of God, and search its pages as never before, that you may learn what it means to be a Christian.

You need not be discouraged; for the One who died to save you declares, "Ye shall receive power,"--power to overcome self and selfishness, power to reveal Christ as He is, full of grace and truth.

In order to work for God successfully, we must die to self, surrendering all to God. In words of great tenderness, Christ invites us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." When you respond to this invitation, when you learn what it means to find rest by lifting the cross and bearing it after the Lord, you will be true witnesses for Him. But until this lesson is learned, self will appear, and Jesus will be kept in the background.

Come to Christ, and His gentleness and love will break down the harsh, cold selfishness that prevents you from revealing Him to the world. Your hasty temper will be subdued, your pride expelled. Jesus will fill your heart with His gentleness, His patience, His love. Then you can lift Him up before sinners. Working for Him, you will lose all thought of self. For His dear sake you will be willing to endure shame and reproach.

The Lord says, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you."

We must have a knowledge of ourselves, a knowledge that results in contrition, before we can find pardon and peace. It is only he who knows himself to be a sinner that Christ can save. We must know our true condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we shall not desire healing.

Are you willing to cast down the idols you have cherished? Are you willing to let Jesus enter the heart to cleanse it from all that defiles? Are you at all times and under all circumstances, obtaining the mastery over yourself? Can you say, "For me to live is Christ," I am His? Whatever I have, of time, or strength, or influence, all is His? Are you representing Him by your forbearance, your patience, your unselfishness? Are you learning to be like Him?

God's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He calls upon every one to crucify self. Those who respond grow strong in Him. They learn daily from Christ, and the more they learn, the greater is their desire to build up God's kingdom by helping their fellow-men. The more enlightenment they have, the greater is their desire to enlighten others. The more they talk with God, the less they live to themselves. The greater their privileges, opportunities, and facilities for

Christian work, the greater is the obligation they feel to work for others.

Human nature is ever struggling for expression. He who is made complete in Christ must first be emptied of pride, of self-sufficiency. Then there is silence in the soul, and God's voice can be heard. Then the Spirit can find unobstructed entrance. Let God work in and through you. Then with Paul you can say, "I live; yet not I but Christ liveth in me." But until self is laid on the altar, until we let the Holy Spirit mould and fashion us according to the divine similitude, we can not reach God's ideal for us.

Christ said, "I am come that they might have life, and that they might have it more abundantly." This life is what we must have in order to work for Christ, and we must have it "more abundantly." God will breathe this life into every soul that dies to self. But entire self-renunciation is required. Unless this takes place, we carry with us that which destroys our happiness and usefulness.

The Lord needs men and women who carry with them into the daily life the light of a godly example, men and women whose words and actions show that Christ is abiding in the heart, teaching, leading, and guiding. He needs men and women of prayer, who, by wrestling alone with God, obtain the victory over self, and then go forth to impart to others that which they have received from the Source of power. God accepts those who crucify self, and makes them vessels unto honor. They are in His hands as clay in the hands of the potter, and He works His will through them. Such men and women receive spiritual power. Christ lives in them, and the power of His Spirit attends their efforts. They realize that they are to live in this world the life that Jesus lived,--a life free from all selfishness; and He enables them to bear witness for Him that draws souls to the cross of Calvary. Mrs. E. G. White

April 16, 1902

The Love of Christ for His Children

The love of Christ is a golden chain binding finite human beings to the infinite God. This love passes our knowledge. Human science can not explain it. Human wisdom can not fathom it. The more we feel the influence of this love, the more Christlike we shall be. Paul's prayer for the Ephesians was: "That Christ dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Writing to the church at Rome, Paul declares: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Lord's children are never absent from His mind. Even the birds are the objects of His tender solicitude. "Behold the fowls of the air," Christ said; "for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" If the Lord cares for the birds, has He not a special care for those who believe in Him? His love and care flow earthward to His children. He knows us by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His children.

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all to Himself. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth. Each child is loved by Him with a peculiar love.

To the disciples just before His crucifixion, Christ said, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to Him." Jesus read the future of the disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own

presence. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall on him, fall on Christ. Christ is condemned over again in the person of His disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, "I am He that liveth and was dead; and, behold, I am alive forevermore, ... and have the keys of hell and of death." The life that is sacrificed for Me is preserved unto eternal glory.

Circumstances may separate friends; the restless waters of the wide sea may roll between us and them. But no circumstance, no distance, can separate us from the Comforter. Wherever we may be, He is at our right hand, to support, sustain, uphold, and cheer. Greater than the love of a mother for her child, is the Saviour's love for His redeemed. It is our privilege to rest in this love; to say, "I will trust Him; for He gave His life for me."

Jesus is our strength and happiness. He is the great storehouse from which we may draw grace and power. How grieved He is when, after He has declared His willingness to help us, we withdraw our eyes from His sufficiency to behold and bemoan our weakness. We are to keep our eyes fixed upon Him. Has He not promised that His strength shall be made perfect in our weakness? Receiving and imparting His blessings, we grow in grace, increasing in strength and holiness.

For every service we perform, the Lord has pledged His word to reward us, not because it is a debt He owes us, but because His heart is full of love, full of mercy and tenderness. He promises to repay us a hundred-fold in this life, and in the world to come give us life everlasting. But how many there are who spend their days in gloom and discouragement, looking at the dark side of their experience, forgetting that angels of heaven are waiting to cooperate with them, waiting to make them channels of blessing to the world.

Listen to Christ's words of comfort, spoken to His sorrowing disciples, and to every sorrowing child of His; "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

In words of tenderness Christ invites 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." Lay all your cares upon Me, He says, I will carry them for you.

In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the sinless One has taken our place. "The Lord hath laid upon Him the iniquity of us all." He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of our care and sorrow also He will bear. He invites us to cast our cares upon Him; for He carries us upon His heart. Not until we stand face to face with God, when we shall see as we are seen and know as we are known, shall we know how many burdens the Saviour has borne for us, and how many burdens He would have been glad to bear, had we brought them to Him.

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face to Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for "He was in all points tempted like as we are, yet without sin." "Come unto Me," is His invitation. The weaker and more helpless you know yourself to be, the stronger you will become in His strength. "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Human love may change, but Christ's love knows no change. When we cry to Him for help, His hand is stretched out to save. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Mrs. E. G. White

April 23, 1902

Child-Training

There is a great work to be done for the Lord. Let not parents forget that their part of this work begins in the home. This is their first field of missionary effort. When they show that they know how to manage their own children, they give evidence that they are prepared to take part in church work.

Parents, you are under a solemn obligation to train your children for God. They are His heritage, and to you is given the work of preparing them for acceptance as members of the royal family. You are to give your children such a training that as they grow older, they will take part in the work of the Lord. They are to be taught to be burden-bearers. As they grow older, they will become more and more useful, better fitted to bear their share of the burdens of life.

Children are to be taught to be respectful to their parents and to one another. Thus they learn to be respectful to God. They are to be taught to appreciate the abilities God has given them, and to remember that Christ's love for them calls for the surrender of all to Him. They are to be taught to do right because it is right; to control self, to be kind, loving, and gentle; to forget self in the effort to help others.

Parents, do all in your power to keep disagreements out of the home circle. If the children quarrel, remind them that God has said, "Let not the sun go down upon your wrath." Teach them never to let the sun go down on angry feelings or sin unconfessed. Teach them that harmony should reign in the home, even as it reigns in heavens.

In dealing with your children, reveal God's justice and His mercy. Repress every harsh word. Remember that fretting and scolding are as injurious to your children as profanity, and that too much management is as bad as no management at all. Be firm, but let no loud, angry words escape your lips. Rule your children with tenderness and compassion, remembering that "their angels do always behold the face of My Father which is in heaven." If you desire the angels to do for your children the work given them by God, co-operate with them by doing your part. Work with loving tenderness; for this is the way Christ works.

Remember that your child has rights which should be respected. Be very careful never to bring against him an unjust charge. Never punish him without giving him an opportunity to explain. Listen patiently to his troubles and perplexities. Never tell others

in his hearing of his faults, or of his clever sayings or doings. Even in the presence of his brothers and sisters these things should not be spoken of. By speaking of his bright words and acts, you encourage self-confidence. By speaking of his faults, you humiliate him without softening him. Hatred springs up in his heart against your course, which he regards as cruel and unjust.

Remember that during their whole lifetime your children will bear the impress of the instruction they receive from you. Think how far-reaching will be the influence of your efforts to train them aright. The lessons you give them, they will by and by give to their children. The influence you exert over them, they will exert over their little ones.

Parents who neglect their children in order to do missionary work, make a sad mistake. The course of their untrained, undisciplined children robs them of all influence for good. Parents, do not allow anything to come between you and the work God has given you to do for your little ones. But this will not debar you from doing missionary work outside the home. Teach your children to help other children. With proper instruction they can do much real missionary work. You will find them a great help to you in working for others.

As parents teach their children, they will themselves learn precious lessons. Thus they gain an education of the highest value. Thus they learn to work for others. They are preparing to do a high and holy work for God, with their children to assist them as His helping hand.

Remember that your children have been brought into the world without voice or consent on their part, and that they are to be treated with the wisdom and tenderness that their necessities demand. You know the way; your children, young and inexperienced, do not. They are helpless and ignorant. They need wise, careful guidance, that their feet may not stray into forbidden paths. Remember that you are moulding their characters for eternity. Patiently train them to habits of neatness, usefulness and purity. By your example show them the charm of becoming behavior. Do not become weary in your labor of love. The angel of mercy pauses not in his efforts until the last sinner has heard the message of mercy. Patiently, untiringly, work for your little ones. Think how young they are, how much they have to learn. Deal with them gently and lovingly. By the cords of unselfish love bind them to you and to Christ.

Too often parents give to the world the time and attention that belong to their children. If they would realize the responsibility resting on them, if they would do all in their power for their children, God would work with them, by His Spirit impressing the children's minds. The Lord will not do the work He has given parents to do; but He will

be their helper, cooperating with every sincere, unselfish effort they make.

May the Lord impress fathers and mothers with the sacredness of their responsibility. As you unite with the Lord in bringing up your children in His fear, you are preparing for--I was going to say higher responsibilities, but I can not. There is no higher responsibility than the training of children. Mrs. E. G. White

May 7, 1902

"His Glory Shall Be Seen"

From a race of slaves the Israelites were exalted above all peoples, to be the peculiar treasure of the King of kings. God separated them from the world, that He might commit to them a sacred trust. He chose them as depositaries of priceless treasures of truth. He purposed, through them, to preserve among men a knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God.

God's purpose for His people is expressed in the words that Christ spoke to them through Moses: "Thou art an holy people unto the Lord thy God," He said; "the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers; and He will love thee, and bless thee, and multiply thee.... Thou shalt be blessed above all people."

"Behold," said Moses, "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?"

God desired to make His people Israel a praise and a glory. In obedience to His law they would find their wisdom and understanding. He told them that the keeping of His commandments would bring to them an elevation of life and character that even the heathen world would recognize and commend. But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as His representatives. Through disobedience, they developed a character exactly the opposite of the character He designed they should develop by obedience to His law. While the people were firm in their allegiance to God, His commandments were not grievous; but when they separated

from Him and gave their powers to the service of the prince of evil, they became aware of their inability to execute the holy enactments of heaven. The law that had once been their delight, became an unendurable weight.

The Israelites placed their own mould and superscription upon the truths entrusted to them. Their minds were quickened into activity by selfish ambition. Inspiring them with a power from beneath, Satan infused their minds with subtle sentiments derogatory to God's character. He invented theories by which he ensnared the minds of all classes. Gradually the law of God was lost sight of, the minutiae of formalism taking its place. The Jewish religion became a religion of rites and ceremonies. The religious leaders, laying great stress on their own opinions, and teaching for doctrine the commandments of men, filled the minds of the people with theories and doctrines that were contrary to the law of God.

Amid the confusing din of voices there was need of a teacher direct from heaven to declare with inspired lips the testing truths so important to every human being. And it was at that time that Christ, seeing the condition of the world, chose to change the order of things. The Commander of all heaven, laying aside His glory, His kingly crown, His royal robe, came to our world, His divinity clothed with humanity, that in His humanity He might touch humanity.

As a Teacher sent from God, Christ's work was to explain the true significance of the laws of God's government. His work was important; for He sought to present truth in contrast to the many false theories so destructive to the salvation of all who entertained them. He came, not to abrogate the law, but to be in His life a correct expositor of the character of God, which the law revealed. To remove the confusion of opinion existing everywhere concerning the meaning of the law, He Himself lived the law in its purity.

Christ came as One able to expound the law of God, so long misunderstood and misinterpreted by priests and leaders. He tore away the gloomy framework of error and doubt, tradition and superstition, with which men had surrounded truth and obscured its brightness. Resetting the jewels of truth in the framework of God's law, He caused them to shine in their original, heavenly luster. He taught a religion entirely different from the religion taught by the Pharisees. He showed that true happiness springs from purity of heart. True religion is not a mere theory; it affects the heart, and is expressed in the life by good works.

If the Jewish nation had received the Teacher sent from God, they would have given up the traditions and maxims handed down from rabbi to rabbi, and accumulating from age to age. If they had hidden God's law in their hearts, if they had given due respect to its

sacred principles, it would have exerted a corrective influence on the entire life, and would have remodeled their selfish, avaricious dispositions after the character of God. But instead of following the Great Teacher, they chose to follow their own way. By sinful indulgence they expelled from the heart the love of God and the love of the principles of His holy law. The love of the world filled their hearts, prompting them to disobey.

With His chosen people the Lord dealt as a loving father deals with a disobedient son. For a thousand years He gave to them blessings and responsibilities, privileges and opportunities. But as a people the Jews failed of fulfilling His purpose; and to others were entrusted the privileges they had abused, the opportunities they had slighted.

The glorious possibilities set before Israel could be realized only through obedience. The same elevation of character, the same fullness of blessing,--blessing on mind and soul and body, blessing on house and field, blessing for this life and for the life to come,--is possible for us only through obedience.

In all ages those who have rendered obedience to God have been transformed in character; and in these last days, when iniquity abounds on every hand, our wisdom and understanding before all people will consist in our obedience to the standard of righteousness. The favor of God is promised only to those who obey. "If ye keep My commandments, ye shall abide in My love," the Master declares. Not in great talents, not in great possessions, not in grand appearance, but in humble service to our Maker, is our strength, wisdom, and understanding.

God has committed a work to His people. Both at home and in the regions beyond, there is work to be done. The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands upon thousands of skeptics and infidels. Multitudes have been led to cherish an erroneous conception of God, as the Jews, misled by the errors and traditions of their time, had a false conception of Christ. "Had they known, they would not have crucified the Lord of glory." If we have the Spirit of Christ, and are laborers together with Him, it is ours to carry forward the work that He came to do, ours to reveal to the world the character of God. And His hand is stretched out to save His people in this age from sinking into the formal, Christless state into which the Jewish nation sank.

As the Israelites were set as a light to the surrounding nations in the darkness of heathenism, so today every follower of Christ is to be as a light to those whose minds are darkened by sin. To His people Christ is now saying: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover

the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Mrs. E. G. White

May 14, 1902

"The Unsearchable Riches of Christ"

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace wherein He hath made us accepted in the beloved."

Such are the words in which "Paul the aged," "the prisoner of Jesus Christ," writing from his prison-house at Rome, endeavored to set before his brethren in Ephesus that which he found language inadequate to express in its fulness,--"the unsearchable riches of Christ,"--the treasure of grace freely offered to the fallen sons of men. The plan of redemption was laid by a sacrifice, a gift. Says the apostle: "Ye know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

The first chapter of the Ephesian letter is full of rich encouragement. This scripture sets before us the privileges and the opportunities, the hope and the confidence, given us by and through our Advocate, Jesus Christ the righteous. By Paul's words Christ is uplifted. The apostle desired all to behold the world's Redeemer, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."

His Purpose

God has a purpose for each one. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." These words show us what we may become by striving to fulfill God's purpose.

When Adam fell, God's attributes of holiness, justice, and truth could not be changed. And yet He desired to reconcile man with heaven's immutable law. Yearning to save fallen humanity, He sought to devise a plan whereby the sinner need not perish, but might gain everlasting life. Christ, the Eternal Truth, the Light, the Life, the Sovereign of heaven, offered to clothe His divinity with humanity, and give His life as a ransom for the fallen race. God in His wisdom accepted the plan proposed by Christ for the accomplishment of His purpose.

A love that passeth all understanding was revealed to save fallen man. "God so loved the world, that He gave His only-begotten Son [wonderful, wonderful condescension!], that whosoever believeth in Him should not perish, but have everlasting life." God spared not His only-begotten Son, but delivered Him up as a ransom for us, and for a world lying in sin and ignorance.

The Saviour and Teacher

Christ came to give moral power to man; to elevate, ennoble, and strengthen him. He came to prove the falsity of Satan's charge that God had made a law which man could not keep. While possessing man's nature, Christ kept the Ten Commandments. Thus He proved to the inhabitants of the unfallen worlds and to human beings that it is possible for man perfectly to obey the law. He vindicated God's justice in demanding obedience to His law. Those who accept Christ as their Saviour, becoming partakers of the divine nature, are enabled to follow His example of obedience to every divine precept.

Christ came as the Expositor of the prophecies that He Himself had given to His people through holy men of old. He separated the precepts of Jehovah from the maxims and traditions of men. He taught the people that the Ten Commandments are an expression of the truth in all its purity. Of the leaders and teachers of the people He declared: "In vain they do worship Me, teaching for doctrines the commandments of men." And to these teachers He said: "Ye have made the commandment of God of none effect by your tradition." "Ye do err, not knowing the Scriptures, nor the power of God."

For thirty-three years the Only Begotten of God dwelt among the children of men. He represented the Father, the One full of goodness, mercy, and truth, the One touched ever by human woe. During these years Christ finished the great work that He came to accomplish. He became the propitiation for the sins of every one who believes on Him.

Reconciling Man to God

Justice and mercy were reconciled by Christ's sacrifice. At the cross, Mercy and Truth met together; Righteousness and Peace embraced each other. Through the sacrifice of Christ, Mercy is reaching out, offering to cleanse man from his unrighteousness. Thus is fulfilled the everlasting purpose of God. Man may accept the great gift of redemption, and co-operate with God, his own will being conformed to God's will.

Between unholy man, and God, the embodiment of holiness, there can be no companionship. The prophet Habakkuk declares that God is "of purer eyes than to behold evil, and can not look on iniquity." But Christ "gave Himself for us, that He might redeem us from all iniquity," and purify unto Himself a peculiar people, zealous of good works. Christ is the Sin-Bearer. He bears the iniquity of all who repent and believe, all who accept His robe of righteousness. For our sake the Innocent is pronounced guilty, while through His merits the guilty are pronounced innocent. Repentant sinners may be "filled with the knowledge of His will in all wisdom and spiritual understanding," that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

The great heart of infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through His blood, the forgiveness of sins." Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness. We owe the Lord everything. He is the author of our salvation. As you work out your own salvation with fear and trembling, "it is God which worketh in you both to will and to do of His good pleasure."

The Boundlessness of God's Love

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption,

these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when He prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe." Mrs. E. G. White

May 21, 1902

Mercy

God's love for the fallen race is a peculiar manifestation of love,--a love born of mercy; for human beings are all undeserving. Mercy implies the imperfection of the object toward which it is shown. It was because of sin that mercy was brought into active exercise.

Sin is not the object of God's love, but of His hatred. But He loves and pities the sinner. The erring sons and daughters of Adam are the children of His redemption. Through the gift of His Son He has revealed toward them His infinite love and mercy. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Receiving that We May Give

"Be ye therefore merciful, as your Father also is merciful." Mercy is an attribute that the human agent may share with God. As did Christ, so man may lay hold on the divine arm and be in communication with divine power. To us has been given a service of mercy to perform for our fellow-man. In performing this service, we are laboring together with God. We do well, then, to be merciful, even as our Father in heaven is merciful.

"I will have mercy," God says, "and not sacrifice." Mercy is kind, pitiful. Mercy and the love of God purify the soul, beautify the heart, and cleanse the life from selfishness. Mercy is a manifestation of divine love, and is shown by those who, identified with God, serve Him by reflecting the light of heaven upon the pathway of their fellow-creatures.

The condition of many persons calls for the exercise of genuine mercy. Christians, in their dealing with one another, are to be controlled by principles of mercy and love. They are to improve every opportunity for helping fellow-beings in distress. The duty of every Christian is plainly outlined in the words: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." "As ye would that men should do to you, do ye also to them likewise." These are the principles that we shall do well to cherish.

We Receive Mercy as We Bestow Mercy

Let those who desire to perfect a Christlike character ever keep in view the cross on which Christ died a cruel death in order to redeem mankind. Let them ever cherish the same merciful spirit that led the Saviour to make an infinite sacrifice for our redemption. Let not those who themselves have sinned against God, refuse to forgive a repentant sinner. Just as they deal with a fellow-being who is in spirit or in action has done wrong and has afterward repented, so God will deal with them for their defects of character. He who does not show mercy to his fellow-men can not expect to be shielded by the mercy of God. He himself is dependent on the mercy that God has enjoined him to exercise in seeking to restore every unsaved soul brought within the sphere of his influence. If he refuses to cultivate this divine grace, he himself will suffer the result of his neglect. Sometime, when he is in need of the mercy of God and of his fellow-men, he will find himself beyond mercy.

The attributes of mercy and love are nearly lost from the hearts of many, many members of the church. We should remember that all make mistakes: even men and women who have had years of experience sometimes err; but God does not cast them off because of their errors; to every erring son and daughter of Adam He gives the privilege of another trial. The true follower of Jesus manifests a Christlike spirit toward his erring brother. Instead of speaking in condemnation, he remembers the words, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The Need and Effect of Mercy

In the church militant, men will be ever in need of restoration from the results of sin. The one who in some respects is superior to another is in other respects inferior to him. Every human being is subject to temptation, and in need of brotherly interest and sympathy. The exercise of mercy in our daily relations with one another is one of the most effective means of attaining perfection of character; for only those who walk with Christ can be truly merciful.

The merciful "shall obtain mercy." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." There is sweet peace for the compassionate spirit, a blessed satisfaction in the life of self-forgetful service for the good of others.

He who was given his life to God in ministry to His children, is linked with Him who has all the resources of the universe at His command. By the golden chain of the immutable promises his life is bound up with the life of God. The Lord will not fail him in the hour of suffering and need. "My God shall supply all your need according to His

riches in glory by Christ Jesus." And in the hour of final need the merciful shall find refuge in the mercy of the compassionate Saviour, and by Him shall be received into everlasting habitations. Mrs. E. G. White

May 28, 1902

"The Will of God Concerning You"

This is the will of God concerning you, even your sanctification." Great possibilities, high and holy attainments, are within our reach. Sanctification means perfect love, perfect obedience, entire conformity to God's will. It means an unreserved surrender to Him. It means to be pure and unselfish, without spot or blemish.

From eternity God has chosen us to be His obedient children. He gave His Son to die for us, that we might be sanctified through His grace. Continual progress in knowledge and virtue is His purpose for us. His law is the echo of His own voice, giving to all the invitation, "Come up higher. Be holy, holier still." Every day we may advance in perfection of Christian character. For this Christ clothed His divinity with humanity. For this He came to the earth, and lived a life of suffering and privation.

But let no one think that it is possible for human beings in their own power to reach the ideal that God presents before them. Our hearts are evil, and we can not change them. "Who can bring a clean thing out of an unclean?--Not one." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Education, culture, the exercise of the will, human effort, all have their proper sphere; but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the soul. There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

He Saves to the Uttermost

The one great lesson all must learn,--the poor sinner dead in trespasses and sins, and the professing Christian, who has known Christ, but has clung to his sins,--is that Christ will save to the uttermost all who come to Him. "Him that cometh to Me," He says, "I will in no wise cast out." The poor, the suffering, the sinful, may find in Christ all they need. As soon as they receive Jesus as their personal Saviour, the cries of distress and woe are changed to songs of praise and thanksgiving.

When the sinner feels his need of the Sun of Righteousness, when he comes to Jesus, saying, "Lord, I am sinful, unworthy, hopeless, and helpless; save me, or I perish," he is accepted in the Beloved. He learns what it means to sit in heavenly places in Christ

Jesus. God says, "Let there be light," and there is light. The heart once darkened by sin is irradiated by the presence of Him who is the light of life.

God is ever seeking to bring human minds into association with the divine. He offers us the privilege of co-operation with Christ in revealing His grace to the world, that we may receive an increased knowledge of heavenly things. Looking unto Jesus, we obtain brighter and more distinct views of God, and beholding, we become changed. Goodness, love for our fellow-men, becomes our natural instinct. We develop a character that is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Mrs. E. G. White

June 4, 1902

The Never-Failing Fountain

God's inexhaustible supply of grace is awaiting the demand of every soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It unites human beings with Christ, enabling them to walk in the path of willing obedience. Through the influence of the Spirit of God, man is transformed; his taste is refined, his judgment sanctified, his heart cleansed; he becomes complete in Christ. The love that was manifested in the death of Christ awakens in his heart a thankful response. The understanding takes hold of Christ. The beauty and fragrance of His character is revealed in the life, testifying that God has indeed sent His Son into the world. No other power could bring about so wonderful a change.

The words of Christ will fall with living power upon obedient hearts; the perfect image of God will be reproduced, and in heaven it will be said, "Ye are complete in Him."

Realizing that he lacks wisdom and experience, the Christian places himself under the training of the great Teacher, knowing that only thus can he attain perfection. And the indwelling of the Spirit enables him to reveal Christlikeness. Daily he becomes better able to comprehend spiritual things. Each day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit.

"This is the will of God concerning you even your sanctification." Is this your will also? Do you long after God, yea, pant after Him, as the hart pants after the water brooks? The world's pleasure and power will pass away; but the life spent in doing the will of God will abide forever. The results of the efforts put forth to uplift humanity will endure through all eternity.

As the sinner, drawn by the love of Christ, approaches the cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is "the justifier of him which believeth in Jesus." And "whom He justified, them He also glorified." Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image, there is imparted an outlay of heavenly treasures, an excellency of power, that will place them higher than even the angels who have never sinned.

Those who consecrate their lives to the service of God will live with Him through the

ceaseless ages of eternity. "God Himself shall be with them, and be their God." "They shall see His face, and His name shall be in their foreheads." In this world their minds were given to God; they served Him with the heart and intellect, and now He can put His name in their foreheads. They do not go into the holy city as those who have no place there; for Christ says to them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away."
Mrs. E. G. White

June 18, 1902

Prayer

Prayer is communion with God. It is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

Jesus Himself, while He dwelt among men, was often in prayer. Prayer went before and sanctified every act of His ministry. It was by prayer that He was braced for duty and for trial. He is a brother in our infirmities, "in all points tempted like as we are;" but as the sinless One, His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.

God longs to bestow on us the blessings of His grace. He has a deep, earnest desire for our happiness. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He urges us to present our needs. His heart of love is filled with a longing desire to bring us into close touch with Him.

Do Not Be Afraid to Go to Him

Do not entertain the thought that because you have made mistakes, because your life has been darkened by errors, your Heavenly Father does not love you and will not hear you when you pray. He says, "Him that cometh to Me I will in no wise cast out." "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear; for He holds up worlds, He rules over the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. None have fallen so low, none are so vile, that they can not find deliverance in Christ. The demoniacs of Gadara, in the place of prayer could utter only the words of Satan; but yet the heart's unspoken appeal was heard. No cry from a soul in need is unheeded.

The ear of the Lord is open to the cry of every suppliant. Even before the prayer is offered or the yearning desire of the soul made known, the Spirit of God goes forth to

meet it. Never has there been a genuine desire, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working upon the human heart.

The Opened Way

Christ has opened the way for us to approach God. He says, "Make use of My name. It will be your passport to the heart of My Father and to all the riches of His grace. 'Whatsoever ye shall ask the Father in My name, He will give it you.... Ask, and ye shall receive, that your joy may be full.'" In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ, they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner; He recognizes in them the likeness of His Son, in whom they believe.

True prayer brings power. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,"--we shall know what this means when we hear the reports of the martyrs who were burned for their faith,--"turned to flight the armies of the aliens."

We shall hear about these victories when the Captain of our salvation, the King of heaven, opens the record before those of whom John writes: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Freshness and Progress in Religious Life

If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of conversation with God, as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet, joyful sense of the presence of Jesus. Often our hearts will burn within us, as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there are seen in his life simplicity, humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus, and has learned of

Him.

Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father, beautiful and fragrant with the incense of His love.

How wonderful it is that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man require than this,--to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. He utters words that reach the throne of the Monarch of the universe.

The cry of the soul can not die away into silence, nor can it be lost. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is to God we are speaking, and the prayer is heard.

The rainbow about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, "Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us." When we come to Him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfilment of His Word unto us. Mrs. E. G. White

June 25, 1902

What the Word of God Is to Us

God has given us His Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation.

The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation.

The Bible is a chart, showing us the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go.

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abodes of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all,--the knowledge of Christ. He is the Sent of God; He is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of His divinity, as indicated by His previous existence with the Father.

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

The Word of God strikes at every wrong trait of character, moulding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the Spirit of Christ into the smaller as well as the larger duties of life. It teaches him to be unswerving in his allegiance to justice and purity, and at the same time always to be kind and compassionate.

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. To him who is truly

converted, the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden.

A Strengthenener of Intellect

There is nothing more calculated to strengthen the intellect than a study of the Bible. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, that is rarely seen in these times.

No knowledge is so firm, so consistent, so far-reaching, as that obtained from a study of the Word of God. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into the character, will be complete in Him who is all and in all. Thank God for the possibilities set before humanity.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever."

The time devoted to a study of God's Word and to prayer will bring a hundred-fold in return.

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give diligent care to the successive stages of its growth. How is this to be done?--After the Word has been prayerfully received, it is to be cherished, and practised in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear.

The Spirit Necessary

It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. "Thy Word, O God, is truth," will be the language of the soul.

The mere reading of the Word will not accomplish the result designed of Heaven; it

must be studied, and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord."

There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind.

The life of Christ, that gives life to the world, is in His Word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our source of power.

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another mind.

Yes, the Word of God is the bread of life. Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience and bringing joys that will abide forever. Mrs. E. G. White

July 2, 1902

Our Talents

Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service,--service to God and to their fellow-men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link that binds us to God and to our fellow-men.

To His servants, Christ commits "His goods,"--something to be put to use for Him. He gives to every man His work, each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.

To every man God has given talents, "according to his several ability." The talents are not apportioned capriciously. He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for He who has apportioned to every man is equally honored by the improvement of each trust, whether it be great or small. The one to whom five talents have been committed is to render the improvement of five; he who has but one, the improvement of one. God expects returns "according to that a man hath, and not according to that he hath not."

The Power of Speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer praise and prayer to God; and with it we tell others of the Redeemer's love. Not one word is to be spoken unadvisedly. No evil-speaking, no frivolous talk, no fretful repining or impure suggestions, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and undefiled religion. It includes impure hints and covert suggestions of evil. Unless instantly resisted, these lead to great sin.

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is

our duty to change the subject of conversation if possible. By the help of the grace of God, we should try to drop words or introduce a subject that will turn the conversation into a profitable channel.

Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart-treasure. When Christ is thus revealed in our speech, it will have a power in winning souls to Him.

We Should Speak of Christ to those who know Him not. We should do as Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. The hearts of His hearers were drawn to Him; for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them. When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savor of life unto life.

So it should be with us. Wherever we are, we should watch for opportunities to speak to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the "chiefest among ten thousand" and the One "altogether lovely." This is the very highest work in which we can employ the talent of speech. It was given us that we might present Christ as the sin-pardoning Saviour.

Influence Is a Talent

Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow-men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow-men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

Every soul is surrounded with an atmosphere of its own,--an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin.

By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. This is a responsibility from which we can not free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance has an influence that no man can measure. Every impulse thus imparted is a seed sown that will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good; in their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

Throw a pebble into the lake, and a wave is formed, then another; and another; and as they increase, the circle widens until it reaches the very shore. So with our influence. Beyond our knowledge or control, it tells upon others in blessing or in cursing.

Our Time Belongs to God

Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.

Every moment is freighted with eternal consequences. We are to stand as minute-men, ready for service at a moment's notice. The opportunity that is now ours to speak to some needy soul the word of life may never offer again. God may say to that one, "This night thy soul shall be required of thee," and through our neglect he may not be ready. In the great judgment-day, how shall we render our account to God?

Christ regarded every moment as precious, and thus we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment.

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 whole-hearted, earnest sacrifice for the Master's service our power

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 roused, and palsied faculties receive new life:

The man who received the one talent "went and digged in the earth, and hid his lord's money." Just what he did, many today are doing. But let them not think that when Christ comes to reckon with His servants, He will be satisfied with the return of that only which was given. He will call for His own "with usury." The Lord expects every one to increase His gifts. Every provision has been made for us to do this. He who does not improve his talents is regarded by the Lord as a slothful, untrustworthy servant, unworthy of admittance into the heavenly courts.

The denunciations of God are not confined to the most revolting sins. In the day of judgment special reference will be made to the neglect of doing what might have been done, but was not done because of a lack of the qualification Christ died to place within the reach of every one.

Take the case of one who claims to know Christ, but who allows self-seeking to hold the largest place in his life. Busied with the things of self, he forgets God. He fails of improving his talents, and thus disqualifies himself for the sphere of usefulness he might have filled. Through his unfaithfulness, souls are lost. He has disappointed his Master. Upon him must fall the penalty of failing to fulfil God's purpose. God holds him responsible for the evil resulting from his neglect, for the souls he might have saved had he been faithful to his trust. Every hour spent in careless inaction, in indifference to God's claims, is an hour lost forever. Every opportunity for service allowed to pass unimproved means an eternal loss. Mrs. E. G. White

July 9, 1902

Whole-hearted Service

Christ says, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." He calls for whole-hearted, fearless disciples,--men and women who are ready to do and dare for Him, ready to follow wherever He leads the way. This requires thorough conversion. Half-converted men make half-hearted Christians. They are fruitless trees. On them Christ looks in vain for fruit: He finds nothing but leaves.

Many, by the half-hearted, careless way in which they do their work, say to the Master, "I pray Thee have me excused." Thousands would unite with Christ if they could do this without denying self. If Christ and self could be served at the same time, a large number would join the ranks of those who are journeying heavenward. But it is not for such as these that Jesus calls. His cause does not need such adherents.

Christ's true followers use their knowledge to make others the recipients of His grace. With their lamps filled with holy oil, they go forth to give light to those in darkness. Such workers see many souls turning to the Lord. New truths continually unfold to them, and as they receive, they impart.

Those for whom the fetters of sin have been broken, who have sought the Lord with brokenness of heart, and have obtained answer to their yearning requests for righteousness, are never cold and spiritless. They realize that they have a part to act in the work of soul-saving. They watch and pray and work for the salvation of souls. Moulded and fashioned by the Holy Spirit, they gain depth and breadth and stability of Christian character. They gain enduring spiritual happiness. Walking in Christ's footsteps, they become identified with Him in His self-sacrificing plans. Such Christians are not cold and unimpressible. Their hearts are filled with unselfish love for sinners. They put away from them all worldly ambition, all self-seeking. Contact with the deep things of God makes them more and more like their Saviour. They exult in His triumphs; they are filled with His joy. Day by day they are growing up to the full stature of men and women in Christ Jesus.

Christ hates sin. From Him evil met with stern rebuke. But while He hates sin, He loves the sinner. Laying aside His riches and glory, He came to this earth to seek for us, sinful, erring, unhappy, that He might lead us to heaven. He humbled Himself, and took upon Him our nature, that He might make us like Himself, pure and upright, free from defilement. He suffered more than any of you will ever be called to suffer. He gave His

all for you. What have you given for Him?

According to the talents entrusted to you will be the returns required by the Master. What have you done to persuade sinners to believe in Christ? All around you, in sin and degradation, are those for whom Christ died, that they might be pure, holy sinless. What are you doing for them? Has your life been filled with good works? Have you sowed in the hearts of those with whom you are brought in contact, seeds that will spring up to bear fruit unto righteousness?

When we sit at the feet of Jesus, and learn from Him to be meek and lowly in heart, He can impart to us His treasures of truth, knowing that we shall be wise workers. Not until Christ's life is a vitalizing power in our lives can we be strong to resist the temptations that assail us from within and from without. We need to press close to the side of Christ. We need to be sure that we are wearing His yoke of restraint and obedience. Then we shall be safe, because we are on the Lord's side. His truth is in our hearts, and we find His yoke easy and His burden light. We are strong in the Lord and in the power of His might. But without Christ's strength we shall bend like the willow at every breath of criticism. Nothing but His power can make us and keep us true and steadfast. No one can stand firm who does not cherish in His heart the truth of God.

We are God's servants, and we are to be workers together with Him, doing His work in His way, that all with whom we come in contact may see that we not only talk of self-denial, but that we bring it into our lives.

There is to be in our service no taint of self-seeking. "Ye can not serve God and mammon." Lift Him up, the Man of Calvary. Lift Him up by living faith in God, that your prayers may prevail. Do we realize how near Jesus will come to us? He is speaking to us individually. He will reveal Himself to every one who is willing to be clothed with the robe of His righteousness. He declares, "I am He that holdeth thy right hand." Let us place ourselves where He can hold us by the hand, where we can hear Him saying with assurance and authority, "I am He that liveth, and was dead; and, behold, I am alive forevermore."

All Are Being Tested and Tried

By the way in which we do the work Christ has given us to do in His absence, we decide our future destiny. Many neglect their God-given work. They refuse to be God's helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom He gave His life.

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for His return. Let us honor Him in His absence by doing with faithfulness the work He has placed in our hands. Waiting, watching, working, we are to prepare for His return. If we are faithful, if we serve Him with full purpose of heart, He will receive us with the gracious words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." He will receive us with honor. To us will be given a crown of glory that fadeth not away, and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever He goeth."

God calls. Do you hear His voice? He calls for earnest, whole-hearted workers. Will you hear, and, denying self, take up the cross and follow Him? Those who refuse, giving themselves up to love of ease and self-seeking, suffer an eternal loss. Mrs. E. G. White

July 16, 1902

The Grace of Courtesy

Those who work for Christ are to be pure, upright, and trustworthy, and they are also to be tender-hearted, compassionate, and courteous. Courtesy is one of the graces of the Spirit. It is an attribute of heaven. The angels never fly into a passion, never are envious or selfish. No harsh or unkind words escape their lips. If we are to be the companions of angels, we too must be refined and courteous.

The truth of God is designed to elevate the receiver, to refine his taste and sanctify his judgment. No man can be a Christian without having the Spirit of Christ; and if he has the Spirit of Christ, it will be manifested in a refined, courteous disposition. His character will be holy, his manners comely, his words without guile. He will cherish the love that is not easily provoked, that suffers long and is kind, that hopes all things and endures all things.

What Christ was in His life on this earth, that every Christian is to be. He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition. He was firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed.

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here, and a word there, as He saw men weary, and compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God.

He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as children of God.

Tho He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables,--partaking of

the food prepared and served by their hands,--taught in their streets, and treated them with the utmost kindness and courtesy.

Jesus sat an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society.

The Religion of Jesus softens whatever is hard and rough in the temper, and smooths off whatever is rugged and sharp in the manners. It is this religion that makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of the Gospel.

The principle inculcated by the injunction, "Be ye kindly affectioned one to another;" lies at the very foundation of domestic happiness. Christian courtesy should reign in every household. It has power to soften natures which without it would grow hard and rough. The wife and mother may bind her husband and children to her by strong cords if she is unvaryingly gentle and courteous in words and manner. Christian courtesy is the golden clasp that unites the members of the family in bonds of love that every day become closer and stronger.

Those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous in words and deportment, have not learned of Jesus. A blustering, overbearing, fault-finding man is not a Christian; for to be a Christian is to be Christlike. The conduct of some professing Christians is so lacking in kindness and courtesy that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned; but sincerity and uprightness will not atone for a lack of kindness and courtesy. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest.

Kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips, that He might "know how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be always with grace," "that it may minister grace unto the hearers."

Some with whom you are brought in contact may be rough and uncourteous; but do not, because of this, be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule

should be sacredly observed toward the dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His Spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in these rough, unhewn stones precious material, that would stand the test of storm and heat and pressure. God sees not as man sees. He does not judge from appearances, but He searches the heart, and judges righteously.

True courtesy, blended with truth and justice, makes the life not only useful, but beautiful and fragrant. Kind words, pleasant looks, a cheerful countenance, throw a charm about the Christian that makes his influence almost irresistible. In forgetfulness of self, in the light and peace and happiness that he is constantly bestowing on others, he finds true joy.

Let us be self-forgetful, ever on the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. Leave unspoken that unkind word; let that selfish disregard of the happiness of others give place to loving sympathy. These thoughtful courtesies, beginning in the home, and extending far beyond the home circle, go far to make up the sum of life's happiness, and the neglect of them constitutes no small share of life's misery. Mrs. E. G. White

July 23, 1902

Satan's Rebellion

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory. Before his fall, Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him.

Little by little, Lucifer came to indulge the desire for self-exaltation. Because of the exaltation of Christ, the One equal with the Father, he allowed jealousy to arise in his heart.

"Why," he questioned, "should Christ have the supremacy? Why is he honored above Lucifer?"

Tho all his glory was from God, Lucifer came to regard it as pertaining to himself. Not content with his position, tho honored above the heavenly host, he ventured to covet homage due alone to the Creator. Leaving his place in the immediate presence of the Father, he went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings,--laws that he declared were arbitrary, detrimental to the interests of the heavenly universe, and in need of change. Vital interests were at stake. Would Lucifer succeed in undermining confidence in God's law? Would he make so apparent these supposed defects in the law, that the inhabitants of the heavenly universe would be justified in claiming that the law could be improved?

By his rebellion against God's law, Satan brought sin into existence; for "sin is the transgression of the law."

God in His wisdom did not use measures of force to suppress Satan's rebellion. Such measures would have aroused sympathy for Satan, strengthening his rebellion rather than lessening his power. If God had at the outset punished his rebellion, many more would have looked upon him as one who had been dealt with unjustly, and would have followed his example. It was necessary for him to have time and opportunity to develop his false principles. There was war in heaven, and the Prince of life overcame the apostate. Satan was cast out of heaven, with the angels who had united with him.

In the beginning God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. The tree of knowledge, which stood near the tree of life in the midst of the garden of Eden, was to be a test of the obedience, faith and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God.

On this earth Satan sought to carry forward the work that he began in heaven. He declared that man could not obey the law of God. Approaching our first parents while they were on trial in the garden of Eden, he succeeded by falsehood and misrepresentation in turning them from allegiance to God's law. Through their failure to resist temptation, they were brought under Satan's jurisdiction. Thus the enemy gained supremacy over the human race.

When man rebelled, all heaven was filled with sorrow. The penalty of disobedience to God's law is death. There appeared to be no escape for those who had transgressed the law. The law could not be changed in order to meet man in his fallen condition. But God's love for humanity can never be measured. Instead of condemning the human race to eternal death, He gave His only begotten Son for their redemption.

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. He entered into a covenant with God to save man, and to vindicate His Father's character as expressed in the law. He came to the earth in the form of man to refute Satan's lie, that God had given a law which man could not keep. He came to give Himself as a sacrifice for sin, thus revealing to the heavenly universe that the law is as changeless and eternal as is Jehovah Himself.

God is omnipotent, omniscient, immutable. He always pursues a straightforward course. His law is truth--immutable, eternal truth. His precepts are consistent with His attributes. But Satan makes them appear in a false light. By perverting them, he seeks to

give human beings an unfavorable impression of the Law-giver. Throughout his rebellion he has sought to represent God as an unjust, tyrannical being.

In the beginning it was Satan's purpose to separate man from God. And this purpose he has carried out in every age. Constantly he is at work among the children of men. He sways all classes. The same method of deception, the same logic, that he used to deceive the holy pair in Eden, he has used in all succeeding ages. His plan of work has ever been one of deception. At times he assumes a cloak of piety, purity, and holiness. Often he transforms himself into an angel of light. He has blinded the eyes of men so that they can not see beneath the surface and discern his real purpose. As a result of Adam's disobedience, every human being is a transgressor of the law, sold under sin. Unless he repents and is converted, he is under bondage to the law, serving Satan, falling into the deceptions of the enemy, and bearing witness against the precepts of Jehovah. But by perfect obedience to the requirements of the law, man is justified. Only through faith in Christ is such obedience possible. Men may comprehend the spirituality of the law, they may realize its power as a detector of sin, but they are helpless to withstand Satan's power and deceptions, unless they accept the atonement provided for them in the remedial sacrifice of Christ, who is our Atonement--our At-one-ment--with God.

Those who believe on Christ and obey His commandments are not under bondage to God's law; for to those who believe and obey, His law is not a law of bondage, but of liberty. Every one who believes on Christ, every one who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, every one who resists temptation and in the midst of evil copies the pattern given in the Christ-life, will through faith in the atoning sacrifice of Christ become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression.

Christ took upon Himself the nature of man, and by a perfect life demonstrated the falsity of the claims of him who constantly accuses those that are trying to obey God's law. And the blood of Christ shed on the cross is the everlasting, uncontrovertible testimony that God's law is as immutable as is His own character. In the day of judgment, when the death upon the cross is seen in all its meaning, every voice will be hushed. Every one will see that Satan is a rebel, and will acknowledge God's wisdom, justice, and goodness; with one accord declaring, "Just and true are Thy ways, Thou King of saints." Mrs. E. G. White

July 30, 1902

The Word Of God

Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which by disobedience Adam had lost, for himself and for the world. In His own character Jesus manifested to the world the character of God; He pleased not Himself, but went about doing good. His whole history, for more than thirty years, was one of pure, disinterested benevolence.

Can we wonder that men were astonished at His teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on the authority of ancient maxims and rabbinical sayings, which were frivolous and worthless. Christ did not dwell on weak, insipid sayings and theories of men. As one possessing higher authority He addressed His hearers, presenting before them momentous subjects; and His appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never man spake like this Man."

The Bible teaches the whole will of God concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this Word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practice; for it is the voice of God speaking to the soul, giving the members of His family directions for keeping the heart with all diligence. If this Word is studied, not merely read, but studied, it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements.

All who will come to the Word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scripture. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not His instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his

suggestions and is willing to make of none effect God's holy law.

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-confidence and self-sufficiency must stand rebuked in the presence of the Word of God. The Lord speaks to the heart that humbles itself before Him.

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and He that shall come will come, and will not tarry." We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged according to the things written in the books of heaven, will soon break upon them. Then the voice of mercy will no longer plead in behalf of the sinner.

If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"--God or mammon. Now, while it is called today, if ye will hear His voice, harden not your heart, lest it be the last invitation of mercy. Mrs. E. G. White

August 6, 1902

"The Righteous Shall Flourish Like the Palm Tree"

See the weary traveler toiling over the hot sand of the desert, with no shelter to protect him from the rays of the tropical sun. His water supply fails, and he has nothing with which to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind as he believes himself ready to perish. Suddenly he sees in the distance, rising out of the dreary, sandy waste, a palm tree, green and flourishing. Hope quickens his pulses; he presses on, knowing that that which gives vigor and freshness to the palm tree will cool his fevered blood and give him renewed life.

As is the palm tree in the desert--a guide and a consolation to the fainting traveler--so the Christian is to be in the world. He is to guide weary souls, full of unrest, and ready to perish in the desert of sin, to the living water. He is to point his fellow-men to Him who gives to all the invitation, "If any man thirst, let him come unto Me, and drink."

The sky may be as brass, the burning sand may beat about the palm tree's roots, and pile itself about its trunk; yet the tree lives on, fresh and vigorous. Remove the sand, and you discover the secret of its life; its roots strike down deep into the waters hidden in the earth.

Thus it is with the Christian. His life is hid with Christ in God. Jesus is to him a well of water, springing up unto everlasting life. His faith, like the rootlets of the palm-tree, penetrates beneath the things that are seen, drawing life from the fountain of life. And, amid all the corruption of the world, he is true and loyal to God. The sweet influence of Christ's righteousness surrounds him. His influence elevates and blesses.

The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessings that will widen and deepen, and the blessed results they may never know till the day of final reward. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of the life to come.

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the future, make their burden very heavy. And when pain and sickness is added, the burden is almost greater than they can bear. Careworn and oppressed, they know not where to turn for relief. Put your whole heart into the work of helping them. It is not God's purpose that His children shall shut themselves up to themselves. Remember that for them as well as for you, Christ died. Hold out to them a helping hand. This will open the way for you to help them, to win their confidence, to inspire them with hope and courage.

All have trials, griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow-mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the lives of others and to strengthen their efforts, by words of holy cheer.

There is many a brave soul sorely pressed with temptation, almost ready to faint in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that will urge him on his way. "None of us liveth to himself." By our unconscious influence others may be encouraged and strengthened.

The service rendered in sincerity has great recompense. "Thy Father, which seeth in secret, Himself shall reward thee openly." The faces of men and women who walk and work with God express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ's joy, the joy of being a blessing to humanity. They have the honor of being accepted for the Master's use; they are trusted to do His work in His name. E. G. White.

August 13, 1902

Christ Our Mediator

The Lord is honored when we trust in Him, bringing to Him all our perplexities. "Whatsoever ye shall ask in My name," He says, "that will I do, that the Father may be glorified in the Son." God's appointments and grants in our behalf are without limit. The throne of grace is the center of attraction, because occupied by One who permits us to call Him Father. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jehovah did not deem the plan of salvation complete while it was invested only with His own love. He has placed at His altar an Advocate clothed with our nature, whose office it is to introduce us to God as His sons and daughters. Christ intercedes in behalf of all who receive Him. He gives to them power to become the sons of God. And the Father demonstrates His love for Christ by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the mediation of His Son. We are accepted in the Beloved.

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open for our appropriation all the treasures of His grace. "Ask in My name," Christ says. "I do not say that I will pray the Father for you; for the Father Himself loveth you, because you love Me. Make use of My name. This will give your prayers efficiency and power, the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full."

What more could God do for us than He has already done? The rainbow encircling the throne is an everlasting promise that all who approach Him will find pardon. Christ encourages us to pray always. He seeks to draw us to Him, that He may satisfy His desire to help us. He urges us to present our needs. His heart of love is filled with an earnest desire to bring us in close touch with God.

When Satan tells you that the Lord will not regard you with favor, because you have sinned, say, "Jesus gave His life for me. He suffered a cruel death that He might enable me to resist temptation. I know that He loves me, notwithstanding my imperfection. I rest in His love. God has accepted His perfection in my behalf. He is my righteousness, and I trust in His merits. He takes away my sin-stained garments, and clothes me with the robe of His righteousness. Clothed with this garment, I stand before the Father justified."

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Yes; Christ has become the medium of prayer and of blessing between God and man. He places the whole influence of His righteousness on the side of the suppliant. He pleads for man; and man, in need of divine help, pleads for himself, using the name of the One who gave His life for the life of the world. As we approach God in Christ's name, acknowledging our appreciation of His sacrifice, fragrance is given to our petitions. We are clothed with His priestly vestments. The Saviour draws us close to His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. Mrs. E. G. White

August 20, 1902

Words to Mothers

It is the mother's privilege to train her children for heaven. This is her high calling. But the work is a difficult one, requiring more than human strength and wisdom, and oftentimes the weary, over-burdened mother feels that the task is too much for her. But listen, tired mother, to the invitation of the Saviour, "Come unto Me, and I will give you rest." Go to Him, with your little ones in your arms. He who has said, "Suffer the little children to come unto Me, and forbid them not," will not turn you away. He will welcome you, and will give you peace and joy. In His presence you will find strength that will give you courage and wisdom for the most trying hour.

If mothers would go to Christ more frequently, if they would trust Him more fully, their burdens would be lighter, and they would find rest. Jesus knows the burden of every mother. He is her best friend in every emergency. His everlasting arms support her. That Saviour whose mother struggled with poverty and privation, sympathizes with every mother in her work, and hears her earnest prayers. That Saviour who went on a long journey for the purpose of relieving the anxious heart of a Canaanitish woman, will do as much for the afflicted mother of today. He who gave back to the widow of Nain her only son as he was being carried to burial, is today touched by the bereaved mother's woe. He who wept at the grave of Lazarus, who pardoned Mary Magdalene, who on the cross remembered His mother's needs, who after the resurrection appeared to the weeping women, and made them His messengers, is today woman's best friend, ready to aid her in her need if she will trust in Him.

Mothers, be faithful. Do not become discouraged in your work. Talk to your children of Christ, and pray with and for them. Your words will abide in their hearts. They may not seem to heed what you say. They may put on an appearance of indifference and levity, as if your words were disregarded. But do not cease your efforts in their behalf. Your words are in their mind. They can not forget them. You have sown the seed. In years to come, it will spring up and bring forth much fruit.

How many times has the remembrance of a mother's prayers and admonitions checked the absent child when about to yield to temptation. "When I was a child," said an old man, "my mother used to bid me kneel down beside her, and placing her hand on my head, she would implore God's blessing on her boy. Before I was old enough to know her worth, she died, and I was left to my own guidance. I was naturally inclined to evil, but again and again I was restrained by the thought of my mother's prayers. When a

young man, I traveled much, and was exposed to many temptations. But when I would have yielded to temptation, I seemed to feel the pressure of my mother's hand upon my head, and I was saved. Sometimes there came with it a voice in my heart, a voice that must be obeyed: "O do not this wickedness, my son; sin not against thy God."

Christian mother, forget not where lies the Source of your strength. Abound in prayer-- fervent, earnest, wrestling prayer. Great and arduous are your duties, and great your need of help from on high. You need wisdom, firmness, patience, self-control. Whither can you go for these but to the mercy-seat of Him who "giveth to all men liberally, and upbraideth not"? "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

Constant prayer will fit you for your duties. By prayer you may lay hold of the strength of God, and be enabled to say with the apostle, "I can do all things through Christ which strengthen me."

In the arms of faith carry your children to the Saviour. Plead for them the promises of God. A mother's voice will never plead in vain. Pride would teach you to ask for worldly honor, earthly greatness, for your loved ones; but O, ask for them a greater boon than these. Reach out and grasp for them a prize the worth of which eternity alone will reveal.

O mother, you have a labor of love to perform. Faint not, neither grow weary. Let a sense of the importance of your high calling animate you to run with patience the race set before you. And when you have finished your course, yours will be the unspeakable joy of being welcomed with the words, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord." And with your loved ones around you, you will stand on Mount Zion, and cast your crown at Jesus' feet, saying, Not unto us, but unto Thy name be glory.

August 27, 1902

God's Justice and Love

The love of God is shed abroad in our hearts.... For when we were yet without strength, in due time Christ died for the ungodly.... God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

After the fall of our first parents, Christ declared that in order to save man from the penalty of sin, He would come to the world to conquer Satan on the enemy's own battlefield. The controversy that began in heaven was to be continued on the earth.

In this controversy much was to be involved. Vast interests were at stake. Before the inhabitants of the heavenly universe were to be answered the questions: "Is God's law imperfect, in need of amendment or abrogation, or is it immutable? Is God's government in need of change, or is it stable?"

Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion."

But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God might have sent His Son to condemn, but He sent Him to save. Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels. With wonder and admiration they could only exclaim, "Herein is love!"

Christ entered upon His mission of mercy, and from the manger to the cross was beset by the enemy. Satan contested every inch of ground, exerting his utmost power to overcome Him. Like a tempest temptation after temptation beat upon Him. But the more mercilessly they fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path.

The severity of the conflict through which Christ passed was proportionate to the vastness of the interests involved in His success or failure. It was not merely the interests of one world that were at stake. This earth was the battle-field, but all the worlds that God has created would be affected by the result of the conflict.

Satan sought to overthrow Christ, in order that he himself might continue to reign in this world as supreme. And he planned and carried out the murder of Christ in the hope that the Son of God would not endure a death made as terrible as his cunning could make it. He thought to prove the truth of his assertion that Christ was not self-sacrificing.

Inspired by Satanic influences, men clamored for the Saviour's crucifixion. All heaven watched the successive stages of his humiliation,--His trial, rejection, and death. Satan laid every scheme, planned every evil, inflamed every mind to bring affliction on the Son of God. He it was who instigated the false accusations against One who had done only good; he it was who inspired men to commit the cruel deeds that added to His suffering.

Satan sought to make it appear that he was working for the liberty of the universe. He was determined to make his arguments so varied, so deceptive, so insidious, that every one would be convinced that God's law was tyrannical. Even while hanging on the cross, assailed by Satan with his fiercest temptations, Christ was victorious. He did not yield up His life until He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." The battle had been won. His right hand and His holy arm had gotten Him the victory. The blood of the innocent had been shed for the guilty. By the life that He gave, man was ransomed from eternal death, and the doom of him who had the power of death was sealed.

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God's authority was forever established. Truth triumphed over falsehood.

Not merely in the minds of a few finite creatures in this world, but in the minds of all the inhabitants of the heavenly universe, has the immutability of God's law been established. Satan's course against Christ was heralded to every world. When the issue was finally determined, every unfallen being expressed indignation at the rebellion. With one voice they extolled God as righteous, merciful, self-denying, just. His law had been vindicated.

The heavenly universe had witnessed the weapons that were chosen by the Prince of Life--the words of Scripture, "It is written," and the weapons used by the prince of the world--falsehood and deception. They had seen the Prince of Life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. The heavenly worlds and heaven itself were amazed at God's long forbearance.

When God expressed His abhorrence of Satan, and his indignation against him, the whole universe responded. They had been convinced. The last vestige of affection for the fallen angels had been uprooted; the last tie had been severed. The Lord had demonstrated His wisdom and justice in banishing Satan from heaven.

By his own course of action Satan has forged a chain by which he will be bound. The inhabitants of the heavenly universe will bear witness to God's justice in his destruction. Heaven itself has seen what heaven would be, if he were allowed to remain in it. All the unfallen beings are now united in regarding God's law as changeless. They support the government of Him, who, to redeem the transgressor, spared not His own Son. His law has been proved faultless. His government is forever secure. The Father, the Son, and Lucifer have been revealed in their true relation to one another. God has given unmistakable evidence of His justice and His love.

September 3, 1902

"Let This Mind Be in You"

The ethics inculcated by the Gospel acknowledge no standard but the perfection of God's mind, God's will. God requires from His creatures conformity to His will. Imperfection of character is sin, and sin is the transgression of the law. All righteous attributes of character dwell in God as a perfect, harmonious whole. Every one who receives Christ as his personal Saviour is privileged to possess these attributes. This is the science of holiness.

How glorious are the possibilities set before the fallen race! Through His Son, God has revealed the excellency to which man is capable of attaining. Through the merits of Christ, man is lifted from his depraved state, purified, and made more precious than the golden wedge of Ophir. It is possible for him to become a companion of the angels in glory, and to reflect the image of Jesus Christ, shining even in the bright splendor of the eternal throne. It is his privilege to have faith that through the power of Christ he shall be made immortal. Yet how seldom he realizes to what heights he could attain if he would allow God to direct his every step!

God permits every human being to exercise his individuality. He desires no one to submerge his mind in the mind of a fellow mortal. Those who desire to be transformed in mind and character are not to look to men, but to the divine Example. God gives the invitation, "Let this mind be in you, which was also in Christ Jesus." By conversion and transformation, men are to receive the mind of Christ. Every one is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory. For us to imitate the example of any man,--even one whom we might regard as nearly perfect in character,--would be to put our trust in a defective human being, one who is unable to impart a jot or tittle of perfection.

As our Example we have One who is all and in all, the chiefest among ten thousand, One whose excellency is beyond comparison. He graciously adapted His life for universal imitation. United in Christ were wealth and poverty; majesty and abasement; unlimited power, and meekness and lowliness which in every soul who receives Him will be reflected. In Him, through the qualities and powers of the human mind, the wisdom of the greatest Teacher the world has ever known was revealed.

Before the world, God is developing us as living witnesses to what men and women may become through the grace of Christ. We are enjoined to strive for perfection of

character. The divine Teacher says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Would Christ tantalize us by requiring of us an impossibility?-- Never, never! What an honor He confers upon us in urging us to be holy in our sphere, as the Father is holy in His sphere! He can enable us to do this, for He declares, "All power is given unto Me in heaven and in earth." This unlimited power it is our privilege to claim.

The glory of God is His character. While Moses was in the mount, earnestly interceding with God, He prayed, "I beseech Thee, show me Thy glory." In answer God declared "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

The glory of God--His character--was then revealed: "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

This character was revealed in the life of Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly He beheld the character of God; constantly He revealed this character to the world.

Christ desires His followers to reveal in their lives this same character. In His intercessory prayer for His disciples He declared: "The glory [character] which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Today it is still His purpose to sanctify and cleanse His church "with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." No greater gift than the character that He revealed, can Christ ask His Father to bestow upon those who believe on Him. What largeness there is in His request! What fulness of grace every follower of Christ has the privilege of receiving!

God works with those who properly represent His character. Through them His will is done on earth as it is done in heaven. Holiness leads its possessor to be fruitful, abounding in every good work. He who has the mind that was in Christ never becomes weary in well-doing. Instead of expecting promotion in this life, he looks forward to the time when the Majesty of heaven shall exalt the sanctified ones to His throne, saying

unto them "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

O that we might more fully appreciate the honor Christ confers upon us! By wearing His yoke and learning of Him, we become like Him in aspiration, in meekness and lowliness, in fragrance of character, and unite with Him in ascribing praise and honor and glory to God as supreme. Those who live up to their high privileges in this life will receive an eternal reward in the life to come. If faithful, we shall join the heavenly musicians in singing with sweet accord songs of praise to God and to the Lamb.

It is our life-work to be reaching forward to the perfection of Christian character, striving constantly for conformity to God's will. Day by day we are to press upward, ever upward, until of us it can be said, "Ye are complete in Him."

September 10, 1902

Work for Christians

Because the world was ruined through sin, God gave His Son to draw men back to Him. He so loved the world that He gave all that heaven could give for the saving of the lost. In every soul that receives this love, it will manifest itself in like manner. God so loved that He gave all. If we love with His love, we too will give all. We shall be co-workers with Him whose mission it is to "preach the Gospel to the poor, ... to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." All who pray in sincerity, "Be Thou my pattern," will work in Christ's lines; they will show that they themselves are striving to follow Christ, and, as the natural result, they will lead others to seek the higher life.

"Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." All about us there are souls who have gone out of the way--souls who have been wounded and bruised by the enemy, and who long for help, for comfort, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand--a strong, living faith, that will help them to put their trust in Jesus.

Let none feel that Christ has placed them on the judgment seat, to pass judgment on a brother or a sister who has fallen into error. Many hearts are sorely stricken, to whom words fitly spoken would bring peace and rest. Such ones are a test to their brethren and sisters. All Heaven looks on to see how we deal with those who need our help. The way in which we relate ourselves to them shows whether the fire of divine love is burning in our hearts.

Every one who names the name of Christ is called, so far as lies in his power, to help every other soul in the heavenward way. The Saviour records all such efforts as put forth for Himself; for He has identified Himself with suffering human beings.

The power of speech is a precious gift of God, and when used to utter words of hope and courage to the oppressed, it is a savor of life unto life. But it may be a savor of death unto death. Harsh, or even thoughtless words may be a great hindrance to the struggling, fainting soul. They may sting and bruise until he is driven upon Satan's battle-ground, never again to listen to the voice of Christ.

What power for good the church would have, if all its members were so imbued with

the Spirit of Christ that they would speak only words of comfort and hope; if no one felt at liberty to judge, to oppress, to cast a shadow on the life of another!

Many, blinded by sin, have lost sight of Christ, and are groping in the dark shadow of discouragement. Go to them, with a heart filled with love and tenderness, and tell them of the Saviour. Invite them to receive the righteousness of Christ, to claim justification through faith in the divine Surety. Point them to His atonement for their sins, to His merits, and His changeless love for them.

"That he might sanctify the people with His own blood," Jesus "suffered without the gate," bearing the reproach. "Let us go therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.... Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ."

September 17, 1902

The Strait Gate

Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

He who would enter in at the strait gate must put away all love of the world. There is not room to walk in the narrow way carrying the things of the world. He who would walk in this way must make an entire consecration of his all to God. Christ says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Those who love wealth, worldly honor, high position, can not enter in at the strait gate unless they part with these idols.

Our besetting sins must be laid aside. There is no room to walk in the narrow way, and at the same time cherish evil surmisings, doubts, criticisms, envy, unkindness. To enter the strait gate and travel the narrow way demands firmness of purpose, perseverance, steadfastness; for on every hand there are voices inviting the soul into forbidden paths. It demands that we give the future life our first attention. We are to cut away from our lives everything that would hinder our progress. Every inclination to evil must be denied, every habit not in harmony with the word of God must be overcome. We are to be one with Christ. We are to refuse to turn into the path of transgression, even the natural inclination would lead us to take a course in opposition to God's will. Those who thus strive to follow Christ will hear His voice saying to them, "He that followeth Me shall not walk in darkness, but shall have the light of life."

An entrance to the strait gate does not depend on the possession of riches or learning, but it does depend on the possession of a teachable spirit. We are to search the Scriptures with a determined purpose to know the will of God. He who comes to the Bible with a humble, teachable spirit, with a heart that prefers truth to error, and the favor of God to the friendship of the world, will know of the doctrine. He will not be left to be deceived by the enemy, or to be swayed hither and thither by false doctrines. Christ will guide him day by day, and he will enter the strait gate, to walk in the narrow path that leads to life.

Let us not refuse to enter the strait gate because we can not see the whole of the path to the Paradise of God. He who receives the first ray of light sent him, and walks in it, bringing his actions into harmony with God's Word, will receive more light. He who

walks in the light as it comes, not waiting to have every doubt removed, every mystery solved, will follow on to know the Lord. For him the light will shine brighter and brighter unto the perfect day. His path will be illuminated as he advances. God's Word will be a lamp to his feet and a light to his path.

Let us follow our Leader. He has trodden the way before us, and He will lead us safely. With unquestioning confidence in our Guide, let us go forward as children of light.

September 24, 1902

Christ's Sacrifice for Us

The Lord created man pure and holy. But Satan led him astray, perverting his principles and corrupting his mind, turning his thoughts into a wrong channel. His purpose was to make the world wholly corrupt.

Christ saw man's fearful danger, and He determined to save him by the sacrifice of Himself. That He might accomplish His purpose of love for the fallen race, He became bone of our bone and flesh of our flesh. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the redeemer and restorer, was to sanctify and purify man's mind, making it a power that would draw other minds to Himself. It is His purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.... For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power."

Christ might, because of our guilt, have moved far away from us. But instead of moving farther away, He came and dwelt among us, filled with all the fulness of the Godhead, to be one with us, that through His grace we might attain perfection. By a death of

shame and suffering He paid our ransom. From the highest excellency He came, His divinity clothed with humanity, descending step by step to the lowest depths of humiliation. No line can measure the depth of His love.

Christ has shown us how much our God can love and suffer in order to secure our complete restoration. The Son of God, in whom dwelt absolute perfection, became sin for the fallen race. He did not know sin by the experience of sinning, but He bore the terrible weight of the guilt of the whole world. He became our propitiation, that all who receive Him may become sons of God. The cross was erected to save man. Christ uplifted on the cross was the means devised in heaven of awakening in the human soul a sense of the sinfulness of sin. By the cross Christ sought to draw all to Himself. He died as the only hope of saving those who because of sin were in the gall of bitterness.

To break down the barrier that Satan had erected between God and man, Christ made a full and complete sacrifice, revealing unexampled self-denial. He revealed to the world the amazing spectacle of God living in human flesh, and sacrificing Himself to save fallen men. What wonderful love! As I think of it, I weep to think that so many of those who claim to believe in Christ are encrusted with selfishness. Living for self, they know not their Saviour. O that they had more faith, more love! If they entered into God's work in the spirit of Christ, if they knew the power of His grace, they would be imbued with holy zeal. They would labor earnestly to give the Lord's workmen in needy, difficult fields every possible advantage. With their prayers and with their means they would compass sea and land to establish memorials for God.

It is because the divine influence has not imbued Christ's followers that there is so little unselfish work. A message must be borne to the world that will impart new, sanctified impulses to those who are corrupted by sin. By those nigh and afar off the message is to be heard.

My soul is filled with sorrow as I see those professing to be children of God bringing their sinful habits and tendencies into the Christian life. Self gains the mastery, and Christ is dishonored. I marvel that professing Christians do not grasp the divine resources, that they do not see the cross more clearly as the medium of forgiveness and pardon, the means of bringing the proud, selfish heart of man into direct contact with the Holy Spirit, that the riches of Christ 5/be poured into the mind, and the human agent be adorned with the graces of the Spirit, that Christ 5/be commended to those who know Him not.

October 1, 1902

"What Have They Seen in Thine House?"

I cut from an exchange the following paragraphs. They convey an important lesson, and one well worthy of our consideration:

A lady had just parted with some friends who had been her guests for a few days. With a feeling of loneliness she sat down in her deserted drawing-room. Her eyes fell on a Bible, and opening it, she read the words, "What have they seen in thine house?" "Strange words," she thought. "What do they mean?" Glancing through the preceding chapter, she learned how graciously the Lord had delivered Hezekiah from the dangers of battle and then from sickness. She read how ambassadors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them?--"Not the Lord's doings," said the lady, with a rising feeling of self-reproach. "Surely," she thought, "the Lord must have sent these words to me. Two years ago the Lord delivered me in my terrible conflict with unbelief, and brought me into the liberty and joy of a child of God.

"Last summer, when I lay in my darkened chamber, sick unto death, I earnestly entreated God to give me back my health, that I might tell my friends of Christ's love and righteousness, and of the wonderful riches of His grace.

"Mrs. R. and her daughter have been my guests, and now the Lord asks me, 'What have they seen in thine house?' What can I answer? After dinner yesterday I showed them all our water-color drawings; then I took Mrs. R. to my boudoir to see my new carpet. I do not remember what they saw on Wednesday, except that I showed Mrs. R. the beautiful set of jewels that my uncle gave me. We spent Wednesday afternoon considering what our children should wear next spring. What a precious opportunity I have lost of speaking to her of the spotless robe of Christ's righteousness. And Marian has gone home longing to have a bracelet like the one she saw on my child. Had I been faithful, she would have left me to speak of Jesus and His glory.

"What have they seen in my house? Alas! vanity, idleness, worldly treasure! And what have they heard? True, they heard family reading and prayer. But it must have seemed a mere form. They must have thought that we had far more delight in the worldly songs that were sung, and in the gay conversation, which the form of family worship hardly interrupted. They left me, having seen nothing better than the visitors from Babylon saw in the house of Hezekiah."

Reader, is not this a word to your soul? Look around you, and see how many things you have gathered that war against the soul. Review your social intercourse, your entertainment of guests, and then to God answer the question, "What have they seen in thine house?"

I hope that these paragraphs which I have quoted will impress the minds of those who read them as forcibly as they did mine. We are living amid the closing scenes of this earth's history. It is a time when we should draw very near to God. How is our time occupied? What are we doing to lead those with whom we associate to seek earnestly for higher, holier attainments? The Lord has given us the assurance that we may be laborers together with Him in the work of soul-saving. He desires us to be ever on the watch for opportunities to point souls to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world."

What have your friends and acquaintances seen in your house? Are you, instead of revealing the treasures of the grace of Christ, displaying those things that will perish with the using? Or do you, to those with whom you are brought in contact, communicate some new thought of Christ's character and work? Have you always some fresh revelation of His pitying love to impart to those who know Him not?

Study the case of Hezekiah. He had been sick unto death. He had appealed to the Lord, and God had added to his life fifteen years. "At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen; there is nothing among my treasures that I have not showed them. Then said Isaiah unto Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon; nothing shall be left, saith the Lord."

The visit of the ambassadors to Hezekiah was a test of his gratitude and devotion. The record says, "Howbeit, in all the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to

try him, that he might know all that was in his heart." God had raised him from a bed of death, giving him a new lease of life. The Babylonians had heard of his wonderful recovery. They marveled that the sun had been turned back ten degrees, as a sign that the word of the Lord should be fulfilled. They sent messengers to Hezekiah to congratulate him on his recovery. The visit of these messengers gave him an opportunity to extol the God of heaven. How easy it would have been to point them to the God of gods. But pride and vanity took possession of Hezekiah's heart, and in his self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to think that these men had not the fear or the love of God in their hearts, and that therefore they were not safe confidants. His indiscretion prepared the way for national disaster. The ambassadors carried to Babylon the report of Hezekiah's riches, and the king and his counsellors planned to enrich Babylon with the treasures of Jerusalem.

Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts, and failed to give God the glory. He "rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem."

O that those for whom God has done marvelous things would show forth His praises, and tell of His mighty works. But how often those for whom God works are like Hezekiah,--forgetful of the Giver of all their blessings.

October 8, 1902

Witnesses for God

God can not display the knowledge of His will, and the wonders of His grace, among the unbelieving world, unless He has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be His missionaries, bodies of light throughout the world, to be as signs to the people--living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the Word of God, and profess to be qualified to instruct those in darkness.

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the Word of God that the end of all things is at hand.

Those who presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of Inspiration. The Word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth should show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are saviors of life unto life, or of death unto death.

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, tho weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin.

These words of Christ should sink into the hearts of all who believe in Christ's soon coming. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ Himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and indulging perverted appetite in the defiling use of liquor, and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them.

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and

doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow His example in all things--in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

October 29, 1902

How to Meet Temptation

Christ saw that it was not possible for man to overcome in his own strength; therefore He came in person from the throne of glory, and bore the test that Adam failed to bear. In man's behalf He resisted the temptations of the enemy, and made it possible for man, by faith in Him, to overcome in his own behalf. Satan knew that everything depended on the result of his effort to overcome Christ. He knew that if Christ bore the test that Adam failed of bearing, the plan of salvation would be carried out to its fulfilment, and his destruction would be certain. He saw that he must either conquer or be conquered. All the powers of the apostate were rallied against the Son of God. Christ was made the mark of every weapon of hell. Satan bent all his energies to the effort to cause Christ to swerve from his allegiance. From the desert to Calvary, the storm of the enemy's wrath beat upon the Saviour; but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path. All the efforts of Satan to overcome Him only brought out in a purer light His spotless character.

In our own strength it is impossible for us to conquer in the conflict with sin. But Christ is acquainted with our necessities and our weakness. He came to this world as a man, and as a man lived a life of obedience. We shall never be called upon to suffer as He suffered; for upon Him were laid the sins of the whole world. That we might have eternal life, He endured reproach, mockery, insult, and a death of shame.

We need not expect to gain the victory over sin without enduring suffering, or to win the overcomer's reward by feeble efforts. Think of how much it cost the Saviour, as in the wilderness He battled with temptation. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men."

The Christian life is a life of constant conflict. It is a battle and a march. Every act of obedience, every deed of self-denial, every trial bravely endured, every temptation resisted, every victory gained, is a step forward in the march to eternal triumph.

There is hope for man. Christ 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." But let us never forget that the efforts we make in our own strength are utterly worthless. Our strength is weakness; our judgment foolishness. Only in the name and

strength of the Conqueror can we conquer. When we are pressed with temptation, when unchristlike desires clamor for the mastery, let us offer fervent, importunate prayer to the heavenly Father, in the name of Christ. This will bring divine aid. In the Redeemer's name we may gain the victory.

As, seeing the sinfulness of sin, we fall helpless before the cross, asking forgiveness and strength, our prayer is heard and answered. Those who present their petitions to God in Christ's name will never be turned away. The Lord says, "Him that cometh to Me I will in nowise cast out." "He will regard the prayer of the destitute." Our help comes from Him who holds all things in His hands. The peace that He sends is the assurance of His love to us.

Nothing can be more helpless and yet more invincible than the soul that feels its nothingness, and relies wholly upon the merits of a crucified and risen Saviour. God would send every angel in heaven to the aid of the one who places his whole dependence on Christ, rather than allow him to be overcome.

If we accept Christ as our Guide, He will lead us safely along the narrow way. The road may be rough and thorny, and the ascent steep and dangerous; there may be pitfalls on the right hand and on the left. When weary and longing for rest, we may have to toil on; when faint, we may have to fight; but with Christ as our Guide, we shall not fail of reaching heaven. Christ Himself has trodden the rough path before us, smoothing it for our feet. The way is illuminated by Him who is the light of the world. As we follow in His footsteps, the path grows brighter and brighter unto the perfect day.

November 26, 1902

Christ's Prayer For Unity

Christ's last prayer before His trial was for the unity of His followers. "That they all may be one, as We are," He prayed. O that the importance of this prayer might be impressed on our hearts! O that the spirit of this prayer might influence and control our lives!

"Neither pray I for these alone," He continued, "but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them; and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Upon the virtue of Christ's sacrifice for us we are all agreed. His prayer for us is that we may be made perfect in one. Shall we not, by obeying His word, make it possible for God to answer this prayer?

Harmony existing among men of varied dispositions is the strongest evidence that can be borne that God has sent His Son into the world to save sinners. True Christians are distinct in individuality, and they differ in disposition; but they are sanctified by the same spirit, and they are one in the understanding of the things of God. They are different parts of the same great temple.

"A new commandment I give unto you," Christ said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Why did Christ call this a new commandment?--Because He was yet to give, in the sacrifice of His life, the crowning evidence of His love. When this offering should have been made, the gift would be complete, and the disciples would understand more fully the meaning of the new commandment. "As I have loved you, that ye also love one another."

Should not this love be appreciated? Shall we not strive to answer the Saviour's prayer for unity,--the prescription for the cure of all alienation and strife? Shall we not, without

an hour's delay, begin to fulfil His purpose for us, loving one another as He has loved us? Then will come the glorious result; because we are bound together by the golden chain of love, men will know that we are Christ's disciples. And the heart of the Saviour will be filled with rejoicing.

We are sometimes asked, Why does not God work miracles through the church today, as He did in the days of the apostles?--Because the church refuses to be guided and controlled by Him. Christ's love in the heart, revealing through the life its wondrous power,--this is the greatest miracle that can be performed before a fallen, quarreling world. Let us make it possible for God to work this miracle. Let us put on Christ, and the miracle-working power of His grace will be so plainly revealed, in the transformation of character, that the world will be convinced that God has sent His Son to make men as angels in life and character.

December 3, 1902

"In All Points Tempted Like As We Are"

Christ came to this world as a man, to prove to angels and to men that man may overcome, that in every emergency he may know that the powers of Heaven are ready to help him. Our Saviour took the nature of man, with all its possibilities. We have nothing to endure that He has not endured.

At Christ's baptism the glory of God rested upon Him, as a dove of burnished gold. Light from the throne of God encircled Him, while from heaven were heard the words, "This is My beloved Son, in whom I am well pleased."

Then Christ was led by the Spirit into the wilderness; and here His test came. He went into the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness; and he thought this the best time to approach Him.

Before beginning His public ministry, Christ submitted to the fierce assaults of the enemy, knowing that without conflict there could be no victory. He condescended to engage in the contest under any circumstances that the foe might require. In all things He was made "like unto His brethren." He was "in all points tempted like as we are." "In that He Himself hath suffered being tempted, He is able to succor them that are tempted."

In the wilderness Christ and Satan met in combat, Christ in the weakness of humanity, apparently with not a friend to aid Him. Satan is subtle. It is by falsehood that he seeks to prevail. With all the power that he possessed, he tried to overcome the Son of Man. Could he lead the Saviour to swerve a hair's breadth from His allegiance to God, the victory would be his. The world would pass under his control.

Satan charmed the first Adam by his sophistry, just as he charms men and women today, leading them to believe a lie. Adam did not reach above his humanity for divine power. He believed the words of Satan. But the second Adam was not to become the enemy's bondslave.

Adam had the advantage over Christ, in that when he was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood,

possessing full vigor of body and mind. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation.

Every device that the enemy could suggest was brought against Him. It was when Christ was in a weakened condition, after His long fast of forty days, that the wisest of the fallen angels used the most enticing words at his command in an effort to compel the mind of Christ to yield to his mind.

"If Thou be the Son of God, command that these stones be made bread." Here is the insinuation of distrust. In the tones of the tempter's voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? Satan insinuated that God never meant His Son to be in such a state as this. "If Thou be the Son of God," he says, "show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread."

In His reply Christ made no reference to the doubt. He was not to prove His divinity to Satan, or to explain the reason of His humiliation. "It is written," He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He met Satan with the words of Scripture. In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as the sign of His divinity. But that which is greater than all miracles, a firm reliance on a "Thus saith the Lord," was a sign that could not be controverted. So long as Christ held this position, the tempter could gain no advantage.

When Christ said to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: "The Lord thy God led thee these forty years in the wilderness, ... and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out the mouth of the Lord doth man live." In the wilderness, when all means of sustenance failed, God sent His people manna from heaven, and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God, and walked in His ways, He would not forsake them. The Saviour now practised the lesson He had taught to Israel. By the word of God succor had been given the

Hebrew host, and by the same word it would be given to Jesus. He awaited God's time to bring relief. He was in the wilderness in obedience to God, and He would not consent to obtain food by following the suggestions of Satan. In the presence of the witnessing universe He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God. (Concluded next week)

December 10, 1902

"In All Points Tempted Like As We Are"

Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

When Satan quoted the promise, "He shall give His angels charge concerning Thee," he omitted the words, "to keep thee in all Thy ways;" that is, in all the ways of God's choosing, Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself unbidden in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission.

Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord Thy God." These words were spoken to the children of Israel when they thirsted in the desert, and demanded that Moses should give them water, exclaiming, "Is the Lord among us, or not?" God had wrought marvelously for them, yet in trouble they doubted Him, and demanded evidence that He was with them. In their unbelief they sought to put Him to the test. And Satan was urging Christ to do the same thing. God had already testified that Jesus was His Son; and now to ask for proof that He was the Son of God would be putting God's Word to the test,--tempting Him. And the same would be true of asking for that which God had not promised. It would be to manifest distrust, and would be really tempting, or proving, Him. We should not present our petitions to God in order to prove whether He will fulfil His word, but because He will fulfil it; not to prove that He loves us, but because He loves us. "Without faith it is impossible to please Him; for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

"Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me."

This was Satan's crowning effort. Into this effort he threw all His beguiling power. It was the charm of the serpent. He exerted the power of his fascination upon Christ, striving to make Him yield His will to him.

In His weakness, Christ laid hold of God. Divinity flashed through humanity. Christ stood revealed as the commander of heaven, and His words were the words of One who has all power. "Get thee hence, Satan," He said, "for it is written, Thou shalt worship the Lord Thy God, and Him only shalt thou serve."

Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. He had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam.

Christ knew of the long years of conflict to be waged between man and his subtle foe. He is the refuge of all who, beset by temptation, call upon Him. Temptation and trial will come to us all, but we need never be worsted by the enemy. Our Saviour has conquered in our behalf. Satan is not invincible. Day by day he meets those who are on trial, striving by his wiles to gain the mastery over them. But they have a Helper who was tempted in all points like as they are, and who knows how to succor them. Temptation is not sin; the sin lies in yielding. To the soul that trusts in Jesus, temptation means victory and greater strength.

Christ is ready to pardon all who come Him confessing their sins. To the tried, struggling soul is spoken the word, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Thank God, we have a High Priest who is touched with the feeling of our infirmities; for He was in all points tempted like as we are.

December 17, 1902

Holiness Unto the Lord

God has from eternity chosen men to be holy. "This is the will of God concerning you, even your sanctification." The echo of His voice comes to us, ever saying, "Holier, holier still." And ever our answer is to be, "Yes, Lord, holier still."

No man receives holiness as a birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed. With clearer vision they behold eternal realities. They are adopted into God's family, and they become conformed to His likeness, changed by His Spirit from glory to glory. From cherishing supreme love for self, they come to cherish supreme love for God and for Christ.

"Being justified by faith, we have peace with God through our Lord Jesus Christ." Justification means pardon. It means that the heart, purged from dead works, is prepared to receive the blessing of sanctification. God has told us what we must do to receive this blessing. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

The love of God, cherished in the heart and revealed in the words and acts, will do more to elevate and ennoble human beings than all else can. In the life of Christ, this love found full and complete expression. On the cross of Christ the Saviour made an atonement for the fallen race. Holiness is the fruit of this sacrifice. It is because He has died for us that we are promised this great gift. And Christ longs to bestow this gift on us. He longs to make us partakers of His nature. He longs to save those who by sin have separated themselves from God. He calls upon them to choose His service, to give themselves wholly into His control, to learn from Him how to do God's will.

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a

name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Jesus is the light of the world. Those who do not receive Him as a personal Saviour can never, never come to the light. They can never have eternal life. But those who follow Him have the light of life. He who commanded the light to shine out of darkness shines into their hearts, revealing through their lives the light of the knowledge of Christ. In His light they see light.

Accepting Christ as a personal Saviour, and following His example of self-denial,--this is the secret of holiness. God exalted Christ above every name that is named. But Christ first reached to the depths of humiliation, working out in behalf of the human race a perfect character, and drawing men and women to God by His unselfish ministry. He has set an example that all who engage in His service are to follow. The more Christlike our efforts for God, the wider will be their influence for good, and the greater the work they will accomplish.

January 7, 1903

A Happy New Year

The old year has gone. The words, "I wish you a Happy New Year," are repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems more appropriate than the "Merry Christmas," so lately echoed from lip to lip. On every hand are pale faces, brows furrowed from pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child or a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. To that bereaved family a merry Christmas seems a mockery. But whatever the cares and sorrows of life, whatever its mistakes and errors, the words, "A Happy New Year," uttered as an expression of love and respect, fall pleasantly upon the ear.

And yet, are not these kindly wishes often forgotten with the utterance? How often we fail of carrying their import into the daily life, and thus aid in their fulfilment! How often the New Year's greeting is uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make others happy!

Fathers and mothers, while you wish your children a Happy New year, will you not strive in the fear of God to make it a happy year? Will you not lead your dear ones to the true source of peace and joy? Will you not consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you not separate them from sin, and by living faith connect them with God?

A mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. A father may give his sons a capital worth more than gold or silver, by teaching them to love useful employment. Parents, now is the time to form in your children habits of industry, self-reliance, and self-control; to cultivate economy and business tact. Now is the time to teach them to show courtesy and benevolence toward their fellow-men, and love and reverence for God.

By a faithful discharge of duty you may make this a happy year for your children. Home should be to them the most attractive place on earth; and it may be made such by kind words and deeds, and, underlying all, a steadfast adherence to the right. Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God;

and emphasize this lesson by your example. Let the children see that the peace of Christ rules in your hearts, and that His love controls your lives.

Children who greet your father and mother with "A Happy New Year," will you make this a happy year to them? It is in your power to make it happy or unhappy. You may lighten their burdens and give them courage and hope, or you may fill their hearts with anxiety and distress. You can not make their new year happy if you live for self-gratification.

Begin this year with right purposes and pure motives. Bear in mind that day by day your words and acts are recorded in the books of heaven. You must meet them when the judgment shall sit and the books shall be opened.

How often your lips utter the kindly greeting, "I wish you a Happy New Year," and then in a few moments speak impatient, fretful words! How many children are always ready to dispute about trifles, unwilling to make the smallest sacrifice for others! To such the new year will bring no real happiness. They may indulge in boisterous mirth, but their hearts know no peace or joy. Will you not come to Jesus with penitence and humility, that He may cleanse you from sin, and prepare you for His kingdom? As you do this, you will have the happiest year that you have ever known. It will bring joy in heaven and joy on earth.

Many are the gifts and greetings exchanged on New Year's day, by parents and children, husbands and wives, brothers and sisters, friends and acquaintances. When the day is over, many feel a sense of relief. They have done their duty in bestowing presents, and smiles and compliments for the occasion, and there the matter is supposed to end. The next day, and the next, and onward to the end of the year, bring fretful, passionate words, faultfinding, recrimination, and careless neglect of the dear ones of the household. Oh, the record of such a year is one that angels are grieved and ashamed to register. It brings to friends and kindred a gift of sorrow, a burden of unkindness, that crushes hope and makes the grave look desirable.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, His Spirit will flow through us, to refresh and bless all around us.

This year may be our last year of life. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence, mark our deportment toward all? May this year be a time that shall never be forgotten,--a time when Christ shall

abide with us, saying, "Peace be unto you."

January 14, 1903

Our Assurance of Victory

What is man," the psalmist inquires, "that Thou art mindful of him? and the son of man, that Thou visitest him?" "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing." Thus, Isaiah declares, God regards the inhabitants of this world, not excepting those who stand at the head of the nobility of the earth, those who have acquired the greatest learning, those to whose lot has fallen great riches and much honor.

Notwithstanding the insignificance of this world in comparison with the whole universe, Christ volunteered to take upon Himself the nature of humanity, and to bear on His divine soul the sins of mankind, in order that He might redeem the fallen race and enable them to gain life eternal. Laying aside His kingly crown and royal robe, He left His high command in the heavenly courts, clothed His divinity with humanity, and entered the world as a helpless babe. For our sakes He became poor, that through His poverty we might be made rich.

Satan, the powerful angel who had been cast out of heaven, had long claimed dominion on earth. Christ came to conquer this foe, in order that through divine grace we also might obtain the victory over the enemy of our souls. Standing at the head of humanity, Christ by perfect obedience to God's commandments, demonstrated to the universe that man could withstand Satan's temptations.

It was necessary for Christ to clothe His divinity with humanity. Only thus could He become the Redeemer of the fallen race. In order to be a Saviour indeed, it was necessary for Him to know the power of temptation, to endure every trial and affliction that befalls us. In all our afflictions He was afflicted. He endured every hardship that comes to the poor and the needy. He suffered weariness and hunger. He understands every inconvenience to which we may be put. Under all circumstances He remained faithful to every precept of God's law, living in our behalf a perfect life. From childhood to manhood He stood the test of obedience.

Everything that could be done has been done to make our salvation possible. Christ has obtained an everlasting victory, in order that He might open to us the door of heaven. To obtain our salvation, He hung on Calvary's cross. For our sake He was laid in the tomb. For us He was raised from the dead; and for us, too, He declared over the rent sepulcher of Joseph. "I am the resurrection and the life." And when at the close of His earthly

ministry He ascended to heaven, the portals of the city of God were opened wide, and He entered as a conqueror, there to take up, in the heavenly sanctuary, His ministry in behalf of those for whom He had given His life. The divine human Son of God is now standing in the presence of the Father, pleading our cases and presenting His sacrifice as the atonement for our transgressions.

In view of Christ's infinite sacrifice, how cruel it is for men and women to refuse the great salvation, or to misrepresent their Saviour after professing to give themselves to His service! How cruel of them to doubt that He will hear their prayers! He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened."

Christ represents His heavenly Father as sustaining the same tender relation to us that an earthly parent sustains to his children. "What man is there of you," He inquires, "whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask Him?" God gives the Holy Spirit to every one who asks in faith.

Having access to the Source of all strength, why do we remain so weak that we yield to temptation? Having so great an assurance of power to enable us to overcome, why are we so faithless? Why do we not always come to our heavenly Father, to ask in simple, childlike faith for the things we need? We should pray much more than we do. In every hour of trial we may gain victory through the strength given in answer to earnest prayer.

Christ desires that we shall finally enter the heavenly city as conquerors. Through the grace that He constantly imparts to humanity, He is preparing a people to live with Him throughout the ceaseless ages of eternity. This preparation every one who chooses to follow Him may receive. Let us glorify His name by accepting the salvation so freely offered.

January 28, 1903

Lessons From the First Chapter of Revelation

The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the word of God and of the testimony of Jesus Christ, and of all things that he saw."

There should be a closer and more diligent study of the Revelation, and a more earnest presentation of the truths it contains,--truths that concern all who are living in these last days. Into the very designs and principles of the church of God these truths are to enter. If we take up the study of this book in a receptive frame of mind, with hearts susceptible of divine impressions, the truths revealed will have a sanctifying influence upon us.

To encourage a study of this book, God declares: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

The Revelation is regarded by many as a closed book. Not a few ministers declare that it can not be understood. But it is our privilege to know something in regard to it. By no means should we become weary of looking into it because of its apparently mystical symbols. Christ can give us understanding. The benediction pronounced upon those who read, and hear, and keep the words of this prophecy, may be ours.

The Revelation was written to the seven churches in Asia, which represented the people of God throughout the world. "John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth."

Banished to the solitudes of the Isle of Patmos, John was favored with the presence of Jesus Christ. How comforting are the words of the aged apostle as he wrote to the churches of his Saviour! "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever."

"Behold, He cometh with clouds; and every eye shall see Him, and they also which

pierced Him; and all kindreds of the earth shall wail because of him." Whether we be saved or lost, we shall sometime see the Saviour as he is, in all His glory, and shall understand His character. At His second coming, conviction will be brought to every heart. Those who have turned from Him to the trivial things of this earth, seeking selfish interests and worldly honor, will in the day of His coming acknowledge their mistake. These are the ones spoken of by the Revelator as "all kindreds of the earth," who "shall wail because of Him." Let us not be content to be numbered among the "kindreds of the earth." Remembering that our citizenship is in heaven, let us lay hold on the hope set before us in the Gospel.

"And they also which pierced Him." These words apply not only to the men who pierced Christ when He hung on the cross of Calvary, but to those who by evil-speaking and wrong-doing are piercing Him today. Daily He suffers the agonies of the crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will.

The Lord desires us to be men and women in Christ Jesus. Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh. Our Saviour lived on this earth a perfect life. He is our Example. If we now follow Him, doing His will in all things, we shall in the world to come live with Him forever. Let us keep Him constantly in view. It should be our life-purpose to glorify Christ. This is the great purpose that has inspired Christians in every age. It is by cherishing this purpose that we make sure of eternal salvation. Let us learn to know Him whom to know aright is peace and joy and life everlasting.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

"I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ."

In his old age the apostle talked continually of Christ, and the people tired of his words, which rebuked their stubborn refusal of Christ as their Saviour. To rid themselves of John's testimony, they banished him to Patmos. But in sending him to that lonely isle, they did not place him beyond the reach of Jesus. It was there that he was given a wonderful revelation of his Saviour and of the things that were to come to pass on the earth; and it was on Patmos, too, that he wrote out the record of his visions that we have in the book of Revelation,--a record that will be present truth until all the events foretold shall have taken place.

February 4, 1903

Lessons From First Chapter of Revelation

I was in the Spirit on the Lord's day," writes the prophet of Patmos, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead. And, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

It may seem wonderful to us that Christ should reveal Himself to John as He is, strange that He should thus address Himself to the churches. But we should remember that the church, enfeebled and defective tho it is, is the object of Christ's supreme regard. Constantly He watches over it with tender solicitude, and strengthens it by His Holy Spirit. Will we, as members of His church, allow Him to impress our minds and to work through us to His glory? Will we heed the messages He addresses to the church? Let us determine to be among the number who shall meet Him with joy at His coming, and not among those who "shall wail because of Him." Let us make certain our redemption by obeying the messages that He gives to His church.

Christ bears to the church the words of consolation: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him

the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God, and I will write upon Him My new name."

To the overcomer is promised a crown of unfading glory, and a life that measures with the life of God. "To Him that overcometh," Christ declares, "will I give to eat of the tree of life, which is in the midst of the paradise of God." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Let us strive to obtain an abundant entrance into the kingdom of our Lord. Let us diligently study the Gospel that Christ came in person to present to John on the Isle of Patmos,--the Gospel that is termed, "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Let us remember always that "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

February 18, 1903

"Stand, and Rejoice"

Life is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart.

The standard is high to which we must attain if we would be children of God, pure, holy, and undefiled. How could we reach this standard if there were no difficulties to meet, no obstacles to surmount, nothing to develop patience and endurance? Trials are not the smallest blessings that come to us. They are designed to nerve us to determination to succeed. Instead of allowing them to hinder, oppress, and destroy us, we are to use them as God's means of enabling us to gain the victory over self.

In the daily life we often come in contact with those who are full of pettishness. In dealing with such ones, we are enjoined to "stand, and rejoice." By obeying this injunction we shall be able always to gain the victory. When some one speaks fretfully, simply "stand, and rejoice." Do not speak a word in reply to the provoking utterance. If the lips are opened to speak in vindication of self, a volume of words will flow out. Keep silent. This is the easiest way to gain the victory.

Words spoken in reply to those who are angry, usually act as a whip, lashing the temper into fury instead of soothing it. Great blessings are lost because of passionate words. Let us learn lessons of self-control. Feelings of anger, when met with silence, die out very quickly. Silence is eloquence, and puts to shame the one who is full of wrath. We can mortify Satan by keeping the tongue with all diligence.

Not only are we to rejoice, but we are to "glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly." Wonderful love! "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him."

The apostle Paul declares, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Those who do not have this peace are liable to become irritable. He who manifests a fretful, scolding spirit may well ask himself the question, Am I a Christian? So long as he frets and scolds, he is not a Christian, and is exerting an influence that does great harm. Let us put on Christ; let us be Christ-like in every word and act; let us so live that others may see the difference between the disposition of a Christian and the disposition of one who makes no claim to be a follower of Jesus.

We are to realize that the divine Presence is constantly by our side. Christ has said, "Lo, I am with you alway, even unto the end of the world." He hears every unkind word, every harsh, cutting expression. Could we see Him standing by our side, would we speak such words? Words that create heart-burnings and disunion should never escape our lips. Let us guard carefully every word and act, walking in all lowliness of mind, cherishing a spirit of meekness and kindness.

Fathers and mothers, whether you are in your home or elsewhere, it is never right for you to speak one disrespectful word to each other. If you are harassed, say firmly to yourself, "This is from Satan. He wants me to echo his words, to communicate his spirit; but this I will not do." Determine to speak in love; to cultivate patience, kindness, long-suffering, courtesy, and delicacy in dealing with one another. Why?--Because you are Christians; because you are preparing for the society of the heavenly angels, for a home in the kingdom of glory, where no harsh, unkind, impatient words are ever spoken. Remember that it is Satan who prompts men and women to speak unkindly. Sanctify your talent of speech. Words are a precious gift, capable of doing much good, of accomplishing a great work for the Master. Every thought, every word, is recorded in the books of heaven. Guard well your thoughts and words, that in the judgment you may not be ashamed to meet your record.

As Satan failed utterly in his attempt to cause Christ to sin, so he will fail of overcoming us, if we will act sensibly. Let us firmly resolve that when the enemy tempts us to speak hastily, feeling that we are treated unjustly or are misunderstood, we will not open our lips. If we should speak even one word in reply, the enemy would be almost sure to gain the victory. We must learn the lesson of silence. With tongues bridled, we may be victorious in every trial of patience through which we are called to pass.

March 11, 1903

The New Life in Christ

There is a higher life for Christians to live than many of them are living. It is the new life in Christ. Those only who constantly behold Him--the One full of grace and truth--can live this life. Beholding Him, they are changed into the same image, from glory to glory. As they behold Him, He gives them power to become the sons of God. With love and compassion, without a trace of harshness, the Saviour meets them in their necessity. With sympathetic helpfulness, by the gentle touch of grace, He changes the sinner into a saint. With unwearying patience, He works to expel from the soul all disturbing elements, changing enmity to love, and unbelief to confidence.

Those who submit to the solemn rite of baptism pledge themselves to devote their lives to God's service; and the three great powers of heaven, the Father, the Son, and the Holy Spirit, pledge themselves to cooperate with them, to work in and through them. As men and women thus enter into covenant relation with God, they take the name of Christian. Henceforth they are to live the life of Christ. They have been buried with Him, and they are to "seek those things which are above, where Christ sitteth on the right hand of God."

There is a scriptural figure in which the soul is represented as being delivered from sin to receive the fashion of the new man, Christ Jesus. Those who are "born again" are to live for God, and all that they do and say is to represent His holiness. Constantly they must receive power from Him. This is necessary, in order that the new life in Christ 5/ be lived. No part of the diseased life of sin is to remain. Christ diffuses sanctified activity through all parts of the being, and there is developed unselfishness in the service of God.

The Saviour is the divine example of God's perfection, and He fashions the soul anew. Those who receive His grace impart it to others, making known His virtue of character by self-denial and sacrifice, by meekness and lowliness, by good words and works. In the life there is seen no deception, no falsehood. The words spoken are faithful, trustworthy words, which mean all that they express. The life is not a falsehood--a claim to represent Christ, and at the same time a denial of Him.

Christ is waiting for us to give ourselves to Him. Then He will mould and fashion us after the divine likeness, taking the things of God, and showing them to us. And as we behold the beauty of the Saviour's character, we shall grow more and more like Him,

until at last God can say of us, "Ye are complete in Him." To create the soul anew, to bring light out of darkness, love out of enmity, purity out of impurity, is the work of Omnipotence alone. What is the honor conferred upon Christ? Without employing any compulsion, any violence, He conforms the will of the human subject to the will of God, making the life complete, bringing perfection to the character. This is the science of eternity; for by it a mighty change is wrought,--the change that must be wrought in the life of every one who passes through the gates of the city of God.

March 18, 1903

Christ Gives Repentance

Many think that repentance is a work which devolves wholly upon man, but this is an error. The Bible does not teach that man must repent before he comes to Christ. Repentance must precede forgiveness; but the sinner does not repent till he has faith in Christ as his mediator. Christ is the author and finisher of our faith. His love, shining from the cross, speaks eloquently of the sufferings of the only-begotten Son of God for fallen man. This love draws sinners to Him. The transgressor may resist this love; he may refuse to be drawn to Christ; but if he does not resist, he will be led to the foot of the cross, in repentance for the sins that caused the death of the Son of God.

If it were possible for man of himself to repent, Christ's atoning sacrifice would be in vain. But this is not possible. Repentance comes from Christ just as verily as does pardon. It is a false theory which teaches that repentance is a work which man must do himself, without any special help from Christ. If one step in the way of salvation could be taken without Christ, every step could be taken without Him. But without His help, the sinner can not take the first step in this way. The grace that brings forgiveness brings also contrition and repentance.

It is true that great reformations in outward conduct are made by those who have never expressed faith in Christ, and who may not have even a knowledge of Him. But it is none the less true that it is the influence of His grace that put into their hearts the desire to reform. The change in their life is the result of a blind faith. Ignorantly they worship that which leads them to respect true manhood. If they continue to walk toward the light, increased light will shine upon them; and they will bow in adoration before God, filled with gratitude for the love that led Him to give His only-begotten Son as a sacrifice for the lost race.

The repentance that God accepts is a repentance that needs not to be repented of,—a repentance revealed by a radical change of mind and heart. The heart must be brought into subjection to Christ, and a repentance that brings about such a change can never originate with man. Only from Him who declared, "I, if I be lifted up from the earth, will draw all men unto Me," can such repentance proceed. As the sinner yields to the drawing power of Christ's love, sorrow for sin and a desire to turn from his evil ways fill his heart, and as he seeks help from God, strength from on high is given him. The Saviour says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Those whom God pardons He first makes penitent. Some will say that this leaves man with nothing to do, with no part in the struggle against sin. This is not so; all the powers with which man has been entrusted must be employed in the effort to do the will of God. Man can never be saved in indolence. Christ declared, "My Father worketh hitherto, and I work;" and those for whom He has given His life are to be co-workers with Him. We must watch and pray, lest we enter into temptation. We must fight against pride, self-exaltation, jealousy, evil thinking, and evil-speaking. Our earnest effort to overcome the evil in our characters will make manifest the sincerity of our prayers.

We must exercise faith in God. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." It is by faith alone that we can claim His promise, saying, "I receive the things I ask for; Thy Word is sure; it can not fail."

We must be willing to realize our need. Those who feel that they are sinful and poor and wretched are the very ones to whom the invitation of mercy is extended. Jesus says, "I came not to call the righteous,"--those who are clothed with the garments of their own righteousness,--"but sinners to repentance." Those who are rich and honorable in their own estimation do not hunger and thirst after righteousness. They feel no need; therefore they do not ask for and receive the blessing of God.

Without the help of the Saviour, fallen man could never keep the law of God. But how glorious is the truth of the atonement? What a firm foundation have the saints of the Most High on which to place their hope of salvation! Not one of God's promises can fail. Through the righteousness of Christ the condemned sinner may be purified and made white. The Redeemer has carried the world's burden of guilt and woe, and He is able to strengthen His children for the conflicts that day by day they will meet in the path to heaven.

April 1, 1903

Child-training

Men and women are generally designed for the home life, and from an early age they should be taught to perform the duties of this life. They should be taught to see and improve opportunities for helping others.

Such a training is of untold value to a child, and it can be so given that the child will find pleasure and happiness in learning to be helpful. This is the mother's work,--patiently to train her children for usefulness. In doing this work, she will gain an invaluable experience.

Children are as easily interested in useful employment as in play. Each child should have his given duties, and should be taught to perform them with thoughtfulness and care. And when he does well, let the mother express her thanks. This will fill his heart with joy. Let her show her children that she appreciates their efforts to help. A word of praise will encourage them in well-doing. Thus teaching her children, the mother becomes their companion; and they are bound together by ties of love and helpfulness.

In the training of a child, there are times when the firm, matured will of the mother meets the unreasoning, undisciplined will of the child. At such times there is need of great wisdom on the part of the mother. By unwise management, by stern compulsion, she may do her child great harm.

Whenever possible, this crisis should be avoided; for it means a severe struggle for both mother and child. But once such a crisis is entered into, the child must be led to yield its will to the wiser will of the parent.

The mother should keep herself under perfect control, doing nothing that will arouse in the child a spirit of defiance. She is to give no loud-voiced commands. She will gain much by keeping the voice low and gentle. She is to deal with the child in a way that will draw him to Jesus. She is to realize that God is her Helper; love, her power. If she is a wise Christian, she will not attempt to force the child to submit. She prays earnestly, and as she prays, she is conscious of a renewal of spiritual power. She sees that the same power that is working in her is working also in the child. He becomes more gentle, more submissive. The battle is won. The mother's patience, her words of wise restraint, have done their work. There is peace after the storm, like the shining of the sun after rain. And the angels, who have been watching the scene, break forth into songs of joy.

My brother, my sister, are you living in close connection with God, so that you represent Him in the home? Do your children see in your daily life that which strengthens them in every right purpose? Your words and actions, yes, and the tones of your voice and the expression of your countenance, are leaving on their minds impressions that can never be effaced. The influence that you exert in the home mingles with the first conceptions of your children, and it should be to them a savor of life unto life. If your heart is sanctified by Christ's grace, you will stand in the home as an oracle of the cross. Christ will teach you to speak right words. He will speak through you, revealing the power of His grace.

Let not your hearts grow faint or your hands weary. By and by the portals of the heavenly city will open to you and your children, and you may bring them to God, saying, "Here am I, and the children whom Thou hast given me." What a reward will then be yours!--to see your children crowned with immortal life in the city of God.

April 8, 1903

The Home-Life

We have only one life to live, only one probation in which to form characters that God can approve. Let parents take heed, first to themselves, and then to their children. Let them learn from the Word of God what their duty is. The work committed to them is a most solemn and important one,--a work that they can not neglect without incurring heavy guilt. They should make all else secondary to the training of their children, remember that as these children are in the home, so they will be when they go out into the world.

Too much importance can not be placed on the early training of children. The lessons that the child learns during the first seven years of its life have more to do with the formation of character than all that it learns in future years.

To the mother is entrusted an important part in the training of her children. But all the responsibility does not rest on her. Father and mother should unite in this great work. The husband should show his wife that he appreciates her. If he wishes to keep her fresh and glad, so that she will be as sunshine in the home, let him help her to bear her burdens.

Parents, make home happy for your children. By this I do not mean that you are to indulge them. The more they are indulged, the harder they will be to manage, and the more difficult it will be for them to live true, noble lives when they go out into the world. If you allow them to do as they please, their purity and loveliness of character will quickly fade. Teach them to obey. Let them see that your word must be respected. This may seem to bring them a little unhappiness now but it will save them from much unhappiness in the future. Let the home government be just and tender, full of love and compassion, yet firm and true. Do not permit one disrespectful word or disobedient act.

Patience and Kindness in Correction

Do not become impatient with your children when they err. When you correct them, do not speak abruptly and harshly. This confuses them, making them afraid to tell the truth. Remember that in them you are meeting your own traits of character,--traits that you have given them. Therefore be very kind, very compassionate, very careful to do nothing that will arouse the worst passions of the human heart. Be so calm, so free from anger, that they will be convinced that you love them, even tho you punish them.

Never forget the words, "Take heed that ye despise not one of these little ones. For I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

Let the mother teach her children to be her willing helpers, gladly assisting her to bear life's burdens. Let cheerfulness reign in the home. The mother should put forth every effort to make home the most pleasant place in the world for her children. Let the long winter evenings be devoted to useful reading, or to some other form of self-improvement.

From the child's earliest years he is to be made acquainted with the things of God. In simple words let the mother tell him about Christ's life on earth. And more than this, let her bring into her daily life the teachings of the Saviour. Let her show her child, by her own example, that this life is a preparation for the life to come, a period granted to human beings in which they may form characters that will win for them entrance into the city of God.

April 22, 1903

The Co-operation of Humanity with Divinity

As our Creator and Redeemer, Christ has embraced the world in His arms of infinite love. All things belong to Him by original and mediatorial efficiency. He is the first and the last, and the efficiency of everything. All the value that there is in any human being is from Christ, and all belongs to Him. All that we have was entrusted to us in order to fulfil His mediatorial plan.

In the divine plan, evil was foreseen and provided for. A remedy was provided sufficient for complete restoration. But in this plan man himself must act a part. Humanity is the instrument through which God works for humanity. As Christ labored for sinners; so man must labor, that humanity may be brought into connection with divinity.

In His vast plan God has embraced all humanity. He calls for men and women to fill their appointment as agents chosen to carry out His purposes.

Christ enlists in His service all who will consent to stand under His authority, all who will wear His yoke and accept the conditions which unite the human with the divine. Those who do this are moulded by the influence that, through the grace of Christ, unites heart to heart, mind to mind, in one complete whole.

We were brought into existence because we were needed. How sad the thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer; the powers He designed for His service are used to oppose His grace and matchless love.

God gave His only-begotten Son that man might be restored to oneness with Him. And however indifferent the human agent may think it his privilege to be, he will be judged according to the provisions of grace that cost Heaven so much. Man may ignore his responsibility; he may choose to be inspired and controlled by Satan, to withdraw from all righteous principles. Nevertheless he will be judged as one who might have used all his capabilities in the service of God, but who refused to do this. His failure to do the good he might have done, had he been a partaker of the divine nature, will be recorded against him as a sign that he despised and neglected the great mercy and loving-kindness of God, refusing to recognize the Creator's claim to his service.

Those who love God will not live as if they were under little or no obligation to Him. They will not live to please themselves. They will work as Christ worked. All that they have and are will be placed on the altar of service. Earnestly and untiringly they will labor to save the souls for whom Christ died. He, the Redeemer of the world, can and will save the souls of all who come to Him. And to us He has given the privilege of co-operating with Him in the carrying out of His great plan.

The work left for us to do is to endeavor to draw all men to Christ, to uplift a crucified and risen Saviour, to tell others of His compassion, pointing to Him as did John the Baptist, saying, "Behold the Lamb of God, which taketh away the sin of the world."

April 29, 1903

Our Elder Brother

Christ came to this world as the unwearied servant of man's necessity. He clothed His divinity with humanity that He might stand among men as one of them, a sharer in their poverty and their grief. Love for the lost race was manifested in all that He said and did.

What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. Humble, gracious, tenderhearted, pitiful, He went about doing good, lifting up the bowed-down and comforting the sorrowing. None who came to Him went away unhelped. To all He brought hope and gladness. Wherever He went He carried blessing.

During His childhood and youth, the Saviour lived with His parents at Nazareth, willingly acting His part in bearing the burdens of the household. He had been commander of heaven's hosts, and angels had delighted to fulfil His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His work. When the time came for His public work to begin, He went forth proclaiming the Gospel of the kingdom.

Christ brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing." He answered--and His answer is the key-note of His life-work--"How is it that ye sought Me? wist ye not that I must be about My Father's business?"

His life was one of constant self-sacrifice. He came to this world to live in our behalf the life of the poorest, to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much. The Owner of the world, He had no home in it. "Foxes have holes," He said, "and the birds of the air have nests; but the Son of Man hath not where to lay His head." "Surely He hath borne our griefs, and carried our sorrows." "He is despised and rejected of men, a man of sorrows, and acquainted with grief."

Christ's work was not confined to any time or place. It was bounded only by His love

and sympathy for those for whom He was soon to give His life. His compassion knew no limit. On so large a scale did he conduct His work of healing and teaching that there was no building in Palestine large enough to hold the multitudes that thronged to Him. In every town and village through which He passed was to be found His hospital. On the hillsides of Galilee, in the great thoroughfares of travel, by the seashore, in every place where there were hearts to hear His message, Jesus healed the people and pointed them to their heavenly Father. His life laid the foundation for a religion in which there is no caste, where Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God.

Christ lived a life of prayer. Daily beset by temptation, constantly opposed by the leaders of the people, He knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, from Him obtaining energy, perseverance, steadfastness.

Christ is our Burden-bearer. He came to bear the trials that we must bear, to resist the temptations that we must resist. He came to show that by receiving power from on high man can live an unsullied life. With sympathetic love and tender compassion, without a trace of harshness, He meets us in our necessities. He works with gracious helpfulness and unwearying patience. By the gentle touch of love He drives from the soul unrest and doubt, changing enmity and unbelief to confidence and faith. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us ... full of grace and truth." "We have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

May 20, 1903

Christ's Way of Helping Us

When the Lord sees His disciples deficient in spiritual power, day by day losing ground, day by day wandering farther and farther from the Source of strength, He sends them affliction and adversity. Disappointed hopes cause them to stop and think, and there come to them repentance, and a desire to draw near to God. And as they return to Him, He draws near to them, saying, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." He receives the repentant sinner with loving assurances of pardon.

There is no power in repentance to change the life. But when the helpless soul casts itself on Christ, there comes transformation of character. The Saviour declares, "A new heart also will I give you, and a new spirit will I put within you."

God often brings men to a crisis to show them their weakness, and to point them to the Source of strength. If they will pray, and watch unto prayer, fighting bravely, their weak points will become their strong points. Jacob's experience contains many valuable lessons for us. All night Jacob wrestled with the angel. Finally the strong wrestler was weakened by a touch on his thigh. He was now disabled, and suffering the keenest pain, but he would not lose his hold. All penitent and broken, he clung to the angel; "he wept, and made supplication," pleading for a blessing. He must have the assurance that his sin was pardoned. His determination grew stronger, his faith more earnest and persevering, until the very last. The angel tried to release himself; he urged, "Let me go; for the day breaketh," but Jacob answered, "I will not let thee go, except thou bless me." Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts to the faithfulness of a covenant-keeping God.

Jacob "had power over the angel, and prevailed." Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp on the promises of God, and the heart of infinite Love could not turn away the sinner's plea.

As an evidence that Jacob had been forgiven, his name was changed from one that was a reminder of his sin to one that commemorated his victory. "Thy name," said the angel, "shall be no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed."

Shall we obtain strength from God, and win victory after victory, or shall we try in our own strength, and at last fall back defeated, worn out by vain effort? Victory is sure when self is surrendered to God. The Lord is not slack concerning His promise. He has given His angels charge over His children. Hereafter the witness will be heard, "My feet had well-nigh slipped, but the Lord upheld me." His way was best--to come in trial to the one He wished to help.

And when we obtain the blessing, let us not selfishly hoard it. Let us use for the help of some struggling fellow-being the strength that we have gained. Remember that no one is ever made better by denunciation and recrimination. To charge a tempted soul with his guilt in no way inspires him with a determination to reform. Point the erring, discouraged one to Him who is able to save to the uttermost all who come to Him. Show him what he may become. Tell him that there is in him nothing that recommends him to God, but that Christ died for him, that he might be accepted in the Beloved. Inspire him with hope, showing him that in Christ's strength he can do better. Hold up before him the possibilities that are his. Point him to the heights which he may reach. Help him to take hold upon the mercy of the Lord, to trust in His forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life.

May 27, 1903

Man's Responsibility

Justice requires that man shall have light, and it also requires that he who refuses to walk in this heaven-sent light, the giving of which cost the death of the Son of God, shall receive punishment. It is a principle of justice that the guilt of the sinner is proportionate to the knowledge given him, but not used, or used in a wrong way. "If ye were blind, ye should have no sin," Christ said to the Pharisees; "but now ye say, We see; therefore your sin remaineth." "This is the condemnation, that light is come into the world, and men loved darkness rather than light."

Christ came that we might have life, and that we might have it "more abundantly." God expects human beings to accept His Son as the propitiation for sin, and to receive into their lives the truths He came to bring. Those who are overcome in the struggle with sin are without excuse, for the Saviour offers to all power that will enable them to overcome the evil that assails them.

If God had failed to act His part, if He had given human beings any reason for neglecting the great salvation offered them, man might plead ignorance as a valid excuse. But He has made the way plain. When has He required any one to do anything without giving him full directions as to what He requires him to do? God would have all men to be saved. He communicates to all a knowledge of His will, that each may say, I know what the Lord desires me to do.

To some is given greater light than to others. Each will be judged by the light given him. The degree of light bestowed is the measure of responsibility. Mark the woe pronounced on those who, having seen great light, refused to walk in God's way. Speaking of the cities in which most of His mighty works had been done, Christ said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

To those busy towns about the Sea of Galilee, Heaven's richest blessings had been

freely offered. Day after day the Prince of Life had gone in and out among them. The glory of God, which prophets and kings had longed to see, had shone upon the multitudes that thronged the Saviour's steps. Yet they refused the heavenly Gift. And as they rejected the Son of God, so God rejected them.

The people of each age will be judged by the light they have received. The church of today has been favored with great light and many opportunities--favored even as Chorazin and Bethsaida were favored. How Christ longed to see some fruit from the labor He expended on these cities! And today how greatly He longs to see His church standing in freedom from sin! O that those for whom He has wrought so mightily would strive to be like Him in character! How it would cheer His heart to see them partaking of His nature, their works testifying to their faith in God, and to their realization of the obligation resting on them to work for Him!

Many wonder at the blindness of the Jews in rejecting Christ. Had we lived in His day, they declare, we would gladly have received His teaching; we would never have been partakers of the guilt of those who rejected the Saviour. But when obedience to God requires self-denial and humiliation, these very ones stifle their convictions and refuse obedience.

God expects us to gain every day a clearer understanding of His will. He asks for the consecration to His service of all that we have and are. We are not our own; we have been bought with a price; and we are to use for God all the gifts He has entrusted to us. He places us where we have opportunity to know His will, and He offers us power to fulfil it. If we choose, we may be witnesses for Him. He who ignores his duty, and neglects his opportunities must bear the consequences of his neglect.

If you have caught a glimpse of Heaven's truth, turn not away. Be not disobedient to the heavenly vision. Walk in the light you have received, and your pathway will grow brighter and brighter. In the light shining from Calvary you will see the sinfulness of sin, and you will see also God's willingness and power to save from sin.

June 3, 1903

"Walk in the Light"

The Christian pilgrim is not left to walk in darkness. Jesus leads the way. Those who follow Him walk in the sunshine of His presence. The path that the pilgrim treads is clear and well defined. Christ's righteousness goes before him--the righteousness that makes possible the good works characterizing the life of every true Christian. God is his rearward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavor to win others to accompany him. Constantly receiving the light of Christ's presence, constantly he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God's law, which distinguishes him from those who are not following the pathway that leads to life eternal.

The Christian pilgrim can not be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. He who walks in the light cherishes no such spirit, but, by conscientious, consistent behaviour, heeds the apostle's admonition to provoke his fellow pilgrims to love and good works. Those who have a careful regard for one another's needs, those who speak words of kindly sympathy, those who give thoughtful assistance to others, to help them in their work, encourage not only their fellow men, but themselves as well, because they thus become laborers together with God.

If it were not for the light that is given us from above, we could not follow step by step in the footprints of Jesus. Christ came to this world in order that we might have this light. He is "the true light, which lighteth every man that cometh into the world." He, the Majesty of heaven, the Son of the living God, the One equal with the Father, came to our world to stand by the side of fallen beings, through His sacrifice giving value to humanity. Lower and still lower He stepped in humiliation, until it was impossible for Him to descend any lower. For our sake He suffered and died. While hanging upon the cross, He exclaimed, "It is finished." He had accomplished His work for us; He had become the propitiation for our sins; He had made it possible for us to be accepted of God through faith in the atoning merits of the Crucified One.

If from the beginning of our Christian experience we had walked in the counsel of God, many more would have been converted to the Saviour. But often crooked paths have been made. Let us make straight paths, lest the lame be turned out of the way. Let no one follow a crooked path that some one else has made; for thus he would not only go

astray himself, but would make this crooked path plainer for some one else to follow. Dear reader, determine that as for yourself, you will walk in the path of obedience. Know for a certainty that you are standing under the broad shield of Omnipotence. Realize that the characteristics of Jehovah must be revealed in your life, and that in you must be accomplished a work that will mould your character after the divine similitude. Yield yourself to the guidance of Him who is Head over all.

We are doing a work for the judgment. Let us be learners of Jesus. We need His guidance every moment. At every step we should inquire, "Is this the way of the Lord?" not, "Is this the way of the man who is over me?" We are to be concerned only as to whether we are walking in the way of the Lord. Unconsciously every true follower of the Master will say, "Are there not but twelve hours in the day? and am I not working at the close of the day? I must walk in the light as one of the children of light. I must lay aside every weight, and the sin which doth so easily beset, and run with patience the race that is set before me. I am striving for a crown of glory that fadeth not away."

To "walk in the light" means to resolve to exercise thought to exert will-power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. Let no one rest satisfied simply in saying, "I am a child of God." Are you beholding Jesus, and by beholding, becoming changed into His likeness? To "walk in the light" means advancement and progress in spiritual attainments. Paul declared, "Not as tho I had already attained, neither were already perfect: but ... forgetting those things which are behind," constantly beholding the Pattern, I reach "forth unto those things which are before."

To "walk in the light" means to "walk uprightly," to walk "in the way of the Lord," to walk by faith," to "walk in the Spirit." to "walk in the truth," to "walk in love," to "walk in newness of life." It is "perfecting holiness in the fear of God."

What a terrible thing it is to darken the pathway of others by bringing shadow and gloom upon ourselves! Let each one take heed to himself. Charge not upon others your defects of character. Talk light; walk in the light. "God is light, and in Him is no darkness at all." Study not how to please self. Lose sight of self, and behold the multitudes perishing in their sins. Gather to your souls the courage that can come only from the Light of the world. Forgetting self, help the many who are within reach around you. Talk faith, and your faith will increase. Cease lamenting. Work in Christ's lines. With loving endeavor strive to please Him. His excellence will help you to be Christlike. Ever stand ready to lift up the hands that hang down, and to strengthen the feeble knees. Shine as lights in the world, attracting others by the brightness of Christ's glory revealed through your good works.

God will honor and uphold every true-hearted, earnest soul who is seeking to walk before Him in the perfection of Christ's grace. He will never leave nor forsake one humble, trembling follower of His. He will work in the hearts of those who receive Him, making His children pure and holy, by His rich grace qualifying them to be laborers together with Him. With keen sanctified perception they will appreciate the strength of His promises, and appropriate them, not because of any worthiness of their own, but because by living faith they avail themselves of the benefits of Christ's sacrifice, and receive the robe of His righteousness.

My fellow traveler in the Christian way, as you walk in the light, pray, simply trusting in Jesus your Redeemer. Walk so that your life will reflect rays of light to others. Confide in the love of Jesus, and you will have grace to save perishing souls. Your path will be as the path of the just,--a "shining light that shineth more and more unto the perfect day."

June 10, 1903

Triumphant Through Christ

Christians are engaged in a warfare. The church militant is not the church triumphant. The followers of Christ, marching toward Zion, must fight at every step. His adversary is the one who once stood in the heavenly courts as the first of the covering cherubs. The beams of glory enshrouding the eternal God, once rested constantly upon him. But, not content with his position, tho honored above the heavenly host, he began to covet the glory with which the Father had invested the Son. Lucifer desired to be first in heaven. Thus he introduced sin into the universe. Entering the Garden of Eden after his expulsion from heaven, he succeeded in deceiving our first parents. Ever since he has claimed this world. Declaring that no human-being can keep the law of God's kingdom, he claims all men as his subjects.

The Redeemer of the Fallen Race

It was the existence of sin in the human heart that led Christ to come to this earth. He covenanted with God to lay aside His kingly crown and royal robe, clothe His divinity with humanity, and, standing on this earth at the head of humanity, bear testimony against the assertion of darkness that man could not live without sin. To save sinners, the Majesty of heaven, the King of glory, descended step by step to the lowest depths of humiliation.

If we should ask Isaiah who Jesus of Nazareth is, we should receive this reply: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Such are the titles Isaiah gives to the One who came to our world to save the fallen race.

Christ came to subject Himself to all the temptations wherewith man is beset. In human nature He suffered all the trials and disappointments, the humiliations and afflictions, that man suffers. In our behalf Christ took humanity upon Himself, and stood at the head of humanity. In His humanity, He touched humanity; in His divinity, as His right, He laid hold on the throne of God.

When the Pharisees asked the disciples why their Master ate with publicans and sinners, Christ, overhearing the question, turned to His accusers, and, in the dignity of His mission, said: "I am not come to call the righteous, but sinners to repentance." In His

life He has given us a representation of what repentant sinners may become. He was pure and undefiled. From His lips escaped no word that could leave a stain upon His character. All through the Scriptures He has given us assurances that through His grace we may attain the same perfection of character that He attained.

Our High Estate

By giving Himself, Christ offered a complete sacrifice, that we, by believing on Him, might become "sons and daughters of the Most High." What are we willing to do in return for this infinite sacrifice? What sacrifice are we willing to make, that we may be sons and daughters of God, "partakers of the divine nature, having escaped the corruption that is in the world through lust?"

My brother, my sister, do you desire to be a member of the royal family, a child of the heavenly King? Do you desire to share in the final reward of the faithful? It matters not what your surroundings are; if you look to Christ for counsel and strength, you will be able to withstand every temptation.

Let those who are so desirous of worldly pleasure, so ambitious for worldly honor, think of the one who sacrificed His all in order to show them what they may become through His grace and strength. Will those for whom He has died do what they must do to be saved? Will they learn from His life the lessons they should learn in regard to the character they must form in order to be prepared to unite with the loyal, holy family that shall enter through the gates into the city?

"Set your affection on things above, not on things on the earth." If the affections are set on earthly things the life is tainted and corrupted. Ever remember that by submitting to the rite of baptism you have signified that you "are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear then shall ye also appear with Him in glory." Precious promise!

The Christ-Life

How thankful we should be that Christ came in poverty! No one can say, He knows nothing about the trials and hardships of poverty. Altho He knew that He was the Majesty of heaven and the Redeemer of the lost race, He worked for many years at the carpenter's trade. From childhood he did his part toward sustaining a family living in poverty. And in His daily work He taught lessons in regard to the perfecting of character. In every detail of the work connected with the construction of buildings--in every stroke He made, in every piece He prepared and joined to other pieces--He

showed the care and exactness with which character should be built. It is He who inspired Paul to declare, "Ye are God's building."

The companions of Jesus often said to Him, Why need you be so particular? It is unnecessary to work in that way. You could just as well work with less exactitude, and save time. Instead of arguing with them, Jesus answered their criticisms by beginning to chant one of the Psalms in which David taught that faithfulness and integrity must mark the character. The spirit of the song affected the hearts of those who were with Jesus, and almost before they realized what they were doing, they caught the strain and joined with [Him] in singing. And when a quarrel arose, instead of stopping to argue or to justify His course, Jesus began to sing. Soon His companions would forget their differences of opinion and their angry words. Those who, a few moments before, had felt provoked with Him or with one another, now joined in singing the hymn of praise.

By pursuing the same course we may hide in Christ. Then we shall be partakers of the divine nature.

The Victory

The Captain of our salvation was made perfect through suffering, that He might bring many sons and daughters to the Father above. We are standing under the blood-stained banner of Prince Emmanuel. As faithful soldiers of the cross we are not to fight against principalities and powers, but against spiritual wickedness in high places. We are to meet Satan and his host. In this warfare there is no rest, no release. We must conquer in the name of Jesus, or be conquered. Armed with the mind of Christ, we shall be more than overcomers.

The Lord desires us to be victorious over the powers of darkness. He is willing to save to the uttermost all who come to Him. It is through Him that "we have access by faith into this grace wherein we stand." Through Him we have access to heaven's treasure-house--His Word, the Holy Scriptures. From this treasure-house we are to draw the weapons of our warfare--the weapons so effectively used by our Saviour. With the sword of truth--"it is written"--He vanquished the foe. Armed with this sword, and protected by the shield of faith, we, the church militant, shall be able to stand unmoved by Satan's assaults. Continuing to resist the enemy, we shall constantly gain strength, and finally become the church triumphant.

June 17, 1903

The Hope of the World

We can not understand the mystery of redemption. It is enough for us to know that God so loved the world that He gave His only-begotten Son to die for us. The penalty of our transgression fell upon a pure, holy, innocent Substitute, even the Son of God. He bore our sins in His own body on the tree, that we might at last stand before God clothed in the robe of sinlessness.

The Gospel is the hope of the world. The cross is God's agency for counterworking Satan's plans, and restoring man to his original purity. The plan of salvation devised by the Father and the Son will be a grand success. Christ's atoning sacrifice will arouse the sluggish mind, quickening into activity man's mental and spiritual powers.

A Teacher Sent from God

Darkness had covered the earth, and gross darkness the people. The time had come when a Teacher from heaven must be sent to the world. Prophecy had foretold the advent of this teacher. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days,"--the days when Christ's authority would be supreme and His power invincible.

As the scroll is further unrolled, we read, "O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young."

It is by the power of the cross that man is to be redeemed. "Behold my servant, whom I uphold," God says; "mine elect, in whom My soul delighteth; I have put My spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the

smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."

"Thus saith God the Lord, ... I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.... Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.... I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."

Delivered from Death

Christ laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and the temptations of human beings. He came to be their Surety, to overcome in their behalf, to live for them a sinless life, that through His power they might obtain the victory over evil. He came, saying, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto thee." He placed Himself on a level with human beings, saying, I will stand at the head of the race, that through My humiliation they may be accepted as members of the royal family. I will declare the name of God unto my brethren. "I will put my trust in Him,"--just as I desire My disciples to do.

Only by bearing the penalty of our disobedience could Christ deliver us from eternal death. He became sin for us, that we might become the righteousness of God in Him.

Thus He placed us on vantage ground, where we could live pure, sinless lives. Repentant sinners stand before God justified and accepted, because the Innocent One has borne their guilt. The undeserving are made deserving, because in their behalf the Deserving became the undeserving.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself

likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Rich in an Eternal Inheritance

Christ died to purchase salvation for us. He was raised for our justification, and He ever lives to make intercession for us. His life and death bring salvation to every believing child of God. By His death we are reconciled to God; by His life, as it is wrought out in our life, we shall be saved. We may be poor in temporal things, but we are rich in the treasure that endures forever. We have the deeds to an immortal inheritance, the title papers to a life that measures with the life of God.

June 24, 1903

The Formation of Character

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

It greatly dishonors God for any one to disregard the wonderful salvation brought to mankind at so infinite a cost--even the life of the Only-begotten of the Father. Men and women are inexcusable for refusing to accept the invitation of Him who has died for their redemption. Christ offers life eternal to those who choose to be obedient and submissive to God's will. By bearing the yoke of willing obedience, men and women testify to worlds unfallen, to angels, and to men that they have accepted Christ as their Ruler, and are conforming their lives to His will.

Those who refuse to accept Christ's invitation to wear His yoke of obedience and to learn of Him His meekness and lowliness, will not form characters that fit them to become members of the royal family, children of the Heavenly King. Before the universe such persons bear a direct testimony against Christ. They do their Saviour a great wrong. By their choice they reveal that they despise the great salvation which the heavenly Father has placed within their reach. They do not fully appreciate the value that Christ has placed on them. They fail of realizing that He has purchased them at an infinite cost. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Co-operation with Christ

Christ took upon Himself the nature of humanity, to make it possible for Him to suffer and to die as a propitiation for the sins of the fallen race. Through His merits, repentant sinners may unite with Divinity. His they are by creation and by redemption. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The Lord is doing a great work in the earth. With intense interest He is examining every man's fitness to associate with the sinless angels and with the redeemed family in heaven. Not one of the ransomed host will be disposed to begin a rebellion similar to the

one that Satan began before the creation of our race. The Lord gives men and women probationary time in which to acquaint themselves with His terms of salvation. They are given opportunity to unite with Him, as "laborers together with God," to mould their characters after the similitude of the divine character. By improving this opportunity, they heed His words of counsel: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

In these closing days of probation let us profit by the words of warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Those who are careless and indifferent, those who have given themselves to the world--body, soul, and spirit--will find themselves, whatever their position, unready for His appearing. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Christ is made the judge of every man's character. All judgment is given by the Father into His hands. Daily an examination of the characters of men and women is being carried on. God is particular in requiring every one to conform to His standard of character.

The Fabric Ofttimes Marred

Many, many are trusting to their own righteousness. Refusing to submit to the will of Christ or to allow Him to clothe them with the robe of His righteousness, they set up a standard for themselves, forming characters according to their own will and pleasure. They misrepresent the perfect character--the righteousness--of Christ. Themselves deceived, they deceive others, leading many into false paths. Satan is well pleased with their religion, but they are not accepted of God. They will at last receive punishment with the great deceiver.

There is a large number of professing Christians who do not really follow Jesus. They do not bear the cross with willing self-denial and self-sacrifice. Altho making a high profession of being earnest Christians, they weave into the fabric of their characters so many threads of personal imperfections that the beautiful pattern is spoiled. Of them in effect Christ says: You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with conceit. Unless converted, you can not be saved; for with your unsanctified wisdom you would mar heaven. I can not endorse your spirit or your work. You do not act in accordance with the divine example, but are following a pattern of your own invention. Because of your

lukewarm condition I must spew you out of My mouth.

I, your Redeemer, know your works. I am familiar with the motives that prompt you to declare boastingly, in regard to your spiritual condition, "I am rich, and increased with goods, and have need of nothing." Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Those who are in this condition are wilfully ignorant. They do not discern the real character of sin. By their wrong doing, they constantly misrepresent the character of Christ and put Him to open shame. Professing to have a knowledge of the truth, they act as novices. They do not seem to understand the truth that must be expressed in word and deed in order to show a decided difference between him that serveth God and him that serveth Him not. They are false claimants of every Christian blessing and privilege. They claim to be Christ's representatives, but they are not rich in spiritual grace or in good works. Standing in their own light, they are wretched, poor, blind, maimed. What a position to be in!

Be Zealous, and Repent

Notwithstanding their wilful ignorance, they are not left by the Lord without adding warning and counsel. "I counsel thee," He pleads, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. 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. He that hath an ear, let him hear what the Spirit saith unto the churches."

There are some who will not hear. So long have they chosen to follow their own way and their own wisdom, so long have they cherished hereditary and cultivated tendencies to wrong, that they are blind and can not see afar off. By them, principles are perverted; false standards are raised; tests are made that bear not the signature of heaven. They are assimilating worldly ideas and forming characters that will exclude them from heaven. And yet some of these very ones make their boasts in the Lord as a people who do righteousness, and forsake not the ordinances of their God!

The Reward of the Upright

"O fear the Lord, ye his saints." "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy." "Trust in Him at all times; ... pour out your heart before Him." "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "The Lord knoweth the days of the upright; and their inheritance shall be forever."

July 1, 1903

Worldliness and Licentiousness

Lessons from the Past

Satan has ever achieved his greatest successes through the neglect of God's people to maintain their separation from the world,--its customs, its practises and principles. There are but two great parties among men--the servants of Christ, and the servants of Satan. Their leaders are opposites in every particular. Our Lord Jesus Christ, who came to conquer the prince of darkness, says, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Here Christ makes a marked distinction between His followers and the world. Those who are of the world are in direct opposition to those who love God and keep His commandments. The heart must be kept with all diligence, that the human be not exalted above the Divine. If those who profess to love and serve God, follow blind impulse, rather than reason and conscience, they will fall by the artifice of Satan. The affections should be guarded and controlled, lest they be placed upon unworthy objects that are forbidden in the Word of God.

Samson, that mighty man of valor, was under a solemn vow to be a Nazarite during the period of his life; but, becoming infatuated by the charms of a lewd woman, he rashly broke that sacred pledge. Satan worked through his agents to destroy this ruler of Israel, that the mysterious power which he possessed might no longer intimidate the enemies of God's people. It was the influence of this bold woman that separated him from God, her artifices that proved his ruin. The love and service which God claims, Samson gave to this woman. This was idolatry. He lost all sense of the sacred character and work of God, and sacrificed honor, conscience, and every valuable interest, to base passion.

The life of Solomon should prove a beacon of warning to God's people in every age. The Lord had erected a barrier between Israel and other nations. He had made that people the depositaries of His law, and their safety lay in preserving their peculiar, holy character. But as King Solomon's heart was lifted up in pride, he became eager for still greater wealth and power. To secure these, political alliances were formed with idolatrous nations.

Honor and riches flowed in to him as the result; but these temporal advantages were dearly purchased at the sacrifice of principle. His kingdom was enriched with the gold of Tarshish, but the fine gold of character was tarnished by the corrupting influence of

paganism. Once over the wise barrier which God had erected, the king took, one after another, the fatal steps that led him away from hope and happiness and heaven. From the wisest of the rulers, Solomon became a despot. Satan triumphed as this man, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the bewitching power of woman.

The cases mentioned are sufficient to show the danger of corrupting the soul by mingling with God's enemies. These examples are placed on record for the benefit of those who live amid the perils of the last days. The devices of Satan are no less now than in ancient times. Indeed, as we near the period of Christ's second coming, Satan redoubles his efforts to work with all deceivableness of unrighteousness. The youth especially are in constant and fearful danger of being overcome by his temptations.

Watchfulness and vigilance are needed now. The lustful eye must be turned off from beholding vanity. Boldness and immodesty must be met with a decided rebuke. Let none yield to a spirit of self-confidence, and feel that they are in no danger. As long as Satan lives, his efforts will be constant and untiring to make the world as wicked as before the flood, and as licentious as were the inhabitants of Sodom and Gomorrah. The prayer may well be offered daily by all who have the fear of God before them, that He will preserve their hearts from evil desires, and strengthen their souls to resist temptation. Those who, in their self-confidence, feel no need of watchfulness and unceasing prayer, are near some humiliating fall. All who do not feel the importance of resolutely guarding their affections will be captivated by those who practise their arts to ensnare and lead astray the unwary.

Satan exulted to see Samson, a man whom God could have used to His glory, so infatuated that he could betray his strength into the hands of Delilah. Satan knew that he had taken Samson captive. Few who go thus far again see clearly the aggravated character of sin. Reputation, strength, and usefulness are sacrificed for sinful indulgence. Blind infatuation leads men on in the way to destruction. The power of Satan, his arts and machinations,--who can know them? Those who, in defiance of all the warnings and entreaties of God's Word, venture to indulge in sin are sleeping on the very brink of eternal ruin. Because God bears long with transgressors, of His law, because He sends them warnings and entreaties, because punishment does not immediately follow their evil deeds, they abuse His mercy and forbearance, and blindly rush on in a course of crime. When assailed by temptation, many have not moral strength to say, as did Joseph, "How then can I do this great wickedness, and sin against God?" They do not give a decided refusal to the first invitation to transgress the law of God, and soon unlawful indulgence becomes habitual, and they are ready to deny that it is a sin.

Unwise marriages are the curse of this age. Such an alliance can but be disastrous to both parties. That love which has no better foundation than mere sensual gratification will be headstrong, blind, and uncontrollable. Honor, truth, and every noble, elevated power of the mind, is brought under the slavery of passions. The man who is bound in the chains of this infatuation is too often deaf to the voice of reason and conscience; neither argument nor entreaty can lead him to see the folly of his course.

Men and women professing godliness should tremble at the thought of entering into a marriage covenant with those who do not respect and obey the commandments of God. It was this that opened the flood-gates of sin to the antediluvians. Such a connection with the world is a direct departure from God's express requirements,--"Be ye not unequally yoked together with unbelievers."

In these alliances the creature receives the love which should be given to the Creator. There is danger in entering into any intimate relation with those who have no connection with Heaven. This is the friendship which Inspiration calls enmity with God. We can not be too jealous of ourselves, lest, by associating with worldlings, we fall into the same habits. It was for this reason that the Israelites were commanded to dwell alone, as a people separate from all other nations. The friendship of the Lord's enemies is more to be dreaded than their enmity; for Satan is constantly working through pleasing, intelligent unbelievers, to tempt the people of God to sin.

When one commandment of the Decalogue is broken, the downward steps are almost certain. When once the barriers of female modesty are removed, the basest licentiousness does not appear exceeding sinful. Alas, what terrible results of woman's influence for evil may be witnessed in the world today! Through the allurements of "strange women," thousands are incarcerated in prison cells, many take their own lives, and many cut short the lives of others. How true the words of Inspiration, "Her feet go down to death; her steps take hold on hell."

Beacons of warning are placed on every side in the pathway of life, to prevent men from approaching the dangerous, forbidden ground; but, notwithstanding this, multitudes choose the fatal path, contrary to the dictates of reason, regardless of God's law, and in defiance of His vengeance.

Those who would preserve physical health, a vigorous intellect, and sound morals, must "flee youthful lusts." Those who will put forth zealous and decided efforts to check the wickedness that lifts its bold, presumptions head in our midst, are hated and maligned by all wrong-doers, but they will be honored and recompensed of God.

August 5, 1903

"Go Ye Therefore, and Teach All Nations"

Standing but a step from His heavenly throne, Christ gave the commission to His disciples. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the Gospel to every creature." Again and again the words were repeated, that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be co-laborers with their Redeemer in the work of saving the world.

The commission had been given to the twelve when Christ was with them in the upper chamber; but it was now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. Of this meeting Christ Himself, before His death, had designated the time and place. The angel at the tomb reminded the disciples of His promise to meet them in Galilee. The promise was repeated to the believers who were gathered at Jerusalem during the Passover week, and through them it reached many lonely ones who were mourning the death of their Lord.

With intense interest all looked forward to the interview. They made their way to the place of meeting by circuitous routes, coming in from every direction to avoid exciting the suspicion of the jealous Jews. With wondering hearts they came, talking earnestly together of the news that had reached them concerning Christ.

At the time appointed about five hundred believers were collected in little knots on the mountain-side, eager to learn all that could be learned from those who had seen Christ since His resurrection. From group to group the disciples passed, telling all that they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told how his doubts had been swept away. Suddenly, Jesus appeared among them. Many were present who had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshiped Him.

But some doubted. So it will always be. There are those who find it hard to exercise faith, and who place themselves on the doubting side. These lose much because of their unbelief. This was the only interview that Jesus had with many of the believers before His ascension. He came and spoke to them, saying, "All power is given unto Me in

heaven and in earth." The disciples had worshiped Him before He spoke, but these words, falling from lips that had been closed in death, thrilled them with peculiar power. He was now the risen Saviour. Many of them had seen Him exercise His power in healing the sick and controlling Satanic agencies. They believed that He possessed power to set up His kingdom in Jerusalem, power to quell all opposition, power over the elements of nature. He had stilled the angry waters, He had walked upon the white crest billows; He had raised the dead to life. Now He declared that "all power" was given unto Him.

Christ's words on the mountain-side were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. Clothed with boundless authority, He gave His commission to the disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

The Jewish people had been made the depositaries of sacred truth; but Phariseeism had made them the most exclusive, the most bigoted of all the human race. Everything about the priests and rulers,--their dress, customs, ceremonies, traditions,--unfitted them to be the light of the world. They looked upon themselves, the Jewish people, as the world. But Christ commissioned His disciples to proclaim a faith and a worship that would have in it nothing of cast or country, a faith that would be adapted to all peoples, all nations, all classes of men.

August 12, 1903

"Lo, I am With You Alway"

Before leaving His disciples, Christ plainly stated the nature of His kingdom. He called to their minds things that He had previously told them in regard to it. He declared to them that it was not His purpose to establish in this world a temporal kingdom, but a spiritual kingdom. He was not to reign as an earthly king on David's throne. Again He opened to them the Scriptures, showing them that all that He had passed through had been ordained in the councils between the Father and Himself. This was foretold by prophets and men inspired by the Holy Spirit.

Christ told the disciples to begin their work at Jerusalem. Jerusalem had been the scene of His amazing condescension for the human race. There He had suffered, been rejected, and condemned. The land of Judea was His birthplace. There, clad in the garb of humanity, He had walked with men, and few had discerned how near Heaven came to earth when Jesus was among them. At Jerusalem the work of the disciples must begin.

There were at Jerusalem many who had secretly believed on Jesus, and many who had been deceived by the priests and rulers. To these the Gospel was to be preached. They were to be called to repentance. The wonderful truth that through Christ alone could remission of sins be obtained, was to be made plain. While all Jerusalem was stirred by the thrilling events of the past few weeks, the preaching of the Gospel would make the deepest impression.

But the work of the disciples was not to end in Jerusalem. They were to carry the truth to earth's remotest bounds. To His disciples Christ said, You have been witnesses of My life of self-sacrifice in behalf of the world. You have witnessed My labors for Israel. Altho they would not come unto Me that they might have life, altho priests and rulers have done unto Me as they listed, altho they have rejected Me as the scriptures foretold, they will still have another opportunity of accepting the Son of God. You have seen that all who come unto Me confessing their sins, I freely receive. Him that cometh to Me I will in nowise cast out. To you, My disciples, I commit this message of mercy. It is to be given to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church.

The disciples were to carry their work forward in Christ's name. Their faith was to center in Him who is the Source of power. In His name they were to present their

petitions to the Father, and they would receive answer. Christ's name was to be their watchword, their badge of office, their bond of union, the authority for their action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription.

Thus Christ gave the disciples their commission. He did not tell them that their work would be easy. He showed them the vast confederacy arrayed against them. He told them that they were to fight, not merely against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But they were not left to fight alone. He assured them that He would be with them, and that if they would go forth in faith, they would move under the shield of Omnipotence. "Lo, I am with you always," He said. He made full provision for the prosecution of their work, and took upon Him the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you.

The disciples went forth preaching the Word. They prepared themselves for their work. Before the day of Pentecost, they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing was to be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The Gospel was to be carried to the uttermost parts of the earth, and they claimed the power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

August 19, 1903

Power for Service

The commission that Christ gave to His disciples just before His ascension is given also to us. To every believer are spoken the words, "Go ye into all the world, and preach the Gospel to every creature." The Lord has given His church a special work of personal service. He could have given to angels alone the work of soul-saving, but He did not do this. Humanity must touch humanity.

It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the Gospel. All who receive the life of Christ are ordained to work for the salvation of souls. For this work the church was established, and all who take upon themselves the sacred vows are thereby pledged to be co-workers with Christ.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." He who is truly converted is filled with a desire to save sinners. He goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." His whole soul reaches out after others in a desire that they may enjoy the peace that he has found. The light that has entered heart and mind can not be shut in. It must shine forth.

To us, as to the disciples, Christ says, "I am with you alway, even unto the end of the world." The power promised to them is promised to us also. Christ assures us that if we go forth in His strength, we shall do the deeds of Omnipotence. But have we placed ourselves where God can give us the power that He gave the disciples,--power which enabled them to preach the Gospel so mightily that thousands were converted in a day? How can we expect the approval of Heaven while we leave our fellow-beings unwarned?

The privileges that God has given us, the advantages that He has bestowed, the promises that He has made, should inspire us, with far greater zeal and devotion. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ came to this world to live and die for sinners. He bids His disciples put forth untiring effort for those who know not the joy of communion with Him. He stands ready to give them power for the fulfilment of the commission.

The veil has been rent from top to bottom. A new and living way has been opened. And now, all who will may reach forth their hands unto God, and take hold of His strength, and they shall make peace with Him. The heathen world is no longer to be wrapped in darkness. The gloom of superstition is to disappear before the bright beams of the Sun of Righteousness. The powers of hell have been overcome. The truth of the words has been proven, "I am sought of them that asked not for Me; I am found of them that sought Me not; I said, Behold Me, behold Me, unto a nation that was not called by My name."

Go, teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy. Teach the people. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! ... Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

August 26, 1903

Our Helper

Nearly two thousand years ago a Voice of mysterious import was heard in heaven, saying, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me... Lo, I come, ... to do Thy will, O God."

Christ came to our world to be man's surety, to overcome in his behalf, to live for him a sinless life, that in His power they might obtain the victory over sin. He came, saying, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." He placed Himself on a level with human beings, saying, I will stand at the head of the race, that through My humiliation, they may be accepted as members of the royal family. I will declare the name of God unto My brethren. I will put My trust in Him, just as I desire My disciples to do.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

As Christ took upon Him this work, He saw all that it would bring,--His betrayal, because of envy, pride, and the love of money; His trial in the judgment hall, the scourging, the cruel death. He had led the children of Israel from Egyptian bondage into the land of Canaan. He had come now to lead them from spiritual bondage into the City of God. But they rejected Him, and delivered Him up to death. He came to His vineyard to receive the fruit thereof, but those who should have welcomed Him, said, "This is the heir; come, let us kill Him, and let us seize on His inheritance."

Looking into the future, Christ saw the return that would be made for His love. He saw Himself condemned to suffer the punishment inflicted only on those most deeply sunken in crime. He saw Himself hanging on the cross, while priests and rulers looked on with exultation, saying mockingly, "He saved others; Himself He can not save."

Christ looked down through the ages, and saw His humiliation carried into every successive generation. He heard the false testimony borne that He came to abrogate the law of God. He saw the law which He came to magnify and make honorable, trampled upon and dishonored.

Knowing all this, Christ bore the penalty of transgression. He was crucified and buried, but He broke the fetters of the tomb, and over the rent sepulcher of Joseph proclaimed, "I am the Resurrection and the Life." To all who receive Him, He gives power to become the sons of God. He paid the redemption price for every son and daughter of Adam, and He is abundantly able to save all who come to Him.

Only by bearing, on the cross, the punishment for our disobedience could Christ deliver us from eternal death. He became sin for us, that we might be made the righteousness of God in Him. Repentant sinners stand before the Father justified, because the Innocent One has borne their guilt.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with Me.... I looked, and there was none to help; and I wondered that there was none to uphold; therefore Mine own arm brought salvation unto Me."

"In all their affliction He was afflicted, and the Angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."

This is our hope. "The Word was made flesh, and dwelt among us, ... full of grace and truth.... And of His fulness have all we received, and grace for grace."

September 2, 1903

"Wherefore Didst Thou Doubt?"

Wherefore didst thou doubt?" Christ asked Peter. To many today the same question might be addressed. Because the outlook is not pleasant, they draw closely around them the garment of unbelief. They look within, and, because all is darkness, they think that God is forsaking them. Why do we thus dishonor God? He has pledged Himself to be our Helper in every time of need. In His Word we may find ground for confidence, and provision for efficiency. It is our privilege to say confidently and yet humbly, The Lord is my helper; therefore shall I not fear. My life is hid with Christ in God. Because He lives, I shall live also.

Let us pledge ourselves before God and the angels of heaven that we will not dishonor God by yielding to discouragement and unbelief. Let us close the door of the heart against distrust, and open it wide to faith. If we feel despondent, let us look to Jesus. If we think that our friends misunderstand us, let us remember that Jesus, our Elder Brother, never makes a mistake. He judges righteously.

Let every word you utter, every line you write, give evidence of unwavering faith. Do not think of Jesus as the friend of some one else, but as your personal friend. Never are you left to struggle alone. Christ says, "Lo, I am with you always." And angels are your helpers. The Comforter that Jesus promised to send abides with you.

Constantly exercise faith. Trust in God whatever your feelings may be. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Let him say with the psalmist, "Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Do not think that because you have sinned, you must always be under condemnation. When the tempter tells you that your sins are so great that you have no right to claim the promises of God, say, "It is written, 'Tho your sins be as scarlet, they shall be as white as snow;' and 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

"If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." Christ died to rescue souls from the bondage of sin, and those who return to their loyalty are precious in the sight of the Lord. He loves them even as He loves His only-begotten Son.

He who died that we might live forever in heaven, is now standing before His Father, pleading in our behalf. He ever lives to make intercession for us, and to dispense to us grace and blessing in abundant measure. He will give His children the help that He sees they need. He has promised, "As thy days, so shall thy strength be." He lays upon them no burden greater than they are able to bear.

With the hand of faith grasp the promises of God, and stand on vantage-ground. Then you will be where Satan can not come near to you to say, God will not help you, because you have sinned. The enemy desires us to think that the way of life is so difficult that it is impossible for us to reach heaven. But do not allow his insinuations of doubt to keep you from pressing forward. In the strength of God we may be more than conquerors. His purpose for us is that we shall develop perfect characters. He can help us so to live in this world that we shall be accounted worthy to join the family of the redeemed in the courts above. He is willing to do for us more than we can ask or think.

September 16, 1903

Words to Parents

The home is a training-school, in which children are to learn from their parents the meaning of self-discipline and self-control. Let parents remember that in the authority of God they are to do the work that He has laid upon them. In the sanctuary of the home His work for their children is to begin. They are to co-operate with Him by doing all in their power to make themselves fit teachers for their children. They are to acquaint themselves with the duties devolving upon them, and by a faithful performance of these duties prove themselves true to God and to their children.

Parents, remember that the training of your children is your life-work. You are under obligation to make yourselves examples of what you desire your children to become. In the home you are to be the Lord's physicians,--healers of physical, mental, and spiritual afflictions. Keep in touch with your sons and daughters as they grow from childhood to manhood and womanhood. Be sure that their physical habits are such as will help them to build up strong, symmetrical characters. Allow in the home nothing that savors of cheapness or commonness. You are preparing your children for entrance into the City of God, and nothing that defiles can enter there.

Be pleasant and cheerful. Remember that love is the power that binds your children to you. Keep your words and actions free from anger. Do nothing that will destroy the harmony of the home. Let the sharp words that you are tempted to speak die unspoken. Such words wound and bruise the hearts of the hearers.

It is not the Lord's will that parents shall be so fully engrossed in other things that they neglect their children. It should be the constant study of both father and mother to train their children in such a way that they will be qualified to act well their part in the service of God. Patiently, wisely, tenderly, parents are to teach their little ones, in their lives showing that strength is gained by obedience.

It is the mother's privilege to bless the world by the faithfulness with which she works for her children; and, in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only as she herself seeks to follow the teaching of Christ that she can hope to form the characters of her children after the divine similitude. Let every mother go often to God with the prayer, "How shall we order the child, and how shall we do unto him?" Let her heed the instruction that God has given, and, as she has need,

wisdom will be given to her.

But all the burden is not to rest on the mother. The father is to share it with her. Never is his interest in his children to flag. The father who has a family of restless boys should not leave them wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend, doing all in his power to keep them from evil associates.

Fathers and mothers, think earnestly of the importance of your work. It rests with you to decide whether good or evil thoughts shall occupy the minds of your children. Daily sanctify yourselves to God. In all your plans and purposes, let your first question be, How can I best minister to the present and future good of my children. To prepare them to inherit eternal life requires patient, untiring effort. Let not your perseverance fail. Study with your children. Remember that you yourselves are God's little children, and that you must first learn of Him before you can teach your children aright.

Guard the hearts of your children against evil. Forget not the subtlety of the enemy who seeks to gain entrance into the heart, that he may take possession of the whole being. Once firmly seated on the throne of the heart, no human power can cast him from his stronghold.

The Heart-searcher knows the cruel power of the enemy, and the weakness of human beings. He knows how untiringly Satan seeks to gain control of the children and youth, and how often he is aided in his efforts by the neglect of fathers and mothers. O, how many families there are where the children, their temporal needs abundantly supplied, are allowed to grow up without a knowledge of the Saviour! Their spiritual needs are neglected. God is not in the home. His place is filled by the enemy.

O parents, give your children wise care, that they may grow up to be noble men and women, and that, should death call them before the Saviour comes, they may lie down to rest, knowing that in the morning of the resurrection they will rise to newness of life.

September 30, 1903

A Divine Sin-Bearer

Through disobedience Adam fell. The law of God had been broken. The divine government had been dishonored, and justice demanded that the penalty of transgression be paid.

To save the race from eternal death, the Son of God volunteered to bear the punishment of disobedience. Only by the humiliation of the Prince of heaven could the dishonor be removed, justice be satisfied, and man be restored to that which he had forfeited by disobedience. There was no other way. For an angel to come to this earth, to pass over the ground where Adam stumbled and fell, would not have sufficed. This could not have removed one stain of sin, or brought to man one hour of probation.

Christ, equal with God, the brightness of the Father's "glory, and the express image of His person", clothed His divinity with humanity, and came to this earth to suffer and die for sinners. The only-begotten Son of God humbled Himself, and became obedient unto death, even the death of the cross. By bearing in His body the curse of sin, He placed happiness and immortality within the reach of all.

One honored of all heaven came to this world to stand in human nature at the head of humanity, testifying to the fallen angels and to the inhabitants of the unfallen worlds that through the divine help which has been provided, every one may walk in the path of obedience to God's commands. The Son of God died for those who had no claim on His love. For us He suffered all that Satan could bring against Him.

Wonderful--almost too wonderful for man to comprehend--is the Saviour's sacrifice in our behalf, shadowed forth in all the sacrifices of the past, in all the services of the typical sanctuary. And this sacrifice was called for. When we realize that His suffering was necessary in order to secure our eternal wellbeing, our hearts are touched and melted. He pledged Himself to accomplish our full salvation in a way satisfactory to the demands of God's justice, and consistent with the exalted holiness of His law.

No one less holy than the Only-begotten of the Father, could have offered a sacrifice that would be efficacious to cleanse all--even the most sinful and degraded--who accept the Saviour as their atonement and become obedient to Heaven's law. Nothing less could have reinstated man in God's favor.

What right had Christ to take the captives out of the enemy's hands?--The right of having made a sacrifice that satisfies the principles of justice by which the kingdom of heaven is governed. He came to this earth as the Redeemer of the lost race, to conquer the wily foe, and, by His steadfast allegiance to right, to save all who accept Him as their Saviour. On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to take the captives from the grasp of the great deceiver, who, by a lie, framed against the government of God, caused the fall of man, and thus forfeited all claim to be called a loyal subject of God's glorious everlasting kingdom.

Ransomed from Sin

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our all-powerful helper. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

"He came unto his own, and his own received him not. But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name.... And the Word was made flesh, and dwelt among us, ... full of grace and truth.... And of his fullness have all we received, and grace for grace."

Those who are adopted into the family of God are transformed by His Spirit. Self-indulgence and supreme love for self are changed for self-denial and Supreme love for God. No man inherits holiness as a birthright, nor can he, by any methods that he can devise, become loyal to God. "Without me," Christ says, "ye can do nothing." Human righteousness is as "filthy rags." But with God all things are possible. In the strength of the Redeemer, weak, erring man can become more than conqueror over the evil that besets him.

October 21, 1903

The Power of Influence

Gather up my influence, and bury it with me," a man upon his death-bed exclaimed. But could this be done?--No, no! Like the thistle seed carried by the wind, his influence had been borne everywhere, never to be recalled.

Throw a pebble into a lake, and a wave is formed, and another; and as they increase the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing.

No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity. No man can be independent of his fellow-men; for the well-being of each affects others.

Each soul is surrounded by an atmosphere of its own, an atmosphere, it may be, charged with the life-giving power of faith and hope and courage, and sweet with the fragrance of love, or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every one with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we can not free ourselves. Our words, our acts, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or for evil which no man can measure. Every impulse thus imparted is a seed sown which will produce its harvest. It is a link in the long chain of human events extending we know not whither. If, by our example, we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence many may be blessed. On the other hand, one rash act, one thoughtless word, may prove the ruin of some soul. One blemish on the character may turn many away from Christ.

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others this holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, or of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension, is a seed that will spring up as a "root of bitterness," whereby many shall be defiled. And how much larger number will the "many" poison! Thus the sowing of good

and evil goes on for time and for eternity.

No man will perish alone in his iniquity. However contracted may be one's sphere, he exerts an influence for good or for ill. That our influence should be a savor of death unto death is a fearful thought, yet this is possible. Many who profess Christ are scattering from Him. Frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence.

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling against temptation, trembling on the very verge of yielding to evil, such a life is one of the most powerful enticements to sin.

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to Him by the persuasive force of loving service. Men and women who commune with God, who, because they co-operate with the heavenly angels, are surrounded by a holy influence, are needed at this time.

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

October 28, 1903

The Lord's Prayer

It is of the utmost importance that we understand how to pray aright. A careful study of the prayer that Jesus gave His disciples will be of great benefit to us. This prayer is just as valuable to Christ's followers today as it was to His disciples when it was given to them. Let parents teach their children the meaning of this prayer. And let them teach them that God will not accept it if offered as a form. Only as we offer this prayer with an understanding of its meaning and a realization of our need, will it be acceptable to God.

"When Ye Pray Say, Our Father"

Christ points us to God as our heavenly Father. We are to ask Him for what we need, even as a child asks its earthly father for what it needs. Jesus says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." As adopted children of God, it is our right to ask Him for the things we need. Would that all could understand the value that there is in acknowledging our relationship and loyalty to Him whom we claim as our Father. Before taking up our daily work, we should draw near to God, to talk with Him whom we reverence and love, and to ask for help, not only for ourselves, but for others. He is well pleased when we come to Him in full confidence, asking for grace to overcome. He will not be to us as an offended Judge, but as a loving gracious Father.

The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father. Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations. God dwells in every abode; He hears every word that is spoken, listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment given to father, mother, sister, friend, and neighbor. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need.

"Hallowed Be Thy Name"

God would have us seek for those things that will honor His name. In no case are we to glorify ourselves; we are to seek God for grace and blessing, that we may glorify His

name in our lives; God is glorified, His name is hallowed, when, through the lives of His children, Christ is revealed.

God's name is hallowed by the angels of heaven and by the inhabitants of the unfallen worlds. When you pray, "Hallowed by Thy name," you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonor to the "worthy name by which ye are called." God sends you into the world as His representatives. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You can not hallow His name, or represent Him to the world, unless, in life and character, you represent the very life and character of God. This you can do only through the acceptance of Christ.

"Thy Kingdom Come"

Christ sent forth His disciples with the message, "The kingdom of God is at hand." The proclamation of this message is our work. Jesus said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." His kingdom will not come until the good tidings of His grace have been carried to all the earth. Let us proclaim the message, "Behold the Lamb of God, which taketh away the sin of the world." Thus we may hasten the coming of the Saviour. "Thy kingdom come." For ages this prayer has been ascending to God from contrite hearts. It will surely be answered. The kingdoms of this world will become the kingdoms of our Lord and of His Christ. The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel shall be King over all the earth; in that day there shall be one Lord, and His name shall be one. "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

"Thy Will Be Done on Earth as It Is in Heaven"

In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. So, in every soul, wherein Christ, the hope of glory, dwells, are echoed the words, "I delight to do Thy will, O my God; yea, Thy law is within my heart." The homes of God's people on this earth should be a symbol, so far as possible, of the heavenly home, where God has His throne. We are His subjects, His little children, whom He wishes to make happy. The members of every family circle should seek to carry out the methods of God as revealed in His Word. Those who bring their

lives into harmony with the prayer that Christ has given will be sanctified through the truth.

November 4, 1903

The Lord's Prayer

"Give Us This Day Our Daily Bread"

Like the child, you shall receive day by day what is required for the day's need. Every day you are to pray, "Give us this day our daily bread." Be not disturbed if you have not sufficient for tomorrow. You have the assurance of His promise, "Thou shalt dwell in the land, and verily thou shalt be fed." David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor His seed begging bread." That God who sent the ravens to feed Elijah by the brook Cherith, will not pass by one of His faithful, self-sacrificing children. Of him that walketh righteously it is written, "Bread shall be given him; his waters shall be sure." "They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" He who lightened the cares and anxieties of His widowed mother, and helped to provide for the household of Nazareth, sympathizes with every mother in her struggle to provide her children food. He who had compassion on the multitude because they "fainted and were scattered abroad," still has compassion on the suffering poor. His hand is stretched out toward them in blessing and in the very prayer which He gave His disciples, He teaches us to remember the poor.

"Forgive Us Our Sins; For We Also Forgive Every One That is Indebted to Us"

After completing the Lord's Prayer, Jesus added, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. We are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us.

Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; although undeserving, He has borne our iniquity. "If we confess our sins," God "is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." Glorious truth,--just to His own law, and yet the justifier of all who believe in Jesus. "Who is a god like unto Thee, that pardoneth

iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy."

"Bring Us Not into Temptation, but Deliver Us From the Evil One"

This prayer is itself a promise. If we commit ourselves to God, we have the assurance, He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Christ will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation, but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend. Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

"Thine is the Kingdom, and the Power, and the Glory"

The last, like the first sentence of the Lord's prayer, points to our Father as above all power and authority and every name that is named. The Saviour beheld the years stretched out before His disciples, not, as they had dreamed, lying in the sunshine of worldly prosperity and honor, but dark with the tempests of human hatred and Satanic wrath. Amidst national strife and ruin, the steps of the disciples would be beset with perils, and often their hearts would be oppressed by fear. They were to see Jerusalem a desolation, the temple swept away, its worship forever ended, and Israel scattered to all lands, like wrecks on a desert shore. Jesus said: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Yet Christ's followers were not to fear that their hope was lost, or that God had forsaken the earth. The power and the glory belong to Him whose great purposes would still move on unthwarted toward their consummation. In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil unto the Lord their God, whose kingdom ruleth over all, and who is their Father and everlasting Friend.

November 11, 1903

The Home-Life

Husband and wife are to be faithful to each other as long as time shall last, ever revealing the self-sacrifice that brings true happiness. They are to be one in Christ, and as children are born to them, they are to receive them as a trust from the Lord, to be carefully trained for Him, taught to live pure, holy lives.

The husband and wife have duties to perform that before their marriage they did not have. Let them give careful study to the following instruction: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church.... Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other.

Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other.

Parents can be ministers for Christ in the training of their children. From its babyhood the child is to be taught to obey. Those parents who allow their children to grow up wilful and disobedient are preparing them for a life of sorrow and disappointment. Parents, teach your children to obey. And from the grief you feel when they disregard your wishes, learn how you grieve and disappoint Christ when you disobey Him. The effort to train your children aright will teach you many lessons in regard to your duty to obey the Lord.

Never treat your children harshly; for harshness arouses stubbornness and resistance. You will find that they are most easily and successfully governed by kindness and gentleness. Love breaks down all barriers, and gentleness subdues the most stubborn will. Treat your children as you would wish to be treated were you in their place. Let there be no scolding, no loud-voiced, angry commands. Obey the injunction, "Be still, and know that I am God."

Disobedience and rebellion must be punished; but remember that the punishment is to be given in the spirit of Christ. When called upon to discipline your child, remember your own relation to your heavenly Father. Have you walked perfectly before Him? Are you not wayward and disobedient? Do you not often grieve him? But does He deal with you in anger? Remember, too, that it is from you that your children have received their tendencies to wrong. In spite of your years of Christian experience, in spite of your many opportunities for self-discipline, how easily you are provoked to anger! Deal gently, then, with your children, remembering that they have not had the opportunities that you have had to gain self-control.

All Heaven is interested in your home. God and Christ and the heavenly angels are intensely desirous that you shall so train your children that they shall be prepared to enter the family of the redeemed. Teach them to be loyal to Christ. Bring into the home the transforming power of the grace of Christ. Make your home an object-lesson that will help other parents to fulfil God's purpose for them. Teach your children to live Christlike lives. Set your own heart in order. An unreserved surrender to God will sweep away the barriers that have so long defied the approaches of heavenly grace. Bring your lives into conformity to the will of Christ, and your children will be won to Him. The world will take knowledge of them that they have been with Jesus, and have learned of Him. In word and deed they will bear witness to the power of His grace.

November 18, 1903

Effectual Prayer

Prayer is not an expiation for sin. It is not a penance. We need not come to God as condemned criminals; for Christ has paid the penalty of our transgression. He has made an atonement for us. His blood cleanses from sin.

Our prayers are as letters sent from earth, directed to our Father in heaven. The petitions that ascend from sincere, humble hearts will surely reach Him. He can discern the sincerity of His adopted children. He pities our weakness, and strengthens our infirmities. He has said, "Ask, and ye shall receive."

Many of the human family know not what they should ask for as they ought. But the Lord is kind and tender. He helps their infirmities by giving them words to speak. He who comes with sanctified desire has access through Christ to the Father. Christ is our Intercessor. The prayers that are placed in the golden censer of the Saviour's merits are accepted by the Father.

Every promise in the Word of God is for us. In your prayers, present the pledged word of Jehovah, and by faith claim His promises. His word is the assurance that if you ask in faith, you will receive all spiritual blessings. Continue to ask, and you will receive exceeding abundantly above all that you ask or think. Educate yourself to have unlimited confidence in God. Cast all your care upon Him. Wait patiently for Him, and He will bring it to pass.

We are to come to God, not in a spirit of self-justification, but with humility, repenting of our sins. He is able to help us, willing to do for us more than we ask or think. He has the abundance of heaven wherewith to supply our necessities. "Every good gift and every perfect gift is from above." God is holy, and we must pray, "lifting up holy hands, without wrath and doubting."

We are to pray in the name of Christ, our Mediator. Our petitions are of value only as they are offered in His name. He has bridged the gulf that sin has made. By His atoning sacrifice, He has bound to Himself and His Father those who believe in Him. His is the only name under heaven whereby we may be saved.

God is our King, and we are His subjects. A mere knowledge of His will does not set aside the necessity of offering earnest supplications to Him for help, and of diligently

seeking, by obeying His law, to co-operate with Him in answering the prayers offered. Thus His kingdom is established in our hearts.

"Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let them return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." We are to seek "first the kingdom of God and His righteousness." We are to be ready to receive the blessing which God will bestow upon those who seek Him with the whole heart, in sincerity and truth. We must keep the heart open, if we would receive of the grace of Christ.

In our prayers we are not to preach a sermon to the Lord. We need not tell him the history of our lives. We can tell Him nothing with which He is unacquainted. He knows our inmost thoughts. Every secret is open before Him. Nothing can be hid from Him.

High-flown language is inappropriate in prayer, whether the prayer be offered in the pulpit, in the family circle, or in secret. Especially should one use simple language when offering public prayer, that others may understand what he says, and unite with his petition.

God hears the prayers that are offered in the family circle, if they come from devoted hearts. Jesus says, "Where two or three are gathered together in My name, there am I in the midst of them."

Do not neglect secret prayer. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

We are not to be so overwhelmed with the thought of our sins and errors that we shall cease to pray. Some realize their great weakness and sin, and become discouraged. Satan casts his dark shadow between them and the Lord Jesus, their atoning sacrifice. They say, It is useless for me to pray. My prayers are so mingled with evil thoughts that the Lord will not hear them. These suggestions are from Satan. In His humanity, Christ met and resisted this temptation, and He knows how to succor those who are thus tempted. In our behalf, He "offered up prayers and supplications with strong crying and tears."

Many, not understanding that their doubts come from Satan, become faint-hearted, and are defeated in the conflict.

Do not, because your thoughts are evil, cease to pray. If we could in our own wisdom and strength pray aright, we could also live aright, and would need no atoning sacrifice. But imperfection is upon all humanity. Educate and train the mind that you may in simplicity tell the Lord what you need. As you offer your petitions to God, seeking for forgiveness for sin, a purer and holier atmosphere will surround your soul.

When you pray for temporal blessings, remember that the Lord may see that it is not for your good or for His glory to give you just what you desire. But He will answer your prayer, giving you just what is best for you.

When Paul prayed that the thorn in his flesh might be removed, the Lord answered his prayer, not by removing the thorn, but by giving him grace to bear the trial. "My grace," He said, "is sufficient for thee." Paul rejoiced at this answer to his prayer, declaring. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ rest upon me." When the sick pray for the recovery of health, the Lord does not always answer their prayer in just the way they desire. But even tho they may not be immediately healed, He will give them that which is of far more value,--grace to bear their sickness.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed."

November 25, 1903

Service

A life of idleness and self-pleasing is not the life of a Christian, nor has it ever been. Christ was an untiring worker, and He has given to His followers the law of service,--a law that is the link binding man to God and to his fellow-men.

Christ found His highest joy in service. Not to be ministered unto, but to minister, did He come to this earth. See Him teaching in the temple, by the sea, on the mountainside, in the great thoroughfares of travel. See Him by the bedside of the sick, speaking peace and hope to the afflicted. He went about doing good, comforting the mourners, helping the helpless, healing the wounds that sin had made.

"The Spirit of the Lord is upon Me," He declared, "because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

A life of service is the truest, noblest life that man can live. By such a life we are brought into touch with Him who is the light and life of the world. Service is an honor conferred on man as an heir of heaven. He is to find his joy in true-hearted, unselfish efforts to help and bless those around him.

Countless are the opportunities for unselfish service. There are many to whom life is a painful struggle; they feel their deficiencies, and are miserable and unbelieving; they think they have nothing for which to be grateful. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as a cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." No soul who believes in Christ, even tho his faith may be weak and his steps wavering, is to be lightly esteemed. By all that has given us advantage over another,--be it education, refinement, Christian training, religious experience, we are in debt to those less favored, and, so far as lies in our power, we are to stay up the hands of the weak. Angels of glory, that do always behold the face of the Father in heaven, joy in ministering to His little ones. Trembling souls, who have many objectionable traits of

character, are their special charge. Angels are ever present where they are most needed, with those who have the hardest battle with self to fight, and whose surroundings are the most discouraging.

We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are just as much brought into account as those that are used. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God. Even if we do not lose our souls, we shall realize through all eternity the result of our unused talents.

The Reward of Service

As you open your doors to Christ's needy and suffering ones, you are welcoming unseen angels. You invite the companionship of heavenly beings. They bring a sacred atmosphere of peace and joy. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy makes music there. The Father from His throne numbers the unselfish workers among His most precious treasures.

At the last great day Christ will say to these workers, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.

"Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

December 9, 1903

A New Commandment

Just before His crucifixion, Christ said to His disciples, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples."

By this badge they were to be recognized as Christ's followers and friends. The manifestation of His love was to distinguish them from the world.

Why was this a new commandment? The disciples had not loved one another as Christ had loved them. They had not yet seen the fulness of the love that Christ was to reveal in man's behalf. They were yet to see Him dying on the cross for their sins. Through His life and death they were to receive a new conception of love. In the light shining from the cross of Calvary, they were to read the meaning of the words. "As I have loved you, that ye also love one another."

After His resurrection, they were to take the name of Christian. They were not to be recognized as members of some secret society. By their unselfish love they were to be known as Christians. They were without wealth, learning, or fame. They were not to aspire to be recognized as the great men of the world.

The Son of God took human nature upon Him, and came to this earth to stand at the head of the fallen race. He lived here as a man among men. He died on the cross that men and women might live in glory. His work stands before us as the work of the greatest medical missionary that the world has ever known. If we would study His love, and try to comprehend its greatness, we should reveal more of it in our lives.

The seventeenth chapter of John is an unfolding of the love that we are to cherish for one another. In this prayer Christ said, "I have glorified Thee on the earth; I have finished the work that Thou gavest Me to do." Christ came to represent the Father by revealing a love that is without a parallel. So untiring were His efforts, that when time came for Him to leave the earth, He could say, "I have finished the work that Thou gavest Me to do."

"And now, O Father, glorify Thou Me with thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have

kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them."

This prayer touches my heart, and thrills my whole being. Shall we not strive to make our lives, which cost the Son of God so much, such that He can be glorified in us?

"Neither pray I for these alone; but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

Many are to believe on Christ through the communication of truth by His servants. As they see the beauty of the Word of God, and as they see Jesus revealed in the lives of His children, they will praise Him with heart and soul and voice.

"I beseech you therefore, ... that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let us gather up our gifts, and bring them to the Master, to be used in His work.

Shall those for whom Christ's prayer was offered be careless and indifferent? The angels of heaven have their appointed part to act in answering this prayer. We, too, have a part to act. We are to be faithful and true, showing Christlikeness in all that we do and say. The world needs light. Darkness has covered the earth, and gross darkness the people. We are to be light-bearers, carrying the light of heaven to those in darkness. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are to be witnesses for God, revealing in the daily life the love that led Him to suffer and die for sinners.

The world has an abundance of professors of religion. What it needs today is men and women, whose practise is in harmony with their profession, whose lives are fragrant with Christlike love.

December 16, 1903

God's Love for the Individual

In the parable of the Lost Sheep the shepherd goes out to search for one sheep,--the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one.

The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it can not find its way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep, and unless divine love had come to his rescue, he could never find his way to God.

The shepherd who discovers that one of his sheep is missing, does not look carelessly upon the flock that is safely housed, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in," No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the more earnest his search. He makes every effort to find that one lost sheep.

With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights; he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold.

Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure, but of success, and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsuccored. Every one that will submit to be ransomed, Christ will rescue from the pit of corruption, and from the briars of sin.

Desponding soul, take courage, even tho you have done wickedly. Do not think that perhaps God will pardon your transgressions, and permit you to come into His presence. God has made the first advance. While you were in rebellion against Him, He went forth to seek you. With the tender heart of the shepherd He left the ninety and nine, and went out into the wilderness to find that which was lost. The soul, bruised and wounded, and ready to perish, He encircles in His arms of love, and joyfully bears it to the fold of safety.

When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon His friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heaven and earth unite in thanksgiving and rejoicing.

December 30, 1903

Help in Every Time of Need

It is for our present happiness and future good that God subjects us to trial. The greatest blessing that His wayward children have is the correction that He sends them. When called to pass through trials, we may know that thus God is striving to lead us to know Him and to place our trust in Him.

Your way may seem very dark. Your friends may seem to have forsaken you, and circumstances may seem to be against you. Hereditary tendencies to wrong strive for the mastery, and you are ready to sink down in discouragement. But you are not forsaken. The Lord God of Israel is looking upon you with compassion and sympathy. His thoughts toward you are thoughts of good, and not of evil. He sees the forces arrayed against you, and He sends you the message, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Do not depend on human help. Why turn from the One who is all-powerful, to ask help of finite, human beings? Why not make God your counselor, saying, "Lord, to whom shall we go? Thou hast the words of eternal life." Have we not acted discourteously toward the One to whom we owe all that we have? Let us no longer turn from the light that lighteth every man to the uncertain wisdom of those who have no power save that which they receive from God.

Our Saviour is not lying in Joseph's new tomb. Over the rent sepulcher He has proclaimed, "I am the resurrection and the life," He has withdrawn from human sight into the immediate presence of God. There He is making intercession for those who by faith come to God. He presents them to the Father, saying, "By the marks of the nails in My hands, I claim pardon for them. I have made an atonement for them."

Then do not take your sorrows and difficulties to man. When you need help, go to Him to whom has been given "all power in heaven and in earth." In your weakness and unworthiness come to Christ, saying, "Lord, save, or I perish." From Him you can learn the manifold wisdom of God, wisdom more precious than words can tell. You may gather strength from Jesus; for in Him all fulness dwells.

God sees and tenderly sympathizes with those who are tempted. He hears the voice of supplication and distress. Not a groan, not a sigh, not a tear, escapes His notice. Did not Christ come to this world to work out the plan of redemption in man's behalf, to show

him how to overcome the temptations of the enemy? Will God, then, withhold from His children anything that will perfect their characters? If He did not love us, this great sacrifice would not have been made.

In the darkest hour, let faith pierce the cloud surrounding you; for Christ is behind, and He does all things well. We have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty the gentleness and tenderness of the shepherd. He has pledged Himself to supply all our need. Have faith in Him; for His honor is at stake. He will not alter the thing that has gone out of His mouth. He will fulfil His promise. Absolute power is His, and no obstacle can stand before Him. His understanding is infinite. He can not err. He is never in perplexity in regard to the means that He will employ. He says, "Fear thou not; for I am with thee.... I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Bring rejoicing into your experience. When you are depressed, sing to the praise of God. Rejoice in the hope set before you,--the hope of eternal life. Talk faith, even tho you seem to be surrounded with darkness. He would have you pluck and eat the leaves of the tree of life.

The Lord Jesus has chosen those who believe in Him to be heirs of God and joint-heirs with Him to an inheritance incorruptible and undefiled, and that fadeth not away. Let us believe the messages of cheer that He sends us. Let us live lives of hope and trust. Christ has given us the key that unlocks heaven's treasure-house of blessing. He declares, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Christ promises not only to present our petitions to the Father, and to intercede in our behalf, but to bestow the blessings sought.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Let us draw near with a true heart in full assurance of faith."

The gift of Christ is our pledge of help in trouble and of victory in conflict. In Christ is the strength of His people; for to Him all power has been given. "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

January 6, 1904

Consecration

Christ asks for unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Outward observances can not take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, "Lord, take my heart; for I can not keep it for Thee. Save me in spite of myself, my weak, unchristianlike self. Mould me, fashion me, raise me into a pure, holy atmosphere, where the rich current of Thy love can flow through my soul."

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heart-breaking confession of sin, and humbling of the soul before Him. Only by a constant renunciation of self and dependence on Christ can we walk safely.

There are many who do not make an entire surrender. They do not die to self that Christ live in them. They adopt His name, they wear His badge, but they are not partakers of His nature. They have not overcome their unholy ambition and their love for the world. They do not take up the cross and follow Christ in the path of self-denial and self-sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they can not enter there. Almost, but not wholly saved, means to be wholly lost.

We need to examine ourselves, to see whether we are indeed worthy of the name of Christian. We hear Christ's voice, clear and distinct saying, "Follow Me." "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." "So shall he be My disciple." Are we following Him? He ordered His life and bore His cross for the honor of His father. Are we doing this?

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in Christ, must be seen in His servants. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost.

His servants in like manner must go forth to sow. When called to become a sower of the seeds of truth, Abraham was bidden, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee." "And he went out, not knowing whither he went." So to the apostle Paul, praying in the temple at Jerusalem, came the message from God, "Depart; for I will send thee far hence unto the Gentiles." So those who are called to unite with Christ must leave all in order to follow Him. Old associations must be broken up, plans of life relinquished, earthly hopes surrendered. In toil and tears, in solitude and through sacrifice, must the seed be sown.

Those who consecrate body, soul, and spirit to God will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their human weakness they are enabled to do deeds of Omnipotence.

January 13, 1904

"Choose You This Day Whom Ye Will Serve"

Just before his death, Joshua called the children of Israel together, and said to them, "Choose you this day whom ye will serve." The choice that Israel was that day called to make is one that today all are called to make; for there are still rival powers in the world. Let us consider the character of the powers that claim the homage of men.

Christ, the Commander of the heavenly hosts, left the honor and glory that He had with the Father, and came to this world to live as a man among men, that He might rescue human beings from destruction. He might have come attended by ten thousand times ten thousand angels; but this He did not do. He came in lowliness and poverty, without honor or rank. He humbled Himself, taking the nature of the fallen race. He came to help the needy and the distressed; to heal the sick; to speak peace to the suffering; to deliver those whom Satan was afflicting; to bring redemption to all who would accept the Heaven-sent blessing. Such is the character of Him who says, "If ye love Me, keep My commandments."

There is another who claims the homage of men, but very different is he from the Prince of life. He was once a covering cherub in the heavenly courts, and of him it is written, "Thou sealest up the sun, full of wisdom, and perfect in beauty." But envy entered his heart, and he was cast out of heaven. His work is now the destruction of the children of men; the ruin of souls is his delight, and his only employment. His step is noiseless, his movements are stealthy, his batteries are masked. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing malignity, activity, and power. If he were to show himself openly, in his true character, he would arouse the Christian's dormant energies, and send him to God in prayer.

Under the enemy's specious, bewitching influence, many obey the worst impulses of the human heart, and yet believe that God is leading them. Could their eyes be opened to distinguish their Captain, they would see that they are not serving God, but the enemy of all righteousness.

When Christ was in the world, the battle between Him and Satan was unceasing. At the beginning of His public ministry, our Saviour encountered the wily foe in the wilderness of temptation. Here, during the forty days and nights of Christ's long fast, Satan, concealing his real character, sought by every means he could devise to

overcome the Redeemer. Disguising himself as an angel of light, a Heaven-sent friend, he offered to show Christ an easier way to gain His object than the path of trial and suffering upon which He had entered. But Jesus repulsed the enemy, and forced him to depart, a conquered foe.

Today Satan comes with his temptations to the children of men, and here he has better success. One of his most successful devices is to keep men in ignorance of his devices; for they will not be on their guard against an enemy of whose existence they are ignorant. I was once asked, "Do you believe in the existence of a personal devil?" "I do," I replied. "I do not," rejoined the questioner. "I think that our evil thoughts and impulses are the only devil there is." "But," I asked, "who suggests these thoughts? Where do they originate if not with Satan?"

Dear Christian friends, be not deceived by the delusion that Satan has no existence. Just as surely as we have a personal Saviour, we have a personal adversary, cruel and cunning, who constantly watches our steps, plotting to lead us astray. Where the belief is held that he does not exist, there he is most busy. When we least suspect his presence, he is gaining an advantage over us. I feel alarmed as I see so many yielding to his power, while they know it not. Did they but see their danger, they would flee to Christ, the sinner's refuge.

The tempter often whispers that the Christian life is one of exaction, of rigorous duty; that it is hard to be on the watch continually, that there is no need of being so particular. Thus he deceived Eve in Eden, telling her that God's commands were arbitrary and unjust, given to prevent man from becoming free and exalted.

It is true that our Saviour represents His service as a yoke, and the Christian life is one of burden-bearing; yet contrasting these with the cruel power of Satan and the burdens imposed by sin, He exclaims, "My yoke is easy, and My burden is light." If we try to meet the responsibilities of the Christian life and to perform its duties, without Jesus as a helper, we shall find the yoke galling, and the burden intolerably heavy. But we are not asked to bear the burden alone. Christ will bear the burden of our care and sorrow. He invites us to cast all our care upon Him; for He carries us on His heart. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our needs, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin.

True happiness is found, not in self-indulgence and self-pleasing, but in learning of Christ. Those who trust to their own wisdom and follow their own way complain at

every step. But those who take Christ at His word, and surrender the soul to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

Those who choose Christ as their leader, grow daily more like Him. "Strengthened with all might by His Spirit," they form characters that will win for them entrance into the holy city.

We now have the opportunity of deciding whether we shall be numbered with the servants of Christ or the servants of Satan. Day by day, in word and act, we show what choice we are making. Shall we not decide as did Joshua, "As for me and my house, we will serve the Lord?"

January 20, 1904

The Power of Faith

By sin we have been severed from the life of God. Of ourselves we are utterly incapable of living a holy life. There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain this life. In despair they cry, "O wretched man that I am! who shall deliver me from this body of death?" Let these desponding, despairing ones look up. The Saviour bids them arise in health and peace. Do not wait to feel that you are made whole. Believe His Word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His Word you will receive strength. Whatever may be the evil practise, the master-passion, which through long indulgence binds you soul and body, Christ is able and longs to deliver. He will impart life to the soul that is "dead in trespasses." He will set free the captive that is held by weakness and misfortune and the chains of sin.

The power of faith is shown by the miracle that Christ performed in healing the child possessed with a deaf and dumb spirit. "Master," the father said to Jesus, "I have brought unto Thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; ... and I spake unto Thy disciples that they should cast him out; and they could not."

Jesus asked, "How long is it ago since this came unto him?" The father told the story of long years of suffering, and, then, as if he could endure no more, exclaimed, "If Thou canst do anything, have compassion on us, and help us." "If Thou canst." Even now the father questioned the power of Christ.

Jesus answered, "If thou canst believe, all things are possible to him that believeth." There is no lack of power on the part of Christ; the healing of the son depends on the father's faith. With a burst of tears, realizing his own weakness, the father casts himself upon Christ's mercy, with the cry, "Lord, I believe; help Thou mine unbelief."

Jesus turns to the suffering one, and says, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." There is a cry, an agonized struggle. The demon, in passing, seems about to rend the life from his victim. Then the boy lies motionless, and apparently lifeless. The multitude whispers, "He is dead." But Jesus takes him by the hand, and, lifting him up, presents him, in perfect soundness of mind and body, to his father. Father and son praise the name of their deliverer. The multitude

are "amazed at the mighty power of God," while the scribes, defeated and crestfallen, turn sullenly away.

"If Thou canst do anything, have compassion on us, and help us." How many a sin-burdened soul has echoed that prayer. And to all the pitying. Saviour's answer is, "If thou canst believe, all things are possible to him that believeth."

It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is the same mighty redeemer today. Faith comes by the Word of God. Then grasp His promise, "Him that cometh to Me I will in nowise cast out." Cast yourself at His feet with the cry, "Lord, I believe; help Thou mine unbelief."

"If you have faith as a grain of mustard seed," said Jesus, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Tho the grain of mustard seed is so small, it contains that same mysterious life principle which produces growth in the loftiest tree. When the mustard seed is cast into the ground, the tiny germ lays hold of every element that God has provided for its nutriment, and it speedily develops a sturdy growth. If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen and will bring to your aid the power of heaven. The obstacles that are piled by Satan across your path, tho apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. "Nothing shall be impossible unto you."

Not because we see or feel that God hears us are we to believe. We are to trust His promises. When we come to Him in faith every petition enters into the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it. Then we are to go about our duties, assured that the blessing will be realized when we need it most. When we have learned to do this, we shall know that our prayers are answered. God will do for us "exceeding abundantly," "according to the riches of His glory," and "the working of His mighty power."

February 3, 1904

How to Gain Success in Christ's Service

It is not learned, eloquent workers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready."

The burden that we bear for Christ's sake, the willingness of our service, the completeness of our surrender,--this is the measure of our love for Him, and of our success in service.

Many Christians are working at cross purposes with God. They tell us that they are waiting for some great work to come to them. They neglect the daily duties of life. These seem to them to be uninteresting and unimportant. They long restlessly for a large place. Day by day they lose opportunities to show their faithfulness to God. While waiting for some great work, their life passes away.

Do not fail to discharge your daily duties with the strictest fidelity. In the plan that God has for every Christian, there are no non-essentials. There are lessons for each one to learn in the daily experience. Be patient, and perform faithfully the work given you, however humble it be. Go about your work calmly, relying upon God for strength. Look not anxiously into the morrow. Today employ your time to the very best account. Today let your light shine for Christ, even in the performance of little duties. Tomorrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of today's duties will prepare you to take hold of tomorrow's work with fresh courage, saying, "Hitherto hath the Lord helped me." Ever stand as minute men before God. Let the prayer of your heart be, "Lord, what wilt thou have me to do? Imbue me with Thy Spirit; strengthen me for Thy Work." Thus you will grow up to the full stature of men and women in Christ.

In order to do successful work for the Lord, we must be willing to do and to suffer cheerfully for His sake. Selfishness is death. No organ of the body could live, should it confine its service to itself. The heart, failing to send its life-blood to the hand and the head, would quickly lose its power. We are members one of another, and the soul that refuses to impart will perish.

Christ came to this earth "as He that serveth." The angels are "ministering spirits, sent

forth to minister for them who shall be heirs of salvation."The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens, and the stars of light,--all have their ministry. Lake and ocean, river and water-spring,--each takes to give.

Much prayer is necessary to successful effort. Prayer brings power. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, ... turned to flight the armies of the aliens."

Prayer is the breath of the soul. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste.

With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be rested.

The Christian worker must study the Word of God. How many are surprised into the commission of sin because of a failure to study the Scriptures. They were off their guard, and Satan found them an easy prey. The psalmist declares, "Thy word have I hid in mine heart, that I might not sin against Thee."

And in Paul's letter to Timothy we read, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The life of God, that gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons. And by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken it to all the [prophets and teachers of the] Old Testament. The whole Bible is a manifestation of Christ. It is our only source of power.

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. Yes, the Word of God is the bread of life. Those who receive and assimilate this Word, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever.

February 17, 1904

Home Religion

The work of sanctification begins in the home. Those who are Christians in the home will be Christians in the church and in the world. There are many who do not grow in grace because they fail of cultivating home religion.

In the home the spirit of criticism and fault-finding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal-table, the members of the family pass round a dish of criticism, fault-finding, and scandal. Were Christ to come today, would He not find many of the families who profess to be Christians, cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above.

God expects His children to use the talent of speech in a way that will honor the Saviour. Let evil-thinking and evil-speaking be put away as leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God.

No harsh, passionate word is ever spoken without grieving the Lord Jesus, and hurting the heart of speaker and of hearer. From the Christian home all angry or trifling speeches will be excluded; for in the home above nothing of this character finds place.

Parents, be sure to spend some time each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of you, and you give the talent of speech into the control of the enemy. In the home circle, generous, gracious, Christ-like words are of more value than any earthly treasure.

Remember that your children will follow closely the example that in word and act you set them. Live lives that will help them to prepare for translation into the courts above when the last trump shall sound, and Christ shall come to gather His faithful ones to Himself. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of the highest value to you in your religious experience.

As you labor successfully for your children, you are working out your own salvation, and God is working in you, to will and to do of His good pleasure.

Kindly but firmly correct every inclination to wrong that may appear in the lives of your children. When you are obliged to correct a child, do not raise the voice to a high key bringing into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is more at fault than the child.

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence which, if spoken, it will exert. Remember that children are quick to hear every word, and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You are a spectacle to the world, to angels, and to men. Follow a course that will be an honor to Jesus, a course that will bring angels to your side. Let your home be such that Christ can enter it as an abiding guest. Let it be such that people will take knowledge of you that you have been with Jesus, and have learned of Him.

The home in which the members are kindly, courteous Christians, exerts a far-reaching influence for good. Other families mark the results attained by such a home, and follow the example set, in their turn guarding their homes against evil influences.

Angels of heaven often visit the home in which the will of God bears sway. Under the power of divine grace, such a home becomes a place of refreshing to worn, weary pilgrims. Self is kept from asserting itself. Right habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the entire household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the Word of God is more widely recognized and obeyed.

February 24, 1904

The Narrow Way

Christ gives to all the invitation, "Follow Me." "He that followeth Me shall not walk in darkness, but shall have the light of life."

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The path cast up for the ransomed of the Lord is far above all worldly schemes and practises. Those who walk in it are to show by their works the purity of their principles. They have a heaven to win, and by a well-ordered life and a godly conversation they are to show the genuineness of their profession. They are to work out their own salvation with fear and trembling, lest they shall not perfect a Christian character, striving to walk in the footsteps of Christ, keeping His life and His teaching ever before them. As they do this, God works in them to will and to do of His good pleasure.

Those who walk in the narrow way must follow the directions of the Guide-book. Thus only can they reach the gates of the city of God. They are to follow the example of Christ, working as He worked. Then at last they will hear the commendation, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord."

Our Gifts

God has put men and women in possession of precious gifts. To different ones He gives different gifts. Not all have the same strength of character or the same depth of knowledge. But each one is to use his gifts in the Master's service, however small this gift may seem to be. The faithful steward trades wisely on the goods entrusted to him.

The endowments of mind and body are to be carefully guarded. Our gifts are not to be weakened by self-indulgence. Every power is to be carefully preserved, that it may be always ready for instant use. No part of the physical organism is to be weakened by misuse. Each part, however small, has an influence on the whole. The abuse of one nerve or muscle lessens the usefulness of the whole body. Those for whom Christ has given His life should bring their habits and practises into conformity to His will.

"Freely Ye Have Received, Freely Give"

God's Word declares, "The soul that sinneth, it shall die." But God does not desire the death of any one. When Adam's sin had forfeited eternal life, at infinite cost God provided for the race a second probation. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Should not those to whom the light of truth for this time has come, place themselves in close connection with God, using their capabilities to advance the work of soul-saving? Should not the one who possesses an understanding of the Scriptures impart the knowledge given him to those who know not the truth? Upon every believer in present truth rests the responsibility of working for sinners. God points them to their special work,--the proclamation of the Third Angel's Message. They are to show their appreciation of God's great gift by consecrating themselves to the work for which Christ gave His life. They are to be stewards of the grace of God, dispensing to others the blessings bestowed on them. He who has found comfort in the Word of God is to share this comfort with others. Thus only can he continue to receive comfort.

The sincere child of God does not make light of any of His requirements. Should he do this, he would soon make for himself laws that would not be in harmony with God's requirements. Another, having great confidence in him, would do the same, and thus God would be greatly dishonored. Infidels look at the defective lives of professing Christians, and say, "If I believed what those men and women profess to believe, I could never do the things they do."

Let us make steady advancement. Let us lay aside every weight, and the sin that so easily besets, and run with patience the race set before us. Let us hold the truth in righteousness. Then when adversity comes, we shall be able to trust in God, knowing that we have done our best. Trust in God is one of the signs that distinguish the righteous from the wicked. God never forgets His faithful children in their suffering and affliction. With confidence they may say:

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

March 16, 1904

A Present Help

The glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou has sent Me." These words seem almost beyond the grasp of our faith, yet we are to believe them, and act in accordance with them. We are to take time to pray, and then we are to live lives that are in harmony with our prayers, believing that the Lord will answer us. The answer may not come in just the way that we expect, but we may rest assured that the Master knows what is best for us. He is too wise to err, and too good to do us harm. We are to meet every trial and disappointment with the words, "Not my will, but Thine, be done."

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." To place ourselves in close connection with Christ by fervent, believing prayer--this is our part. For the fulfilment of this part we are responsible. For the rest we are to trust Him who knows what will best help us in our endeavors to do His will.

Let us place ourselves in the line of co-operation with God, making it possible for Him to answer our prayers. He has issued His promissory notes, declaring, "A new heart will I give you." He says that He will be found of those who seek Him with the whole heart. When you lose your hold on Him, and fail of receiving the fulfilment of the promise, the bank of heaven has not failed; you have broken your covenant with God. He can not fulfil His promises while you refuse to let Him take away your transgressions, because you suppose that by disobeying Him, you have placed yourself beyond help. The Lord says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Then cease to worry over the troubles that you so often bring upon your selves; come like a penitent child to Jesus, confessing your sins. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Are not these words full of encouragement? God assures us that He will not leave us to grope in uncertainty. He will not leave us to be our own teachers in the all-important matters that concern our eternal destiny. He declares: "I will be your Teacher. I will give you light and knowledge. Light is sown for the righteous, and gladness for the upright in heart." We gain nothing by gathering about us mist and cloud. The Lord desires us to be

cheerful and joyful. He desires us to have a cloudless experience.

We need to pray often: "Lord, increase my faith, that I may be strong to quench the fiery darts of the enemy. Make me more than a conqueror through Him that loved me and gave Himself for me." The Holy Spirit, earnestly sought and constantly cherished, works in the hearts of those who believe, giving them power to become the sons of God. To follow Christ means everything to us. The path of the Christian is as a shining light that shineth more and more unto the perfect day. He who follows Christ is assured that he shall have the light of life,--an insight into sacred things, a close, personal acquaintance with God.

Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon His servants the measure of efficiency that their need demands. His infinite love and compassion never weary. With the majesty of Omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfil His promises. He is eternal truth. Never will He change the covenant that He has made with those who love Him.

"Fear thou not; for I am with thee," He declares; "be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

March 23, 1904

A Life of Helpfulness

God has given every one a part to act in His great plan for the uplifting of humanity. Christ has linked together the human and the divine. On this earth, in the garb of humanity, He lived the life that He desires His disciples to live,--a life of unselfish service. Are we living this life? Are we giving the invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? ... Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon"?

God calls upon us to point those in error to the right way. How can they hear without a preacher? It is not only ordained ministers who are to do this work. Angels of heaven will co-operate with those who labor unselfishly for the Master. Much more than sermonizing is included in service for God. The ignorant are to be enlightened, the discouraged uplifted, the sick healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring angels near.

In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." He turned the conversation to the treasure He had to bestow, offering the woman something better than she possessed, even living water, the joy and hope of the Gospel. This is an illustration of the way in which we are to work. It is of little use for us to go to pleasure-lovers, theater-goers, drunkards, and gamblers, and scathingly rebuke them for their sins. This will do no good. We must offer them something better than that which they possess, even the peace of Christ, which passeth all understanding. We must tell them of God's holy law, the transcript of His character, and an expression of that which He wishes them to become.

There are many who are engaged in a wild chase after worldly pleasure and earthly riches. Thus they think to gain happiness. But pleasure and wealth are powerless to bring true happiness. Fame, genius, skill,--all are equally unable to gladden the sorrowful heart. Games, theaters, horse-races, will not satisfy the longing of the soul.

Human beings were not created to be satisfied in this way. Show them how infinitely superior to the fleeting joys and pleasures of this world is the imperishable glory of heaven. Tell them of the freedom and rest and peace to be found in the Saviour. "Whosoever drinketh of the water that I shall give him shall never thirst," He declares. Lift up Jesus, crying, "Behold the Lamb of God, which taketh away the sin of the world." He alone can satisfy the restless craving of the heart, and give peace to the troubled mind. Wealth can not do this; pleasure can not do it. Title, rank, learning, power, all are worthless to bless and heal.

There are many souls in perplexity, weighed down by a load of guilt. They desire to be delivered from sin. They have wandered from the springs of true happiness, and have poisoned their lives by drinking of the murky waters of transgression. They need the help of a friendly, outstretched hand. Teach them how to reach upward, how to live so that they will gain the respect of their fellow men. Altho the will has been depraved and weakened, there is hope for them in Christ. He will waken in their hearts higher impulses and holier desires. They need to hear the words of encouragement, that they may lay hold of the hope set before them in the Gospel. The promises of God's Word will be to them as the leaves of the tree of life. Patiently continue your efforts until, with grateful joy, the trembling hand grasps the hope of redemption through Christ.

It is the one who has been tempted and tried, and whose hope was well-nigh gone, but who was saved by hearing a message of love, who can best understand the science of soul-saving. He whose heart is filled with love for Christ, because he has been sought for by the Saviour, and brought back to the fold, knows how to work for others. He can point sinners to the Lamb of God. He has given himself without reserve to God, and has been accepted in the Beloved. The hand that in his weakness he held out for help has been grasped. By the ministry of such ones, many prodigals will be brought to the Father, to present themselves before Him in contrition and penitence.

March 30, 1904

A Perfect Ideal

Man has fallen. God's image in him is defaced. By disobedience he is depraved in inclination and weakened in power, unable, apparently, to look forward to anything but tribulation and wrath. But God, through Christ, has wrought out a way of escape, and He says to every one, "Be ye therefore perfect." It is His purpose that man shall stand before Him upright and noble, and He will not be defeated. He sent His Son to this world to bear the penalty of sin, and to show man how to live a sinless life.

Christ is our ideal. He has left a perfect example for childhood, youth, and manhood. He came to this earth, and passed through the different phases of human experience. In His life sin found no place. From the beginning to the close of His earthly life, He preserved unsullied His loyalty to God. The Word says of Him. "The Child grew, and waxed strong in Spirit, filled with wisdom, and the grace of God was upon Him." He "increased in wisdom and stature, and in favor with God and man."

The Saviour lived not to please Himself. We read of Him that He went about "doing good." He spent His life in loving service, comforting the sorrowful, ministering to the needy, lifting up the bowed down. He had no home in this world, only as the kindness of His friends provided Him one, yet it was heaven to be in His presence. Day by day He met trials and temptations, yet He did not fail or become discouraged. He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace and health. His life held nothing that was not pure and noble.

God's law is the echo of His voice, saying to us, "Holier, yes, holier still." Desire the fulness of the grace of Christ; yea, long--hunger and thirst--after righteousness. The promise is, "Ye shall be filled." God has plainly stated that He expects us to be perfect, and because He requires this, He has made provision that we may be made partakers of the divine nature. Only thus can we be partakers of the divine nature. Only thus can we gain perfection. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God."

God's promise is, "Ye shall be holy; for I am holy." Holiness is the reflection of God's glory. But in order to reflect this glory, we must co-operate with God. Heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied with a sincere desire to gain from it spiritual strength. This Word is the bread of heaven. Those who receive it, and make it a part of their lives, grow strong in the strength of

God. Our sanctification is God's object in all His dealing with us. He has chosen us from eternity, that we may be holy. Christ declares, "This is the will of God, even your sanctification." Is it your will, also, that your desires and inclinations shall be brought into conformity to the divine will?

He who would build up a strong, symmetrical character, he who would be a well-balanced Christian, must give all and do all for Christ; for the Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning, and obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that may be made by the one who is a partaker of the divine nature. Day by day God works with him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the Gospel can do for fallen human beings.

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done. Let us crucify self. Unholy habits will clamor fiercely for the victory, but in the name and through the power of Jesus we may conquer them. To him who seeks daily to keep his heart with all diligence the promise is given, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Living the life of the Saviour, overcoming every selfish desire, fulfilling bravely and cheerfully our duty to God and to those around us,-- this makes us more than conquerors. This prepares us to stand before the great white throne free from spot or wrinkle, having washed our robes of character, and made them white in the blood of the Lamb.

April 6, 1904

Lessons From the Story of Cornelius--Part 1

A Seeker after Truth

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always."

Tho Cornelius was a Roman, he had become acquainted with the true God, and had renounced idolatry. He was obedient to the will of God, and worshiped Him with a true heart. He had not connected himself with the Jews, but was acquainted with the moral law, and was obedient to its precepts. He had not been circumcised, nor did he take part in the sacrificial service; he was therefore regarded by the Jews as unclean. However, he made liberal gifts to sustain the Jewish worship, and was known far and near for his charity and beneficence. His righteous life made him of good repute, among both Jews and Gentiles. Cornelius had not an understanding faith in Christ, tho he believed the prophecies, and was looking for the Messiah to come. Through his love and obedience to God, he was brought nigh unto Him, and was prepared to receive the Saviour when He should be revealed to him. It is rejection of the light given that brings condemnation.

The centurion was a man of noble family, and held a position of trust and honor. True goodness and greatness united to make him a man of moral worth. His influence was a blessing to all with whom he came in contact.

Believing in God as the Creator of heaven and earth, he revered Him, acknowledged His authority, and sought His counsel in all the affairs of life. He was faithful in his home duties, as well as in his official responsibilities, and had erected the altar of God in his family. He dared not attempt to carry out his plans or to bear the burden of his responsibilities, without the help of God; therefore for that help he prayed much and earnestly. Faith marked all his works, and God regarded the purity of his life and the liberality of his gift, and came near to him. He recognized his piety, and so ordered events that he might receive increased light.

While Cornelius was praying, God sent to him a heavenly messenger, who addressed him by name. The centurion was afraid, yet he knew that the angel was sent by God to instruct him, and he said, "What is it, Lord?" "And He said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and

call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the seaside."

The explicitness of these directions, in which was named even the occupation of the man with whom Peter was making his home, shows that Heaven is acquainted with the history and business of men in every grade of life. The very street on which we live is known to God. He is acquainted with the daily employment of the humble laborer, as well as that of the king upon his throne. And the sins of men, as well as their good deeds, are all known to Him.

"Send men to Joppa, and call for one Simon, whose surname is Peter." Thus God showed His regard for the Gospel ministry, and for His organized church. The angel was not commissioned to tell Cornelius the story of the cross. A man, subject, even as he himself, to human frailties and temptations, was to tell him of the crucified, risen, and ascended Saviour. In His wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. His appointed way is to communicate truth through human beings. Those who have received light are to reveal it to those in darkness.

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul says: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; ... to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

To us, also, has been committed the sacred trust of making known "the unsearchable riches of Christ." As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity, for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs power outside of, and beyond, himself to restore him to the likeness of God, and to enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power. Christ dwells in the heart by faith; and, through co-operation with the divine, the power of man becomes efficient for good.

We are to be laborers together with the angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the

channel to co-operate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love.

April 13, 1904

Lessons from the Story of Cornelius--Part 2

Peter's Experience

Immediately after the interview with Cornelius, the angel went to Peter, who, weary and hungry from journeying, was praying upon the housetop of his lodging-house in Joppa. While praying, he beheld a vision. He "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou, unclean. This was done thrice; and the vessel was received up again unto heaven."

Here we may perceive the working of God's plan to bring to pass events whereby His will may be done on earth as it is done in heaven. Peter had not yet preached the Gospel to the Gentiles. Many of them had been interested listeners to the truths which He taught; but in the minds of the apostles the middle wall of partition, which the death of Christ was to break down, still existed, excluding the Gentiles from the blessings of the Gospel. The Greek Jews had received the labors of the apostles, and many of them had become believers in Jesus; but the conversion of Cornelius was to be the first one of importance among the Gentiles.

By the vision of the sheet and its contents, let down from heaven, Peter was to be divested of his prejudices against the Gentiles. He was to be led to see that through Christ the heathen were made partakers of the blessings and privileges of the Gospel, and were thus to be benefited equally with the Jews.

The vision given Peter was an illustration presenting the true position of the Gentiles, showing that, by the death of Christ, they were made fellow heirs with Israel. It conveyed to Peter both reproof and instruction. His labors had heretofore been confined to the Jews; and he had looked upon the Gentiles as unclean, excluded from the promises of God. He was now being led to comprehend the world-wide extent of God's plan.

Notice how close the connections made in the working out of God's plan. While Peter

was thinking about the vision, wondering what it meant, the men sent from Cornelius stood before the gate of his lodging-house, and the Spirit said to him: "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them."

To Peter this was a trying command; but he dared not act according to his own feelings. He went down, and received the messengers sent by Cornelius. They told him of their singular errand, and, according to the direction he had just received from God, he at once promised to accompany them on the morrow. He courteously entertained them that night, and in the morning set out with them for Caesarea, accompanied by six of his brethren, who were to be witnesses of all he should say or do while visiting the Gentiles; for he knew that he should be called to account for so direct an opposition to the Jewish faith and teachings.

April 20, 1904

Lessons from the Story of Cornelius--Part 3

"Repentance unto Life"

It was nearly two days before the journey to Caesarea was ended and Cornelius had the privilege of opening his doors to a Gospel minister, who, according to the assurance of God, was to teach him and his house the way of salvation. While the messengers were upon their errand, the centurion had gathered as many of his relatives as were accessible, that they, as well as he, might be instructed in the truth. When Peter arrived, a large company were gathered, eagerly waiting to listen to his words.

As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of heaven, and sent to him by God. It is an Eastern custom for persons to bow before a prince or other high dignitary, and for children to bow before their parents. But Cornelius, overwhelmed with reverence for the apostle, who had been delegated by God to instruct him, fell at his feet, and worshiped him. Peter was horror-stricken, and he lifted the centurion to his feet, saying, "Stand up; I myself also am a man." He then began to talk with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him.

To Cornelius and those assembled in his house, Peter spoke of the custom of the Jews, saying that it was considered unlawful for them to mingle socially with the Gentiles, and that this involved ceremonial defilement. It was not prohibited by the law of God, but the tradition of men had made it a binding custom. "Ye know," he said, "how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?"

Cornelius thereupon related his experience, and the words of the angel that had appeared to him in vision. In conclusion he said: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Altho God had favored the Jews above all other nations, yet if they rejected

light and did not live up to their profession, they were no more exalted in His esteem than other nations. Those among the Gentiles, who, like Cornelius, feared God and worked righteousness, walking in the light they had, were kindly regarded by God, and their sincere service was accepted.

But the faith and righteousness of Cornelius could not be perfect without a knowledge of Christ; therefore God sent knowledge to him for the further development of his character. Many refuse to receive the light which God sends them, and, in excuse, quote the words of Peter to Cornelius, "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." They maintain that it is of no consequence what men believe, so long as their works are good. Such ones are in error. Faith and works must unite. We should advance with the light given us. If God brings us into connection with His servants who have received new truth, substantiated by His Word, we should accept this truth with joy. On the other hand, those who claim that their faith alone will save them, are trusting to a rope of sand; for faith is made perfect by good works.

To that company of attentive hearers Peter preached Christ,--His life, His miracles, His betrayal, His crucifixion, His resurrection, His ascension, and His work in heaven as man's representative and advocate. As the apostle spoke, his heart glowed with the spirit of the truth that he was presenting. His hearers were charmed by the teaching they heard; for their hearts had been prepared to receive the truth. The talk was interrupted by the descent of the Holy Spirit, as on the day of Pentecost. "And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ."

When the brethren in Judea heard that Peter had preached to the Gentiles, and had met with them, and eaten with them in their houses, they were surprised and offended. They feared that such a course, which looked to them presumptuous, would tend to contradict his own teachings. As soon as Peter visited them, they met him with severe censure, saying, "Thou wentest in to men uncircumcised, and didst eat with them."

Peter laid the whole matter before them. He related his experience in regard to the vision, and pleaded that it admonished him no longer to observe the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean; for God was not a respecter of persons. He told them of the command of God to go to the Gentiles, the coming of the messengers, his journey to Caesarea, and the meeting with Cornelius, and the company assembled at his house. His caution was made

manifest from the fact that, altho commanded by God to go to the Gentile's house, he had taken with him six of the disciples, as witnesses of all he should say or do while there. He recounted the substance of his interview with Cornelius, in which the latter had told him of his vision, wherein he had been directed to send messengers to Joppa to bring Peter to him, who would speak words whereby he and all his house might be saved.

"As I began to speak," he said, in recounting his experience, "the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how He said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as He did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

On hearing this account, the brethren were silenced. They were convinced that Peter's course was in direct fulfilment of the plan of God, and that their prejudices and exclusiveness were to be utterly destroyed by the Gospel. They held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

April 27, 1904

Lessons from the Story of Cornelius--Part 4

Angel--Messengers

The experience of Cornelius should bring great encouragement to those who are seeking the Lord with an earnest purpose to do His will. A heavenly messenger was sent to Cornelius for the express purpose of bringing him into touch with one who could teach him more about God. Today angels of God draw near to those who in humility of heart seek for divine guidance. Heavenly messengers are passing through the length and breadth of the earth, seeking to comfort the sorrowing, to protect the impenitent, to win the hearts of men to Christ. No one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.

To the worker for Christ, also, the experience of Cornelius should bring strength and courage. Angels of God are co-operating with His servants in their efforts to bring to the full light of truth those who are walking in all the light they have. They unite with men in sympathy and labor for the saving of the lost. We can not see them personally; nevertheless they are with us, guiding, directing, protecting.

Angels protected Lot, and led him safely out from the midst of Sodom. So they protected Elisha in the little mountain city. When the encircling hills were filled with the horses and chariots of the king of Syria and the great host of his armed men, Elisha beheld the nearer hill-slopes covered with the armies of God,--horses and chariots of fire round about the servant of God.

So in all ages, angels have been near to Christ's faithful followers. The vast confederacy of evil is arrayed against all who would overcome; but Christ would have us look to the things which are not seen, to the armies of heaven encamped about all who love God, to deliver them. From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, till in the light of eternity we see the meaning of the providences of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day.

The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of the world and its sinless inhabitants; the angels who witnessed the

fall of man and his expulsion from his Eden home,--these very heavenly messengers are most intensely interested in the work of all who are seeking to restore the image of God in man.

Heaven and earth are no wider apart today than when the shepherds listened to the angels' song. Humanity is still as much the object of Heaven's solicitude as when common men of common occupations met angels at noon-day, and talked with heavenly messengers in the vineyards and the fields. Angels from the courts above attend the steps of those who come and go at God's command.

Heavenly beings still visit the earth, as in the days when they walked and talked with Abraham and with Moses. Amidst the busy activities of our great cities, amidst the multitudes that crowd the thoroughfares and fill the marts of trade, where from morning till evening people act as if business and sport and pleasure were all there is to life, where there are so few to contemplate unseen realities,--even here heaven has its watchers and its holy ones. There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with human sight. Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world, that our thoughts may be withdrawn from the hurry and rush of life, to consider that there are unseen witnesses to all we do or say.

We need to understand better than we do the mission of the heavenly visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength,--ten thousand times ten thousand and thousands of thousands,--stand at His right hand, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

May 11, 1904

"Bear Ye One Another's Burdens"

God has so ordered matters that no man is absolutely independent of his fellow men. He has linked the members of His human family together by the cords of reciprocal dependence. And while every man has his own burden to bear, let him not forget the words, "Bear ye one another's burdens, and so fulfil the law of Christ."

In our dealings with one another, we are to keep in constant exercise the principle of mutual forbearance and helpfulness. Our sympathies are to go out to those around us. We are to be courteous and considerate to all. The poor are to be aided, the sick visited, the sorrowing and the bereaved comforted, the inexperienced counseled, the faint-hearted made more hopeful. All such acts help the hand that helps.

The spirit of helpfulness is to be in our hearts a cultivated, active, energetic spirit, not forced to action, but ever watchful for opportunities to help where help is needed.

Humanity alone is a very poor combination of opposites. Naturally, human beings are self-centered and opinionated. But selfishness disappears from the lives of those who learn the lessons that Christ desires to teach them. They become partakers of the divine nature, and Christ lives in them. They regard all men as brethren, with similar aspirations, capacities, temptations, and trials, craving sympathy and needing assistance.

Never are we to humiliate a fellow being. When we see that mistakes have been made, we are to do all in our power to help the ones who have erred, by telling them of our own experience,—how when we made grave mistakes, patience and fellowship, kindness and helpfulness, on the part of our fellow workers, gave us courage and hope.

Harsh judgment is not becoming in those who themselves are continually making mistakes. Remember that you can not read hearts. You do not know the motives which prompted the actions that to you look wrong. Be afraid to disparage character. Let your hearts be sensitive to human need. Men may be brought into places where they need not only the help of kindly words, but the firm grasp of an outstretched hand. Give them the help they need. The time may come when your hands will be upheld by the hands of those to whom you have ministered.

There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but, are we faultless? They are not to be disparaged. Their errors are not to

be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this He has a deep interest in every member of the human family.

A man may be trying to serve God. But temptations from within and without assail him. Satan and his angels urge him to transgress. And perhaps he falls a prey to their temptations. How then do his brethren treat him? Do they speak harsh, cutting words, driving him farther from the Saviour? Let us remember that we are all erring human beings, struggling and toiling, failing in speech and action to represent Christ, falling and rising again, despairing and hoping. Let us beware of treating harshly those who, tho they have yielded to temptation, are like ourselves, the objects of Christ's unchanging love.

The Lord Jesus demands an acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. They are to be treated with refinement and delicacy, as the sons and daughters of God. This matter is not left to our own choice. The life and lessons of Christ have converted it into an obligation that we must discharge as an act of loyalty to God. The natural impulses of the heart must be changed for impulses of Christ. Feelings of love and good-will must control us.

"Whatsoever ye would that men should do to you, do ye even so to them." "Be kindly affectioned one unto another with brotherly love; in honor preferring one another." "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."

May 18, 1904

The Consistent Life

There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. A godly life is a living epistle, known and read of all men.

Character is not something shaped from without, or put on; it is something radiating from within. If true goodness, purity, meekness, and equity are dwelling in the heart, this will be manifest in the character; and such a character is full of power.

The officers who were sent to take Jesus came back with the report that never man spoke as He spoke. But the reason for this was that never man lived as He lived. Had His life been other than it was, He could not have spoken as He did. His words bore with them a convincing power, because they came from a heart pure and holy, full of love and sympathy, benevolence and truth.

True religion consists in doing the words of Christ; not doing them to earn God's favor, but because, all undeserving, we have received the gift of His love. Christ places the salvation of men, not upon profession merely, but upon faith that is made manifest in works of righteousness. Doing, not saying merely, is expected of the followers of Christ. It is through action that character is built. "As many as are led by the Spirit of God, they are the sons of God." Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but those who are led by the Spirit, are the sons of God.

By the quiet, unconscious influence of a holy life, true Christians reveal Christ. The fragrance of the life, the loveliness of the character, show to the world that they are children of God. Men take knowledge of them that they have been with Jesus.

To those who have named His name Christ says, "You have given yourselves to Me, and I have given you to the world as My representatives." As the Father had sent Him into the world, so, He declares, "have I also sent them into the world." As Christ is the divine channel for the revelation of the Father, so we are the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that He is revealed through humanity. Every individual disciple is Heaven's appointed channel for the revelation of God to man. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish. Shall the human agent fail

of accomplishing his appointed work? O, then to that degree is the world robbed of the promised influence of the Holy Spirit.

When Christ would define the advancement possible for us, He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This advancement is not gained without effort. The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight--the greatest battle that was ever fought by man--is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, can not inherit the kingdom of God. The hereditary tendencies, the formed habits, must be given up.

He who determines to enter the spiritual kingdom will find that all the powers and passions of an unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Selfishness and pride will make a stand against anything that would show them to be sinful. We can not, of ourselves, conquer the evil desires and habits that struggle for the mastery. We can not overcome the mighty foe who holds us in his thrall. God alone can give us the victory. He desires us to have the mastery over ourselves, our own will and ways. But He can not work in us without our consent and co-operation. The divine Spirit works through the faculties and powers given to man. Our energies are required to co-operate with God.

The victory is not won without much earnest prayer, without the humbling of self at every step. Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan-would not be broken. The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are "willing to be made willing," God will accomplish the work for you, even "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Then you will "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

June 1, 1904

The Touch of Faith

"If I may but touch His garment, I shall be whole."

It was a poor woman who spoke these words,--a woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But, as she heard of the great Healer, her hopes revived. She thought, "If only I could get near enough to speak to Him, I might be healed."

Christ was on His way to the home of Jairus, the Jewish rabbi who had entreated Him to come and heal his daughter. The heart-broken petition, "My little daughter lieth at the point of death; I pray Thee, come and lay Thy hands on her, that she may be healed," had touched the tender, sympathetic heart of Christ, and He had at once set out with the ruler for his home.

They advanced but slowly; for the crowd pressed Christ on every side. On making His way through the multitude, the Saviour came near to where the afflicted woman was standing. Again and again she had tried in vain to get near Him. Now her golden opportunity had come. She could see no way of speaking to Him. She would not seek to hinder His slow advance. But she had heard that healing came from a touch of His garments; and, fearful of losing her one chance of relief, she pressed forward, saying to herself, "If I may but touch His garment, I shall be made whole."

Christ knew every thought of her mind, and He was making His way to where she stood. He realized her great need, and He was helping her to exercise faith.

As He was passing, she reached forward and succeeded in barely touching the border of His garment. That moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing through every fiber of her being. There came over her a sensation of perfect health. "Straightway ... she felt in her body that she was healed of that plague."

She desired to express her thanks to the mighty Healer, who had done more for her in one touch than the physicians had done in twelve long years; but she dared not. With a grateful heart she tried to withdraw from the crowd. Suddenly Jesus stopped, and

looking around, He asked, "Who touched Me?" Looking at Him with amazement, Peter answered, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" "Somebody hath touched Me," Jesus said; "for I perceive that virtue is gone out of Me." He could distinguish the touch of faith from the casual touch of the careless throng. Some one had touched Him with a deep purpose, and had received answer.

Christ did not ask the question for His own information. He had a lesson for the people, for His disciples, and for the woman. He wished to inspire the afflicted with hope. He wished to show that it was faith which had brought the healing power. The woman's trust must not be passed by without comment. God must be glorified by her grateful confession. Christ desired her to understand that He approved her act of faith. He would not have her depart with a half blessing only. She was not to remain in ignorance of His knowledge of her suffering, of His compassionate love, and of His approval of her faith in His power to save to the uttermost all who come to Him.

Looking toward the woman, Christ insisted on knowing who had touched Him. Finding concealment vain, she came forward trembling, and cast herself at His feet. With grateful tears she told Him, before all the people, why she had touched His garment, and how she had been immediately healed. She feared that her act in touching His garment had been one of presumption, but no word of censure came from Christ's lips. He spoke only words of approval. They came from a heart of love, filled with sympathy for human woe. "Daughter," He said gently, "be of good comfort; thy faith hath made thee whole; go in peace." How cheering were these words to her. Now no fear that she had given offense embittered her joy.

During all His life on this earth, from childhood to manhood, Christ sought to bring life and joy and peace to others. His days were filled with deeds of mercy and compassion. He was often weary. His human nature longed for rest. But He had little opportunity to rest. The children of sorrow and affliction thronged His steps. They would not be deterred, knowing that if they could come to where He was, they would not seek for help in vain. Had He not said, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you"?

The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So it is in spiritual things. To talk of religion in a casual way, to pray without soul-hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him only as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual

assent to the truth. He who waits for entire knowledge before he will exercise faith, can not receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour, which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.

June 8, 1904

Co-Operation

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?--By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took upon Himself humanity, that He might uplift humanity. With the golden chain of His matchless love He has bound us to the throne of God. We are to have power to overcome as He overcame. To all He gives the invitation: "Come unto Me, ... 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."

In order to be partakers of the divine nature, we must co-operate with God. Man is no passive being, to be saved in indolence. Let no one think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation with fear and trembling." How?-"For it is God which worketh in you, both to will and to do of His good pleasure." Man works, and God works. Man is called upon to strain every muscle, and to exercise every faculty, in the struggle for immortality; but it is God who supplies the efficiency.

God has made amazing sacrifices for human beings. He has expended mighty energy to reclaim man from transgression and sin to loyalty and obedience; but He does nothing without the co-operation of the humanity. Paul says: "This one thing I do, forgetting the things that are behind, ... I press toward the mark for the prize of the high calling of God in Christ Jesus." The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.

"Ye are God's husbandry; ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on His building, stroke upon stroke, to perfect the structure, that it may become a holy temple for Him. Man is to co-operate with God, striving in His strength to make himself what God designs him to be, building his life with pure, noble deeds.

No one is borne upward without stern, persevering effort in his own behalf. All must engage in the warfare for themselves. Individually we are responsible for the issue of the struggle; tho Noah, Daniel, and Job were in the land, they could deliver neither son nor daughter by their righteousness.

There is a science of Christianity to be mastered,--a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the Word of God,--principles that are as high as heaven, and that compass eternity,--we are to understand in their bearing on our daily life. Every act, every word, every thought, is to be in accord with these principles.

Wrongs can not be righted, nor can reformation of character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny.

June 15, 1904

The Path of Self-Denial

Christ gave Himself for the saving of a lost world. His life on this earth, from its beginning to its close, was one of self-denial. To those who desire to follow Him He says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He will not accept half-hearted service. He withheld no part of the price, but gave Himself as a complete offering, a sacrifice fragrant with the incense of His righteousness.

Professing Christians are too often unwilling to practise the self-denial that the Saviour calls for, unwilling to restrict their wishes and desires in order that they may have more to give to the Lord. To all comes the temptation to gratify selfish, extravagant inclinations. But let us remember that the Lord of life and glory came to this world to teach humanity the lesson of self-denial. He died for us, that we might live forever in the kingdom of God.

Just before His ascension Christ gave His disciples the work to which they were to make all else subordinate. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Think of the greatness of the work before God's people! The world is to be warned. To all parts of the earth the message of present truth is to be carried. This work calls for means. Those who are inclined to be extravagant are to overcome their desire to indulge self. Only thus can they be true followers of Christ.

No sacrifice is too great to make for the truth, for heaven. Not a farthing of the money that we handle is our own. All is the Lord's, entrusted to us to test us, to see if we will make a right use of the Lord's goods. He who in this life does not prove true and faithful will have no second trial. Those who choose the world will perish with the world. A cloud of heavenly witnesses is watching the conflict between good and evil. Those who live for their own pleasure must one day answer to the Judge of all the earth for their misspent privileges and neglected opportunities. They will lose an eternity of bliss and the riches of everlasting life. God forbid that any should delay until it is too late, and should at last have to say, "The harvest is past, the summer is ended, and we are not saved."

Deny yourself, take up the cross, and follow more closely in the Saviour's footsteps. Before you spend money, ask yourself, "Can I not save this money? I will deny myself for Christ's sake. He gave His life to purchase eternal life for me. It was by the sacrifice of Himself that He placed at my command the riches of His grace. He was under no compulsion, no obligation, to grant me His favor. Had He withheld all from me, it would have been no more than I deserved. The rich treasures of grace that are the expression of His love for me were purchased by infinite sacrifice and unparalleled humiliation. These treasures are the tangible proofs of a love abundant and unmeasured. How deep is my indebtedness to my Saviour? How shall I express my appreciation of His bounty, my thankfulness for what He has done for me?"

Temptations will come to you to indulge selfish desires. Yield not to them. Restrain your inclination for expensive clothing and rich furniture. It is the express duty of all believers to live with simplicity. Money saved is worth as much as money earned. Money is of value, and to spend it needlessly, to gratify the inclination for expensive clothing or costly furniture, is to set an example that turns the lame, those weak in faith and moral power, out of the way.

Keep in view the nobler world by revealing the self-denial and sacrifice of Him who gave His life that repentant sinners might live forever. O, in a work of self-denial, men and women can stand as if within the open portals of the city of God, surveying the glory within.

June 15, 1904

From Washington

Dear Fellow Workers,

With gratitude I acknowledge the tender care of my heavenly Father for the blessings that He has bestowed upon me since we left St. Helena. The journey across the continent which I dreaded so much, was pleasant, and I rested all the way. And since I reached Washington, my health has been better than for many months before.

We are pleasantly settled in Takoma Park. Within fifteen minutes' walk are the homes of Brethren Daniells, Prescott, Washburn, Spicer, Curtis, Bristol, Rogers, Needham, Cady, and others connected with our work.

The way is opening rapidly for the beginning of our work. For this I am very thankful. As I look at the situation and the prospects here, I am filled with hope and courage. We shall endeavor to respond to the favoring providences that attend us by pressing forward with the work as speedily as possible.

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and sanitarium, without crowding either institution. The atmosphere is pure and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations, with excellent drainage.

One day we took a long drive through various parts of Takoma Park. A large part of the township is a natural forest. The houses are not small and crowded closely together, but are roomy and comfortable. They are surrounded by thrifty, second-growth pines, oaks, maples, and other beautiful trees.

The owners of these homes are mostly business men, many of them clerks in the government offices in Washington. They go to the city daily, returning in the evening to their quiet homes.

A good location for the printing-office has been chosen, within easy distance of the post-office, and a site for a meeting-house, also, has been found. It seems as if Takoma

Park has been specially prepared for us, and that it has been waiting to be occupied by our institutions and their workers.

My hopes for this place are high. The country for miles and miles around Washington is to be worked from here. I am so thankful that our work is to be established in this place. Were Christ here upon the ground, He would say, "Lift up your eyes, and look on the fields; for they are white already to harvest." We have a work to do in leading precious souls onward step by step. Many will have to be taught line upon line, precept upon precept. The truth of God will be applied, by the Spirit's power, to the heart and conscience. We must present the truth in love and faith and hope and courage. Ellen G. White.

June 22, 1904

The Two Roads

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The two roads mentioned lead in opposite directions; one is narrow and rugged, the other is wider and smoother, but it ends in destruction.

Those who travel these two roads are opposite in character, dress, and conversation. Those in the narrow way are serious and earnest, yet cheerful. The Man of sorrows opened the way for them, and traveled it Himself. They see His footsteps, and are comforted. As they travel on, they talk of the joy and happiness that await them in their journey's end.

Those in the broad way are occupied with thoughts of worldly pleasure. They freely indulge in hilarity and glee, giving no thought to the end of their journey.

In the road of death all may go, with their worldliness, their selfishness, their pride, dishonesty, and moral debasement. There is room for every man's opinions and doctrines, space to follow his inclinations, to do whatever his self-love may dictate. In order to go in the path that leads to destruction, there is no need of searching for the way; for the gate is wide, and the way is broad, and the feet turn naturally into the path that ends in death.

But the way of life is narrow, and the entrance straight. If you cling to any besetting sin, you will find the gateway too narrow for you to enter. Your own ways, your own will, your wrong habits and unchristlike practises, must be given up if you would keep the way of the Lord. He who would follow Christ can not follow the world's opinions or meet the world's standard. Heaven's path is too narrow for rank and riches to ride in state, too narrow for the plan of self-centered ambition, too steep and rugged for lovers of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, the contradiction of sinners against Himself, was the portion of Christ, and it must be our portion, if we ever enter the Paradise of God.

Yet do not therefore conclude that the upward road is the hard, and the downward road the easy, way. All along the road that leads to death there are pains and penalties, there

are sorrows and disappointments, there are warnings not to go on. God's love has made it hard for the heedless and headstrong to destroy themselves. It is true that Satan's path is made to appear attractive, but it is all a deception; in the way of evil there are bitter remorse and cankering care. We may think it pleasant to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises, and hold out the hope of enjoyment, but we shall find that our happiness is poisoned, and our life embittered by hopes that center in self. In the downward road the gateway may be bright with flowers, but thorns are in the path. The light of hope which shines from its entrance fades into the darkness of despair; and the soul who follows this path descends into the shadows of unending night.

The pathway to heaven is narrow, but no one need fail of finding it. It has been plainly marked out by the Father's hand. Not one trembling sinner need fail of walking in pure and holy light. Altho the upward path is sometimes difficult and often wearisome, altho the Christian may have to endure toil and conflict, yet let him go forward with rejoicing, trusting as a little child in the loving guidance of Him "who keepeth the feet of His saints," knowing that the path he is traveling will bring him at last to the mansions that Christ has gone to prepare for those who love Him.

"The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."

June 29, 1904

"Take My Yoke Upon You, and Learn of Me"

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."

In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that Christ only can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also, He will bear. He invites us to cast all our care upon Him; for He carries us on His heart.

"Take My yoke upon you," Jesus says. The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be co-laborers with Him.

The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's snare, and become possessors of his attributes. Therefore, God confines us to His will, which is high, noble, elevating. He desires that we shall patiently and wisely take up the duties of service.

Men frame for their own necks, yokes which seem light and easy, but which will prove heavy and galling. Christ sees this, and He says, "Take My yoke upon you." The yoke you desire to place on your neck will become intolerably heavy. Take My yoke; it is easy. Learn from Me the lessons that you so much need to learn. When you submit to My yoke, when you give up the struggle that is so unprofitable, you will find rest.

Christ's yoke is a yoke of restraint and obedience. We are to wear it in order that we may labor in harmony with Him. This may necessitate a complete change in our plans and purposes. "If any man will come after Me," Christ says, "let him deny himself, and

take up his cross, and follow Me." The yoke and the cross are symbols representing the same thing--the giving up of the will to God. Wearing the yoke places man in companionship with the Son of God. Lifting the cross cuts away selfishness from the soul, and places man where he learns how to bear burdens.

We can not follow Christ without wearing His yoke, without lifting His cross and bearing it after Him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our wishes, and follow in Christ's steps. The Lord does not encourage the most cherished plans of human beings if He sees they are not for the best good of His children. Sometimes His purposes come in direct opposition to the plans in which human beings can not see a flaw.

The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burdens light.

He who bears the yoke of Christ no longer follows his own way or does his own pleasure. In times of difficulty he looks to his Master to direct his course, and follows not the way of his own choosing. The more trying the circumstances under which he is placed, the more closely he presses to the side of Jesus. He finds that the heaviest labor can be performed, the heaviest burdens borne, because the Lord gives strength, and He gives gladness in doing the work.

July 6, 1904

The Abiding Rest

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly men are ranging themselves under the banner they have chosen. Restlessly they are waiting and watching the movements of their leaders.

An intensity such as never before was seen is taking possession of the world. In amusements, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. "Be still, and know that I am God."

"Come unto Me," Christ says, "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."

In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, or dejected by censure or disappointment. Amidst the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they can not find peace.

The abiding rest--the consciousness that God is true--who has it? That rest is found when all self-justification is put away, and an entire surrender is made to Christ, to be and do only what He wills. Those who do not comply with these conditions can not find rest.

Let us turn aside from the dusty, heated thoroughfares of life to rest in the shadow of Christ's love, and learn from Him the lesson of quiet trust. Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him,--this is our need. Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps

they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, and the burdened heart will be lightened and encouraged.

Rest in the Lord, and wait patiently for Him. He will be to you as the shadow of a great rock in a weary land. He will give you rest that the world can neither give nor take away. Come unto Me, He says, and your heart will be filled with the peace that passes all understanding.

Nothing of the world can make sad those whom Jesus makes glad by His presence. In perfect acquiescence there is perfect peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Our lives may seem a tangle; but as we commit ourselves to the keeping of the Master-worker, He will bring out the pattern of life and character that will be to His own glory.

As through Jesus we enter into rest, heaven begins here. We respond to His invitation, "Come, learn of Me," and in thus coming, we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be revealed to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with the hereafter. There "are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

July 13, 1904

The Love of God

The love of God is a golden chain, binding finite human beings to Himself. This love passes our knowledge. Human science can not explain it. Human wisdom can not fathom it. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. All the paternal love that has come down from generation to generation, through the channel of human hearts, all the springs of tenderness that have opened in the sons of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in an effort to understand it; you may summon every power and capability that God has given you; and yet there is an infinity beyond. You may study that love for ages, and yet you can never fully comprehend the length and breadth and depth and height, of the love of God.

To God, the dearest object on earth is His church. "The Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." "For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye."

Disappointment will come to us; tribulation we may expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances, nor overpowered by the weight of our burdens. His watch-care extends to every household, and encircles every individual. He marks every tear. He is touched with the feeling of our infirmities. The trials and afflictions that befall us here below are permitted to work out His purposes of love toward us, "that we might be partakers of His holiness," and thus become participants in that fulness of joy which is found in His presence.

The Lord's children are never absent from His mind. He knows the house in which they live. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His children.

Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save a guilty and ruined race alone reveals the infinite depths of divine

tenderness and compassion. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." While the law of God is upheld, and its justice vindicated, the sinner can be pardoned. The dearest gift that Heaven itself had to bestow has been poured out, that God "might be just, and the justifier of him which believeth in Jesus."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens tho we are, we may be brought back to God, and adopted into His family! We may address Him by the endearing name, "Our Father," which is a sign of our affection for Him, and a pledge of His tender regard for us. And the Son of God, beholding the heirs of grace, is not ashamed to call them brethren. They have even a more sacred relationship to God than have the angels who have never fallen.

Human love may change, but God's love knows no change. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Circumstances may separate friends; the broad waters of the ocean may roll between them; but no circumstance, no distance, can separate us from the love of God. "I am persuaded," Paul declares, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

July 20, 1904

The Great Apostle to the Gentiles

From a zealous persecutor of the followers of Christ, Paul became one of the Saviour's most effective and devoted workers. At the gate of Damascus, the vision of the Crucified One changed the whole current of his life. The days of darkness spent in solitude at Damascus were as years in his experience. The Old Testament scriptures stored in his memory were his study, and Christ his teacher. To him also nature's solitudes became a school. To the desert of Arabia he went, there to study the Scriptures and to learn of God. He emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the source of truth.

His after-life was inspired by the one principle of self-sacrifice, the ministry of love. "I am debtor," he said, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." "The love of Christ constraineth us."

Henceforth his life was wholly devoted to the service of the Master. Afterward when engaged in ministry for Christ, he would relate, in the power of the Spirit, the circumstances of his conversion. So impressive were his words that those who were filled with the bitterest hatred against the Christian religion, could not withstand them.

Paul was an unwearied worker. He traveled constantly from place to place, sometimes through inhospitable regions, sometimes on the water, through storm and tempest. He allowed nothing to hinder him from doing his work. He was the servant of God, and must carry out His will. By word of mouth and by letter he bore a message that ever since has brought help and strength to the church of God. To us, living at the close of this earth's history, the message that he bore speaks plainly of the dangers that will threaten the church, and of the false doctrines that the people of God will have to meet.

From country to country and from city to city Paul went, preaching of Christ, and establishing churches. Wherever he could find a hearing, he labored to counterwork error, and to turn the feet of men and women into the path of right. Those who by his labors in any place were led to accept Christ, he organized into a church. No matter how few in number they might be, this was done. And Paul did not forget the churches thus established. However small a church might be, it was the object of his care and interest.

Paul's calling demanded of him service of varied kinds,--working with his hands to earn his living, establishing churches, writing letters to the churches already established. Yet

in the midst of these varied labors, he declared, "This one thing I do." One aim he kept steadfastly before him in all his work,--to be faithful to Christ, who, when he was blaspheming His name and using every means in his power to make others blaspheme it, had revealed Himself to him. The one great purpose of his life was to serve and honor Him whose name had once filled him with contempt. His one desire was to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn him from his purpose.

Writing to the Philippians, he describes his experience before and after his conversion. "If any other man thinketh that he hath whereof he might trust in the flesh," he says, "I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless."

After his conversion, his testimony was:--"Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as tho I had already attained, either were already perfect; but I will follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but his one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ."

See him in the dungeon at Philippi, where, despite his pain-racked body, his song of praise breaks the silence of midnight. After the earthquake has opened the prison doors, his voice is again heard, in words of cheer to the heathen jailer, "Do thyself no harm; for we are all here,"--every man in his place, restrained by the presence of one fellow-prisoner. And the jailer, convicted of the reality of that faith which sustains Paul, inquires the way of salvation, and with his whole household unites with the persecuted band of Christ's disciples.

See Paul at Athens before the council of the Areopagus, as he meets science with science, logic with logic, and philosophy with philosophy. Mark how, with the tact born

of divine love, he points to Jehovah as the "Unknown God," whom his hearers have ignorantly worshiped; and in words quoted from a poet of their own he pictures Him as a Father whose children they are. Hear him, in that age of caste, when the rights of man as man were wholly unrecognized, as he sets forth the great truth of human brotherhood, declaring that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Then he shows how, through all the dealings of God with man, runs like a thread of gold His purposes of grace and mercy. He "hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, tho He be not far from every one of us."

Hear him in the court of Festus, when King Agrippa, convicted of the truth of the Gospel, exclaims, "Almost thou persuadest me to be a Christian." With what gentle courtesy does Paul, pointing to his own chain, make answer, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Thus passed his life, as described in his own words, "in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

"Being reviled," he said, "we bless; being persecuted, we suffer it; being defamed, we entreat;" "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

In service he found his joy, and at the close of his life of toil, looking back on its struggles and triumphs, he could say, "I have fought a good fight."

July 27, 1904

The Christian Pathway

We are pilgrims and strangers on this earth, looking for a city that hath foundations, whose builder and maker is God. The path in which we travel is narrow, and calls for self-denial and self-sacrifice, but God has not left us without help. He has filled His Word with wonderful promises to strengthen and cheer His children. In these promises He draws back the veil from eternity, and gives us glimpses of the far more exceeding and eternal weight of glory that awaits the overcomer.

All along the pathway God places the fair flowers of promise, to brighten our journey. But many refuse to gather these flowers, choosing, instead, the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord.

How much joy we might bring into our life here below if we would but make these promises our own. As we talk of the mansions that Christ is preparing for us, we shall forget the petty annoyances that we meet day by day. It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our hearts and into the hearts of others. God desires us to gather up His promises, that we may be strengthened and refreshed. Let us take our eyes from the curse, and fix them on the grace so abundantly provided.

This life will be much brighter for us if we will gather the flowers and leave the briers alone. Comfort, encouragement, and support have been provided for every circumstance and condition of life. No temptation comes to us that Christ has not withstood, no trial that He has not borne. He knows each one of us by name. When a burden is placed on us, He stands by to lift the heaviest weight. He assures us that His grace is sufficient. Today we have His help. Tomorrow we may be placed in new circumstances of trial, but the promise is, "As thy days, so shall thy strength be."

Let us rejoice in the love of God. Let us praise Him who has made promises so royal. Let these promises keep our hearts in perfect peace. Jesus lives. His hand is guiding us. Constantly our hearts may be filled with the peace that passeth all understanding, even the peace that Jesus gives.

The Saviour will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation; but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened,

we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying swiftly to these tempted ones who are standing on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation.

Thank God, we are not left alone. He who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," will not desert us in the battle with the adversary. "Behold," He says, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

August 3, 1904

"The Fool Hath Said in His Heart, There is No God"

Atheism has no power to restrain crime, or to quicken the higher energies of the being, no power to elevate or purify the soul. It can shed no light into the grave.

Men may think that they have succeeded in banishing from their minds all thought of God; but when they are brought face to face with the king of terrors, there is wrung from their unwilling lips the confession that the boasts of a lifetime have been a delusion.

Was ever an instance known where a dying Christian gave to his watching friends the testimony that he had been deceived, that there is no God, no reality in the religion of Christ? But how many of those who have drawn about them the dark robes of atheism have let them fall before the grim messenger of death. We might cite many instances where learned men have gloried in their unbelief, and in parading their atheism. But when death claimed them, they have looked with horror into the starless future, and their dying words have been, "I have tried to believe that there is no God, no reward for the faithful, no punishment for the wicked. But how vain has been the attempt. I know now that I must meet the doom of the lost."

Sir Thomas Scott in his last moments cried: "Until this moment I believed there was neither a God nor a hell. Now I know and feel that there are both, and that I am doomed to perdition by the just judgment of God."

Voltaire was at one time the lion of the hour. He lived in a splendid mansion, and was surrounded by every luxury that heart could wish. Kings honored him. The great men of the world sought his society. On one occasion men took his horses from his carriage, and drew him themselves in triumph around the city.

Was this sufficient to make men who deny Christ happy? Go with me to his death-bed, and listen to his words of mournful despair: "In man there is more wretchedness than in all other animals put together. He loves life, and yet knows that he must die. If he enjoys a transient good, he suffers various ills, and is at last devoured by worms. The bulk of mankind are little more than wretches, equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at this awful picture, and wish I had never been born."

Go now to the death-bed of a Christian,--Halburton of Scotland. He was in poverty, and was suffering great pain. He had none of the comforts that Voltaire possessed, but he was infinitely richer. He said: "I shall shortly die. In the resurrection I shall come forth to see my God and to live forevermore. I bless His name that I have found Him, and I die rejoicing in Him. I bless God that I was ever born."

Giving an account of the last days of Sir Davis Brewster, his daughter writes: "He thanked God that the way of salvation was so simple. No labored argument, no hard attainment, was required. To believe in the Lord Jesus Christ was to live. He trusted in Him, and enjoyed His peace." The last words of this great man of science were: "Life has been very bright to me, and now there is the brightness beyond. I shall see Jesus, who created all things, who made the worlds. I shall see Him as He is. Yes, I have had the Light for many years. O, how bright it is! I feel so safe, so satisfied."

"The way of the transgressor is hard;" but wisdom's "ways are ways of pleasantness, and all her paths are peace." In the downward road the gateway may be bright with flowers, but there are thorns in the path. The light of hope which shines from its entrance fades into the darkness of despair; and the soul who follows that path descends into the shadows of unending night.

But he who takes Christ for his guide will be led safely home. The road may be rough, and the ascent steep; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we must still hope; but with Christ as our guide, we shall not fail of reaching the desired haven at last. Christ has trodden the rough way before us, and has smoothed the path for our feet.

Those who walk in wisdom's ways are, even in tribulation, exceedingly joyful; for He whom their soul loveth walks invisible beside them. At each upward step they discern more distinctly the touch of His hand; at every step, brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching ever a higher note, ascend to join the songs of the angels before the throne. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."

August 24, 1904

Willing to Spend and Be Spent

Every true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow-beings. He may lose his life in service. But when Christ gathers His jewels to Himself, he will find it again.

Do not, for the sake of appearance, spend time and money on self. Those who do this are obliged to leave undone many things that would have comforted others, sending a warm glow to their weary spirits. We all need to learn to improve more faithfully the opportunities that so often come to us to bring light and hope into the lives of others. How can we improve these opportunities if our thoughts are centered upon self. He who is self-centered loses countless opportunities for doing that which would have brought blessing to himself and those around him. It is the duty of the servant of Christ, under every circumstance, to ask, What can I do to help others? Having done his best, he is to leave the consequences with God.

The Lord has provided for every one pleasure that may be enjoyed by rich and poor alike,--the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service the light of Christ shines forth to brighten lives darkened by many shadows.

The perils of the last days are upon us. Those who live to please and gratify self are dishonoring the Lord. He can not work with them; for they would misrepresent Him before those who are ignorant of the truth. Be very careful not to hinder, by an unwise expenditure of means, the work that the Lord would have done in proclaiming the warning message to a world lying in wickedness. Study economy, cutting down your personal expenses to the lowest possible figure. On every hand the necessities of the cause of God are calling for help. God may see that you are fostering pride. He may see that it is necessary to remove from you blessings which, instead of improving, you have used for the gratification of selfish pride. The truth that we hear will save us only as we gladly accept it, showing in our lives the result of its working, growing in grace and in a knowledge of God.

Help in Every Time of Need

Those who are laboring in places where the work has not long been started will often find themselves in great need of better facilities. Their work will seem to be hindered for lack of these facilities; but let them not worry. Let them take the whole matter to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it has seemed as if we could advance no farther. But we kept our petitions ascending to the heavenly courts, all the time denying self; and God heard and answered our prayers, sending us means for the advancement of the work.

Lay every care at the feet of the Redeemer. "Ask, and it shall be given unto you." Work, and pray, and believe with the whole heart. Do not wait till the money is in your hands before doing anything. God has declared that the standard of truth is to be planted in many places. Learn to believe, as you pray to God for help. Practise self-denial; for Christ's whole life on this earth was one of self-denial. He came to show us what we must be and do in order to gain eternal life.

Do your best, and then wait, patiently, hopefully, rejoicingly, because the promises of God can not fail. Failure comes because many who could put their means into circulation for the advancement of God's work are lacking in faith. The longer they withhold their means, the less faith they will have. They are barrier builders, who fearfully retard the work of God.

My dear fellow-workers, be true, hopeful, courageous. Let every blow be struck in faith. As you do your best, the Lord will reward your faithfulness. From the life-giving Fountain draw physical, mental, and spiritual, energy. Manliness, womanliness,--sanctified, purified, refined, ennobled,--we have the promise of receiving. We need that faith which will enable us to endure the seeing of Him who is invisible. As you fix your eyes upon Him, you will be filled with a deep love for the souls for whom He died, and you will receive strength for renewed effort.

Christ is our only hope. Come to God in the name of Him who gave His life for the life of the world. Rely upon the efficacy of His sacrifice. Show that His love, His joy, is in your soul, and that because of this, your joy is full. In God is our strength. Pray much. Prayer is the life of the soul. The prayer of faith is the weapon by which we may successfully resist every assault of the enemy.

August 31, 1904

Looking at the Mistakes of Others

There are those who say, "I might have been a Christian could I have seen in the lives of professing Christians anything better than I have seen in the lives of those making no profession." They endeavor to excuse their own defects by pointing to the defects of others.

To such ones I would say, Do not keep your eyes fixed on the defective example of professing Christians. You will, of course, see in their lives things that are wrong. But if you keep looking at their faults, you will become like them. Look instead at the life of Jesus. There you will see perfection, goodness, mercy, and truth. Take the Saviour as your example. It is in looking at the mistakes of others, instead of to Christ, that you have made your great mistake.

Christ came to this world, subject to His Father's will, to show men and women what God desires them to be, and what, through His grace, they may be. He came to develop for man a perfect character. It is His purpose that we shall gain perfection,--not by keeping our eyes fixed on the defective lives of professing Christians, but by constantly beholding Him, the Sent of God, who in this world and in human nature lived a pure, noble, perfect life.

Do not allow yourselves to think that you are justified in sinning because others sin. It is your privilege to place yourself where you may reach the highest point of Christian excellence. Remember that in your life, religion is not to be an influence among others. It is to be an influence dominating all others. Resist every temptation. Make no concessions to the wily foe. Listen not to his suggestions. You have a victory to win, you have nobility of character to gain; but this you can not gain while you are looking at the faults of others. You gain nothing when you attempt to excuse your own defects by pointing to the defects of others.

As we move forward in obedience to Christ's commands, His light shines on our way, and His strength sustains us. Thus we go on from strength to strength, from grace to grace, by obedience becoming more and more Christlike.

We are not to follow human leading. Christ is our leader. At all times and in all places we shall find Him a present help. Because there are professing Christians who dishonor Christ in thought, word, and deed, we are to give plainer evidence than ever before of

our completeness in Him. We are to walk in the light of His countenance. We are to show that He is light, and that in Him is no darkness at all. If we will submit to His guidance, He will lead us from the low level on which sin has left us, to the loftiest heights of grace. And as we strive for the crown of immortal life, praying that we may be made strong in the strength of Him who is invincible, we can help those who seem to have no power to escape from the snare into which they have fallen.

September 7, 1904

Abiding in Christ

I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Abiding in Christ is the condition of fruit-bearing. Only as we are united to Him can we accomplish any good work. Without Him, separate from Him, we can do nothing good. In order to have success in the Christian life, it is essential that we realize our continual dependence on the vital current coming from Christ. We are habitually to adhere to Him, and daily to derive from Him the nourishment that will give us spiritual strength. This is our privilege and our source of success.

The connection of the branch with the vine, Christ said to His disciples, represents the relation you are to sustain to Me. The scion is grafted into the living vine, and fibre by fibre, vein by vein, it grows into the vine-stock. The life of the vine becomes the life of the branch. So the soul, dead in trespasses and sins, receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fulness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched Divinity. Thus, through the agency of the Holy Spirit, man becomes a partaker of the divine nature. He is accepted in the Beloved.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit."

Is not this a positive promise, upon which you may rely? Bring these words into your daily experience, and your faith in Jesus will be a living reality. There is no reason why God's children should not receive, hour by hour, the fulfilment of this promise.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The joy that comes from any other source than Christ is valueless. It is a pretense, an emotion that brings no abiding satisfaction. Christ has redeemed us with His own life, and we are to appreciate the sacrifice made for us. We are to claim His promises, resting by faith in the knowledge of the atonement made for us. We are to

surrender ourselves unreservedly to Him; for His grace alone has sufficient power to save the soul of the repenting, believing sinner.

Christ's will is to become our will. Then the fruit that we bear in words and deeds will glorify God. We shall give evidence of our discipleship. The proof that we are children of God will be clearly seen. We shall be moulded and fashioned in accordance with the divine similitude. But unless we place ourselves wholly under Christ's control, we can not give evidence of a change of heart.

Let Christians remember that the fact that their names are on the church books will not save them. They must show themselves approved of God, workmen that need not be ashamed. Day by day they are to build their characters in accordance with Christ's directions. They are to abide in Him, constantly exercising faith in Him. Thus they will grow up to the full stature of wholesome, cheerful, grateful Christians, led by God step by step into clearer and still clearer light. Union with Christ is productive of all good.

October 12, 1904

Enoch

Many regard Enoch as a man to whom God gave special power to live a life more holy than we can live. But the character of the man who was so holy that he was translated to heaven without seeing death is a representation of the character to be attained by those who will be translated when Christ comes in the clouds of heaven. Enoch's life was no more exemplary than may be the life of every one who maintains a close connection with God.

Surrounded with influences so corrupt that God brought a flood of water upon the earth to destroy its inhabitants for their wickedness, Enoch was by no means free from temptation; yet in the midst of a society no more friendly to righteousness than that which surrounds us, he lived a life of holiness. Breathing an atmosphere tainted with sin and corruption, he remained unsullied by the prevailing iniquity of the age. For three hundred years he "walked with God."

It was through constant conflict and simple faith that Enoch walked with God. He realized that God is "a very present help in trouble." When in perplexity, he prayed to God to keep him, and teach him His will. What shall I do to honor Thee, my God? was his prayer. His will was submerged in God's will. His feet were always directed in the path of obedience to God's commandments. Constantly his meditations were upon the goodness, the perfection, the loveliness, of the divine character. His conversation was upon heavenly things; he trained his mind to run in this channel. As he looked to Jesus, he became changed into the glorious image of his Lord, and his countenance was lighted up with the glory that shines from the face of Christ.

Enoch lived an active, zealous life of self-denial. He walked with men as one among them, but not as one of them; as one whose purposes and works and hopes were based, not only on time, but on eternity. He did not give the worldly-wise any reason to question his profession or his faith. By earnest words and by decided actions he showed that he was separate from the world. After periods of retirement he would mingle with the ungodly, exhorting them to abhor the evil and choose the good. As a faithful worker for God, he sought to save them. He warned the world. He preached faith in Christ, the Saviour of the world, the sinner's only hope.

We are living in an evil age. The perils of the last days multiply around us. Because iniquity abounds, the love of many waxes cold. Enoch's example is before us. Like him

we must walk with God, bringing our will into submission to His will. We must train our minds to love purity, and to think upon heavenly things. Let us remember, too, that our responsibility is proportionate to our entrusted talents. If we abide in the True Vine,--if we bear the fruits of righteousness,--we shall go about doing good. In seeking to save the souls for whom Christ has died, in conquering difficulties, and in keeping ourselves unspotted from the world, we may reveal the genuineness of our religion.

The faithful Christian does not seek the easiest place, the lightest burdens. He is found where the work is hardest, where his help is most needed. Very many who claim to be Christians act as if they were in this world merely to please themselves. They forget that Jesus, their pattern, pleased not Himself. They forget that the self-denial and the self-sacrifice that characterized His life must characterize their lives, else in the day of God they will be found wanting, and will hear from His lips the irrevocable sentence, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth!" Fearful sentence! Let every professing Christian, by zealous activity in the Master's cause, seek to avert this fearful doom.

Enoch was an Adventist. He directed the minds of men forward to the great day of God, when Christ will come the second time, to judge every man's work. Jude tells us, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

Like Enoch, we should earnestly proclaim the message of Christ's second coming. "The day of the Lord," the Scriptures declare, "cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape." In these words is emphasized the importance of being constantly prepared for this great event. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober, ... putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

November 2, 1904

This Same Jesus

Christ has sojourned in the world for thirty-three years; He had endured its scorn, insult, and mockery; He had been rejected and crucified. Now, when about to ascend to His Father's throne--as He reviews the ingratitude of the people He came to save--will He not withdraw His sympathy and love from them? Will not His affections be centered on that world where He is appreciated, and where sinless angels adore Him and wait to do His bidding?--No; His promise to those loved ones whom He leaves on earth is, "Lo, I am with you always, even unto the end of the world."

With hands extended in blessing them, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As He passed upward, the awestruck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received Him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir.

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." These angels were of the company that had been waiting in a shining cloud to escort Jesus to His throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that He would come to earth again.

The Welcome Home

All Heaven was waiting to welcome the Saviour to the celestial courts. As He ascended He led the way, and the multitude of captives whom He had raised from the dead at the time when He came forth from the tomb, followed Him. The heavenly host, with songs of joy and triumph, escorted Him upward. At the portals of the City of God an innumerable company of angels awaited His coming. As He approached the gates of the city, the angels who were escorting the Majesty of Heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in!"

The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of glory?" The escorting angels joyously reply in songs of triumph: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the waiting angels ask, "Who is this King of glory?" and the escorting angels respond in melodious strains: "The Lord of hosts, He is the King of glory." Then the portals of the City of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as He takes His position upon the throne of the Father.

With the deepest adoration and joy, the hosts of angels bow before Him, while the glad shout rings through the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with delightful harmony and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

He is seated by the side of His Father on His throne. He presents the captives he has rescued from the bonds of death, at the price of His own life. His hands place immortal crowns upon their brows; for they are the representatives and samples of those who shall be redeemed by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when He shall call the just from their graves at His second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, "My Beloved is mine, and I am His! He is the Chiefest among ten thousand, and altogether lovely!"

The "Same Jesus"

The most precious fact to the disciples in the ascension of Jesus was that He went from them into heaven in the tangible form of their divine Teacher. The very same Jesus who had walked, and talked, and prayed with them, who had broken bread with them, who had been with them in their boats on the lake, who had sought retirement with them in the groves, and who had that very day toiled with them up the steep ascent of Olivet, had ascended to heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into heaven, should come again in like manner as He had ascended. This assurance has ever been, and will

be to the end, the hope and joy of all true lovers of Christ.

November 23, 1904

"They Shall be Mine, Saith the Lord of Hosts"

The world is preparing for the last great conflict, nation rising against nation. The vast majority of human beings are taking their stand against God. But in every age the Lord Jesus has had His witnesses,--a remnant who trusted in the Word of God. And today, in every place, there are those who hold communion with God. A vital undercurrent of influence is leading them to the light, and when the question comes to them. "Who is on the Lord's side?" they will take their position for Him. Their characters have been moulded after the divine similitude, because they have read and practised the teachings of His Word.

When Elijah complained that he stood alone in his service for God, the answer that came from heaven was, "I have reserved to Myself seven thousand men, who have not bowed the knee to Baal." Men are at best poor judges of the advancement made by the Gospel, of the influence that it has on souls who, perhaps, have never heard the preaching of an ordained minister. All through the world the Lord has His chosen ones. We can see plainly the prevailing degeneracy. Profligacy and infidelity are increasing to alarming proportions. Yet in the most wicked communities there are homes from which sincere, earnest prayers ascend to Christ.

Many in retired homes are God's hidden ones, serving Him according to the light they have received. These hidden ones greatly delight in the Word of God. His precepts are appreciated and treasured by them, and many are the works of love that they do for Christ's sake.

November 30, 1904

Obedience the Condition of Salvation

In the judgment many secret things will be revealed. Then we shall see what a belief in God's Word has done for men and women. It will be seen how small companies, sometimes not more than three or four, have gathered together in secret places to seek the Lord, and how they received light and grace, and rich gems of thought. The Holy Spirit was their teacher, and their lives revealed the blessings that come from a possession of the oracles of God. When Christ shall separate the tares from the wheat, it will be seen that God recognizes and honors these lowly followers. In the world they may not have been thought worthy of recognition, but in the heavenly courts they are registered as true and faithful. Through trial and opposition they kept their faith untainted. They gathered strength from the Word of God, which told them of the hope of immortal life in the kingdom of God. Of "them that feared the Lord, and that thought upon His name," it is written, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him."

Obedience the Condition of Salvation

Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then there shall enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by Myself, saith the Lord, that this house shall become a desolation."

These words show plainly that obedience to God's commands is the condition upon which His promises are fulfilled. These commands are not grievous. God has given them for the good of His people. His law is the hedge which He has built around His vineyard for its protection. The Lord has plainly declared that He will abundantly bless His people if they will obey the laws of His kingdom. It is their life to obey. In keeping God's commandments there is great reward.

God desires men and women to awake to a sense of His great mercy and loving-kindness. Every blessing we receive comes from Him. The Governor of the universe, He takes cognizance of the words and actions of human beings. He knows whether His

children are deserving of praise or of condemnation. Each human being will be rewarded or punished according to his works. Retribution must come upon those who disregard the laws which God has made. Those who are loyal and obedient will be rewarded with the richest blessings. Those who are disloyal and presumptuous, who dishonor the laws of God's kingdom, refusing to repent, will surely be punished with death.

It is Satan's studied plan to keep God out of men's thoughts, and in carrying out this plan, he has great success. He is constantly bringing forward plans that keep their minds absorbed in pleasure and money-making. The minds of the great majority of men are so taken up with the things of time, with worldly interests, that the things of eternity find no place in their lives. Irrespective of the warnings in the Word of God, they show a most surprising indifference to the laws of His kingdom.

Selfishness, covetousness, and fraud bear sway in the world. There are thousands and millions of people who know nothing of their true relations to God, nothing of the laws that He has made, nothing of the consequence of disobedience. Many are not ignorant of the facts, but they do not apply these facts to their own case. All know that they must die, but they do not ask themselves the question, "What shall be the future of my soul?" They know that there is a judgment to come, but their minds are so darkened that they are utterly unconcerned regarding what this judgment will bring to them. They have no realization of the sinfulness of sin. They follow a course which the Lord of heaven has declared must end in eternal death.

God's character is revealed in the precepts of His law. This is the reason why Satan wishes this law to be made of none effect. But notwithstanding all his efforts, the law stands forth holy and unchanged. It is a transcript of God's character. It can not be impeached or altered.

Wonderful inducements are held out to us to lead us to strive to attain to the standard held up before us in God's Word. Every encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. Exceeding great and precious promises have been made to us, but they are fulfilled to us only as we gain a knowledge of God. This knowledge is given to those who become partakers of the divine nature. Those who are saved must in this life gain a fitness to dwell with the royal family in the courts of heaven.

If we have that faith that works by love and purifies the soul, we shall gain an experience more valuable than gold or silver or precious stones. The Holy Spirit works in the children of obedience. He who is a partaker of the divine nature will think the

thoughts of God. His perceptions will be sanctified by the grace of Christ. He will work in Christ's lines, manifesting His kindness, thoughtfulness, mercy, and love, helping and encouraging those around him.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Wonderful are the possibilities placed before us, and to these possibilities we may attain by studying and practising the truths of the Word of God. But if we do not lay hold of Christ, if we do not daily gain an experimental knowledge of Him as our sufficiency, we are on losing ground.

There are many professing Christians who have not yet reached the height and breadth of Christlikeness. We are to behold Christ by faith as the One whose perfection of character we are to gain. With an intense, prayerful desire to be like Him, we are to behold Him, full of tenderness and love. Then, as we behold, we shall be changed into His likeness. He is the Author and Finisher of our faith.

November 30, 1904

An Opportunity to Help a Needy Cause

For years I have been deeply interested in Gospel work among the colored people in the South. It has been my privilege to visit this field a few times, and to become personally acquainted with its needs. During the nine years I spent in Australia, I kept pace with the advance of the work among the colored people in America. I knew of the struggles and makeshifts, the self-denial and self-sacrifice, of the laborers in the South, and I helped as much as I could.

Early this past summer I visited the South, and spent several weeks there. As I traveled from place to place, I saw anew the poverty-stricken condition of the field, and was reminded vividly of scenes that have often been presented to me in the night season.

The condition of the industrial school established for the training of Christian workers at Huntsville, Ala., appealed strongly to my sympathies. The large farm of three hundred and sixty acres, purchased by the General Conference as a home for this institution, will, with intelligent cultivation, meet a considerable portion of the running expenses of the school. But the buildings have been inadequate for the work that should be done. The teachers and students have very few schoolroom appliances. In the student's home and on the farm there have been very few suitable facilities. Some new buildings must be erected and furnished. Good bath-rooms are greatly needed. In connection with this school, students are to be trained for the medical missionary work.

Brother F. R. Rogers has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. Associated with him will be a faculty competent to carry forward all branches of instruction, both in school lines and in industrial training. The efficiency of the school will be much improved this year. We desire to do a strong work in preparing the colored people of the South to accomplish that which must be done for their own race. Among the most promising youth are those who must be trained to labor as canvassers, missionary nurses, hygienic cooks, teachers, Bible workers, and ministers.

The mission schools that have been established in Mississippi and in other states, are doing a good work; and these should receive our continued support. Hundreds of these schools must be established. This line of effort has been especially presented before me as one of the most effectual and economical methods of giving the truth to the colored

people. But the work is almost at a stand-still for the lack of money to provide facilities and pay the wages of the teachers.

In Nashville I found a little sanitarium, fully equipped, and patronized by the better class of colored people. This is the only sanitarium we have for the colored people in the South. And it is sadly in need of assistance. Liberal gifts to this enterprise would be pleasing to the Lord. The establishment of this institution on a permanent basis will be but the beginning of a great work that must be done in the cities of the South. We have delayed long enough in the establishment of sanitariums and treatment-rooms in which colored men and women can minister to the physical as well as the spiritual necessities of their fellow-men.

My soul longs to see carried on in the South the work that has so long been in need of our assistance. The great necessity for schools in the cities and out of the cities, for sanitariums and treatment-rooms, and for evangelical work, demands that we do everything we possibly can. This barren field is sending up to Heaven its pitiful appeal for help. Where can we find another field in which the need is greater?

As I have been made acquainted with the poverty of the Southern field, I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night, as I was praying for this needy field, a scene was presented to me, which I will describe.

I saw a company of men working, and asked what they were doing. One of them replied: "We are making little boxes to be placed in the home of every family that is willing to practise in order that they may send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race; and the giving of money that is saved by economy and self-denial will be an excellent education to all the members of the family."

Without delay I wrote to our brethren in the South to make little self-denial boxes, and circulate them extensively, to be used as silent messengers in the homes of our people,--to remind parents and children of their duty toward a neglected race. The Southern Missionary Society, of Edgefield Junction, Tenn., took up this matter at once, and are now prepared to send the boxes to all who desire to help in this way.

Fathers, mothers, teach your children lessons of self-denial, by encouraging them to unite with you in dispensing with the things we really do not need, and in giving to the colored work the money thus saved. Tell your children of the poor colored people and their necessities. Implant in each tender heart a desire to deny self in order to help

others. Lead the children early to realize the close relationship existing between money and missions.

The fields are white for the harvest. Shall not the laborers have means for gathering in the precious grain? Will not those who know the truth see what they can do to help, just now? Will not every one cut off all needless expenditures? See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given responsibility. Fulfil your duty toward the colored race.

Some may say: "We are being drawn upon continually for means. Will there be no end to these calls?" We hope not, so long as there are in our world souls perishing for the bread of life. Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do, if they will consecrate themselves unreservedly to Him.

The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. We are to be interested in everything that concerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed upon every believer the responsibility of helping to rescue the most needy, the most helpless, the most oppressed. Christians are to enlighten the ignorance of their less-favored brothers. They are to break every yoke, and let the oppressed go free from the power of vicious habits and sinful practises. By imparting the knowledge sent from heaven, they are to enlarge the capabilities, and increase the usefulness, of those most in need of a helping hand.

December 14, 1904

An All-Sufficient Saviour

Christ's words and acts while He was on earth were a revelation of divine truth. They gave evidence that He had come direct from the most excellent glory; but the glory itself was concealed. His actions spoke louder than words, inspiring faith in hearts that had been dead in trespasses and sins. It was His work to reveal the Father. And in the doing of this work He went steadily forward, constantly performing deeds of mercy and compassion, His energy never abating, never flagging. "It pleased the Father that in Him should all fulness dwell."

"As the Father gave Me commandment, even so I do," He declared. "This commandment have I received of My Father." In all that I do, I consult the will and fulfil the purposes of the eternal God. The words that I speak, the acts that I perform, are the fulfilment of the wishes and purposes of God. They are the manifestation of His great love for human beings.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ took human nature upon Himself to show us what God desires us to be. Those who through faith are united with Him will learn that righteousness does indeed exalt nations and individuals. Day by day, year by year, a lack of obedience and reverence for God is being proved to be the ruin of nations. In obedience to God's law there is life. In conformity to His requirements there is a transforming power that brings peace and good-will among men.

Christ acted out the will of His Father, giving Himself without reserve to the work of reclaiming the fallen race. He attached men to Himself, that He might work through them for the salvation of sinners.

The whole agency of evil is working to oppose God. The spirit that led to the apostasy in heaven is in unceasing activity in all parts of the world. Satan flatters his subjects with the assurance that their forces will be sure to conquer. Before the first coming of Christ, it seemed as if the world were wholly given into the control of the enemy. "But when the fulness of the time was come, God sent forth His Son, ... to redeem them which were under the law, that we might receive the adoption of sons." All heaven was interested in this great event. At the appointed time the Instructor appeared. Who was He?--The Son of God Himself, the eternal Word. He came to give the world an evidence of the love of God by dying for the fallen race. He gathered to His own pure,

sinless soul the penalty resting upon the sinful race, and offered Himself as a sacrifice.

Thus was revealed the love of God, and thus was revealed also the immutability of God's law. Not a jot or a tittle of this law could be changed to meet man in his fallen condition. But sinners were not left without hope, to die in transgression. A ransom was found. Christ became their substitute and surety. Upon Him were laid "the iniquities of us all." Those who receive Him as their Saviour are freely granted pardon, and become members of the royal family.

"The grace of God that bringeth salvation, hath appeared to all men." This grace teaches us not to use God's blessings for selfish pleasure, but to impart the divine knowledge to those who do not realize their danger and their responsibility. Seek most earnestly to show them their danger. Thus you will use your knowledge to a purpose in harmony with the will of your Redeemer. The soul is to be cleansed from all self-indulgence, all pride, all vanity. Consecrate the powers of your whole being to the service of God, denying ungodliness and worldly lust. Stand firm in defense of the pure, holy principles of right. Obey the words of the great Teacher. Let your will be conformed to His will. Refuse to be led away by the temptations of the enemy. Cherish constantly a sense of thanksgiving and gratitude. Praise God by being patient, tender, thoughtful, anxious to help others. Work in Christ's lines, and thus demonstrate the genuineness of your love for Him. It means everything to the believer to realize and improve the privileges that are his. God's workers are to be faithful minute-men.

Those who accept Christ as their redeemer will work earnestly for the salvation of those whom He has redeemed with His blood. The sacrifice of Christ has revealed the value of the human soul, and Christians will reveal a deep, unselfish interest in those who are perishing in sin. Of whatever crime one may have been guilty, do not, for Christ's sake, show a readiness to make their guilt appear in the worst light. Show pity and sympathy for them; for to save them Christ paid the price of His own blood. Let those who have opportunity to speak to such a one, direct his attention to Christ, the Friend of sinners. Let their words be few and well-chosen, and let them reveal the loving-kindness of the Saviour.

It is never too late for Christ to hear words of repentance, never too late for Him to speak words of sympathy.

When Christ was crucified, it was with a thief on either side of Him. Upon one of these thieves pressed the conviction that there is a God to fear, a future to cause him to tremble. All sin-polluted as he was, his life history was about to close. "And we indeed justly," he moaned; "for we receive the due reward of our deeds; but this man hath done

nothing amiss."

He called to mind all he had heard of Jesus, how He had healed the sick and pardoned sin. He had heard the words of those who believed in Jesus and followed Him weeping. He had seen and read the title above the Saviour's head. He had heard the passers-by repeat it, some with griefed, quivering lips, others with jesting and mockery. The Holy Spirit illuminated his mind, and little by little the chain of evidence was joined together. In Jesus, bruised, mocked, and hanging upon the cross, he saw the Lamb of God that taketh away the sin of the world. Hope mingled with anguish in his soul as the repentant, dying soul cast himself upon the Saviour. "Lord, remember me," he cried, "when Thou comest into Thy kingdom."

Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power, the words, "Verily I say unto thee today, Thou shalt be with Me in Paradise."

Shall not the compassion that Christ revealed, even in His dying agony, lead us to deal as He would deal with those who are brought into trying places? Let every Christian represent Christ by speaking words of sympathy and compassion to those who are tempted and tried. O, how many who profess to be Christians have not the spirit of the meek and lowly Saviour. O, how many forget their own defects of character, and forget, too, that God gave His only-begotten Son to die a death of shame and agony, that sinners might be pardoned. He has pledged Himself to save all who repent and turn to Him. Those who place their confidence in the merits of the Lamb of God will gain eternal life.

January 4, 1905

"Search the Scriptures"

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me."

The apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." There is power in the Word of God, and those who frame excuses for neglecting to become acquainted with its teachings, will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the cause of Christ.

The student should be as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should not be the Word of God. The injunction of our Saviour, "Search the Scriptures," should be religiously regarded by every one who professes His name. Parents should make the Book of God their constant guide. They should not plead trifling excuses for not interesting themselves in its study with their children. But, instead of seeking first the kingdom of God and His righteousness, they often exalt the temporal above the spiritual and eternal. This example of forgetfulness of God and neglect of His Word moulds the minds of the children after a worldly standard, and not after the exalted standard erected by Christ. How much more profitable to be faithful disciples of Christ, ever searching the Scriptures, that they may be able to give an intelligent explanation of the Word given of God to be a lamp to our feet and a light to our path.

"No Time" for Mothers

Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the Word of God. But these same mothers find time for needless trimming upon their own dresses and those of their children. They can find time for tucks and ruffles, even tho their own minds and the minds of their children are starved in order to follow custom and fashion. They act as tho they considered the adorning of the mind and the culture of the soul of less importance than the adornment of the apparel.

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the Sacred Word. Do not send the

children away by themselves to study the Bible, but read it with them; teach them in a simple manner as far as you know, and be diligent students, that you may guide them wisely. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless trimming. When you learn to dress with conscientious plainness, you will have no excuse for being ignorant of the Scriptures. Follow Christ's injunction, "Search the Scriptures," then will you gain spiritual strength yourselves, and be able rightly to instruct your children.

"They are they which testify of Me," the Redeemer, Him in whom our hopes of eternal life are centered. The prayer of Christ for His disciples was, "Sanctify them through Thy truth; Thy Word is truth." If we are to be sanctified through the truth, we must have an intelligent knowledge of God's will as revealed in His Word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul.

By searching the written Word we are enabled closely to observe the divine Model. As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects of character; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies, with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master; by beholding,--"by looking unto Jesus, the Author and Finisher of our faith,"--he becomes changed into the same image. It is not by looking away from Him that we imitate the life of Jesus; but by talking of Him, by dwelling upon His perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love and by earnest, persevering effort, to approach the perfect Pattern. Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ,--His words, His habits, and His lessons of instruction,--we instinctively borrow the virtues of the character we have so closely studied, and become imbued with the spirit which we have so much admired. Jesus becomes to us the "chiefest among ten thousand," the One "altogether lovely."

"The fear of the Lord is the beginning of wisdom." But there are very many who profess to be Christians who gratify the desires of the carnal heart in following their own inclinations; and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit, once formed, is overcome with difficulty; but it can be done, and it must be done by all who would gain eternal life. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, and there is a vague unrest, a strange appetite for unwholesome mental food. Thousands are today in insane asylums whose minds became unbalanced by novel-reading, which results in air-castle building and a sickly sentimentalism.

The Bible is the Book of books. Practise its precepts, and it will be to you life and health. "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." "When wisdom entereth into thine heart, and knowledge is pleasant to thy soul; discretion shall preserve thee, understanding shall keep thee."

January 25, 1905

An Unchangeable Law

Through the eternal ages God's law will endure. Its principles are unchangeable. From these principles there can be no sinless swerving. And naught but blessing follows those who reverentially obey.

"Think not that I am come to destroy the law, or the prophets;" Christ declared; "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." I have not come to destroy the law, but to show its immutability, and the holiness of its claims. God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man's substitute and surety. I have taken human nature, and have come to this earth to pass over the ground where Adam stumbled and fell. In human nature I will bear the test and proving of God. Satan has declared that man can not keep the law. I will show that his statement is false; that man can keep the law. I have come to remove deception from the minds of men, to make plain that which Satan is trying to make obscure. I have come to establish the law Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men its purity and spirituality. Not to introduce a new law, have I come, but to establish the law which to all eternity will be the standard of obedience.

Some claim that the commandments are not binding on those who are led by the Spirit. What spirit? we inquire. Certainly not the Spirit of Christ; for He declared, "I came not to destroy the law." "Whosoever therefore shall break one of these least commandments," He said, "and shall teach men so, he shall be called the least in the kingdom of heaven." He is a rebel against God's government. He is sinning himself, and is leading others in the path of disobedience. "He shall be called the least in the kingdom of heaven." For him there will be no place in God's kingdom. He is a transgressor of the law, and into the holy city no transgressors are admitted.

"But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Can not men see that to belittle the law of God is to dishonor Christ? Why did He come to this world to suffer and die, if the law is not binding upon human beings? Who could

speak more plainly than He did regarding the immutability of the law? He came to bring light and immortality to light by exalting the law, and making it honorable. Where can be found those who preach the binding claims of God's law more plainly and decidedly than did Christ when He was upon the earth?

From every one God requires perfect obedience. Of himself, man can not obey the law. Never could he pay the debt incurred by transgression. Christ came to this world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour, he will become an obedient subject of God's kingdom. In the strength of Christ he will overcome every temptation of the enemy.

In the day of judgment, every one will receive sentence according to his deeds. Every mouth will be stopped, as the cross is presented, and its real bearing seen. Sinners will stand condemned. Every subterfuge, every excuse, will be swept away. Sin will appear in all its sinfulness. The mystery of the incarnation and the crucifixion of the Son of God will be plainly discerned, and every condemned soul will read clearly the result of a rejection of truth. Those who have chosen to transgress will then understand that they have sinned, and come short. They will read the sentence, Thou, O man, hast chosen to stand under the banner of the great apostate, and, in so doing, thou hast destroyed thyself.

February 15, 1905

Prayer and Home Religion

Prayer is the life of the soul, the foundation of spiritual growth. In your home, before your family, and before your workmen, you should testify to this truth.

It is just as convenient, just as essential, for us to pray three times a day as it was for Daniel. And when you are privileged to meet with your brethren in the church, tell them of the necessity of keeping open the channel of communication between God and the soul. Tell them that if they will find heart and voice to pray, God will find answers to their prayers. Tell them not to neglect their religious duties. Exhort the brethren to pray. We must seek if we would find, we must ask if we would receive, we must knock if we would have the door opened unto us. If there are only a few assembled, there are enough to claim the precious promises of God. The Father, the Son, and the holy angels will be present with you to behold your faith, your steadfast principle, and there you will have of the outpouring of God's Holy Spirit. God has rich blessings in store for those who will bring not only all the tithes into His storehouse, but also time and strength of bone and brain and muscle into His service. Those who will do this, will walk in the light, and will triumph in God.

Let each professed follower of Christ carry out the principles of practical godliness in his own house. Religion in the home is the best proof of genuine piety. It is not the stranger, the visitor, the minister, that can best judge of your Christian devotion; it is your children, your servants, the workmen who toil in your fields, who can best tell whether or not you love God and keep His commandments. If your household, your workmen, are not better for your Christianity, then the truth has not wrought its designed work upon your soul. Let not your workmen say: "This man for whom we work has a queer sort of religion. There are no morning or evening prayers in his house. We begin and end the day with drudgery, and we have so much to do on the Sabbath that we can scarcely get time for secret prayer."

Carry your Christianity into your family. Let a bright, steady light be burning. Let impressions be left upon minds of the truth of your God, and the value of His service, that will be as far-reaching as eternity. O, how much need there is of prayer, of tears, of faith! You should pray for the ministers, for those who are weak in faith. You should let your prayers follow the laborers as sharp sickles in the great harvest-field. You should wrestle with God as did Jacob. We may have pentecostal seasons even now, if the people will pray fervently, and believe in the promises of God. And when prayer and

faith abound among God's people, the world will see a steady light shining forth from them.

We should study the experience of past life, study it just as we study the proof-sheets of an article, to find the errors and to note them on the margin of the page. We should do this daily, and note our faults so that we may avoid them in the future. Do not forget to examine yourselves whether you are in the faith. Prove your own selves, for unless Christ is in you, you are reprobates. Reform every unchristlike action, seeking the Spirit of your divine Master. Take your hearts, by nature cold as an iron wedge, and let melting mercy fall upon them, that they may be subdued by the grace of God, and impressed by the Spirit with the image of your divine Lord.

February 22, 1905

Our Words

The right use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure, correct language, and words that are kind and courteous. Sweet, kindly words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips that He might know "how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be alway with grace," "that it may minister grace unto the hearers."

In seeking to correct or reform others, we should be very careful of our words. They will be either a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, uttering words that are not adapted to heal the wounded soul. By these ill-advised expressions, the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.

Corrupt Speech

Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestions, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure, undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin.

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of God we should quietly drop words or introduce a subject that will turn the conversation into profitable channels.

It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be

taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of sound speech, that can not be condemned. This is one of the greatest and most responsible of their duties.

As followers of Christ we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, we shall have power in winning souls to Him.

The chief requisite of language is that it be pure and kind and true,--"the outward expression of an inward grace." God says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." And if such are the thoughts, such will be the expression.

March 1, 1905

Our Words--No. 2

All are to a great extent under the influence of their own words. They act out the sentiments expressed in their words. Thus the government of the tongue is closely bound up with personal religion. Many are by their own words led to believe that a wrong course is right. Thoughts are expressed in words, and the words react upon the thoughts, and produce other words. The influence is felt, not only upon oneself, but upon others. The Lord God alone can undo the mischievous result of unwise words. Often an opinion or decision, having been once expressed, will be acted upon, tho it may lead to an entirely wrong course. The iron will changes not, because it would be too humiliating to acknowledge oneself in error. The words hastily spoken, to give vent to strong feelings, produce their evil results in hurting, wounding and bruising souls for whom Christ died. Satan is pleased, God is dishonored, and many souls are ruined by hastily spoken words.

Speak gently. Speak words of kindness and uplifting; for this is the fruit borne on the Christian tree. Overcome all harshness. Rash speeches do much harm to the souls of those who utter them and to the souls of those who hear. Eternity alone will reveal how greatly those who made these speeches needed to humble their hearts and make confession to God.

Gossip reveals a lack of true culture and refinement, and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world, and for association with the holy ones of heaven.

We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practise more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character?

"Death and life are in the power of the tongue."

In the Scriptures, backbiters are classed with the haters of God, "with inventors of evil things," with those who are "without natural affection, implacable, unmerciful," "full of envy, murder, debate, deceit, malignity." It is "the judgment of God, that they which commit such things are worthy of death." He whom God accounts a citizen of Zion is he that "speaketh the truth in his heart;" "that backbiteth not with his tongue," "nor taketh up a reproach against his neighbor."

God's Word condemns also the use of those meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the evasions of truth, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. "Let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one."

"As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?"

Closely allied to gossip is the covert insinuation, the sly innuendo, by which the unclean in heart seek to insinuate the evil they dare not openly express. Every approach to these practises the youth should be taught to shun as we would shun the leprosy.

In the use of language there is perhaps no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The scripture says:

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him."

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."

In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing.

"There is that speaketh like the piercings of a sword; but the tongue of the wise is health."

"Who is the wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." My brethren and sisters, how are you employing the gift of speech. Have you learned so to control the tongue that it shall ever obey the dictates of an enlightened conscience and holy affections? Is your conversation free from levity, pride, malice, deceit, and impurity? Are you without guile before God? Words exert a telling power. Satan will, if possible, keep the tongue active in his service. Of ourselves we can not control the unruly member. Divine grace is our only hope.

Wherever there is purity of heart and nobleness of character, it will be revealed in purity and nobility of action and speech.

"He that loveth pureness of heart, for the grace of his lips the king shall be his friend."

March 8, 1905

John the Beloved

Of all the twelve disciples, Peter, James, and John held the closest relationship to Christ. John could be satisfied with a still nearer intimacy, and this he obtained. At that first conference beside the Jordan, when Andrew, having heard Jesus, hurried away to call his brother, John sat silent, rapt in the contemplation of wondrous themes. He followed the Saviour, ever an eager, absorbed listener.

The Saviour loved them all, but John's was the most receptive spirit. He was younger than the others, and with more of a child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to the people.

Yet John's was no faultless character. He was no gentle, dreamy enthusiast. He and his brother were called "the sons of thunder." John was proud, ambitious, combative; but beneath all this the divine Teacher discerned the ardent, sincere, loving heart. Jesus rebuked his self-seeking, disappointed his ambitions, tested his faith. But He revealed to him that for which his soul longed,--the beauty of holiness. "Unto the men which Thou gavest Me out of the world," He said, "I have manifested Thy name."

Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. He opened his heart to the divine influences, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear His burden. For him the darkness had passed away, and the true light was shining.

What privilege was theirs who for three years were in daily contact with that divine Life from which has flowed every life-giving impulse that has blessed the world. Above all his companions, John yielded himself to the power of that wondrous life. He says, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." "Of His fulness have all we received, and grace for grace."

John's was a nature that longed for love, for sympathy and companionship. He pressed close to Jesus, sat by His side, leaned upon His breast. As a flower drinks the sun and dew, so did he drink in the divine light and life. In adoration and love he beheld the

Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master.

When John testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being. He entered into no controversy, no wearisome contention. He declared what he knew, what he had seen and heard. "That which was from the beginning," he said, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ... that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ."

The love of God was the theme upon which John delighted to dwell. "Behold," he said, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not, Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

March 22, 1905

John the Beloved--No. 2

Out of a heart overflowing with love and gratitude, John bore witness of Christ as a risen Saviour, and no power could stay his words. To please the Jews, the Romans had crucified Christ, and now, to please them still further, they sought to place John where his voice could not be heard by Jew or Gentile. Thinking to silence him forever, they cast him into a caldron of boiling oil. But his voice was not silenced. As the words were spoken, "So perish all who believe in Jesus of Nazareth," John declared, "My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. He died that we might live. I am honored in being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled, separate from sinners. He had no sin, neither was guile found in His mouth." The faithful servant was preserved as were the three Hebrews in the fiery furnace. John was removed from the caldron by the very ones who had cast him in.

Again the enemies of truth sought to silence the voice of the faithful witness. John was banished to the Isle of Patmos. Here, they thought, he could no longer trouble Israel, and he must finally die of hardship and distress.

To outward appearances the enemies of truth were triumphing; but God's hand was moving unseen in the darkness. The Lord permitted His servant to be placed where Christ could give him a more wonderful revelation of Himself than He had ever yet received; where he could receive most precious enlightenment of the churches. He permitted him to be placed in solitude, that his ear and heart might be more fully prepared to hear and receive the revelations that he was to be given. The man who exiled John was not released from responsibility in the matter. But he became an instrument in the hands of God to carry out His eternal purpose; and the very effort to extinguish light placed the truth in bold relief.

John was deprived of the companionship of his brethren, but no man could deprive him of the companionship of Christ. A great light was to shine from Christ to His servant. The Lord watched over His banished disciple, and gave him a wonderful revelation of Himself. Richly favored was this beloved disciple. With the other disciples he had walked and talked with Jesus, learning of Him and feasting on His words. His head had often rested on his Saviour's bosom. But he must see Him also in Patmos. God and Christ and the heavenly host were John's companions on the lonely island, and from them he received instruction of infinite importance. There he wrote out the visions and

revelations he received of God, telling of the things that would take place in the closing scenes of this earth's history. When his voice could no longer witness to the truth, the messages given him in Patmos were to go forth as a lamp that burneth. From them men and women were to learn the purposes of God, not concerning the Jewish nation merely, but concerning every nation upon the earth.

Of Christ's appearance to him, John writes: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches."

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength.

"And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

The appearance of Christ to John should be to us an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as if oppression and persecution would destroy them. But it is at such times they are given the most precious lessons. Christ often enters prisons, and reveals Himself to His chosen ones. He is with them at the stake. As in the darkest night the stars shine brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the clearer and more impressive are the rays of the Sun of Righteousness.

March 29, 1905

"Lord, Teach Us to Pray"

It came to pass, that, as He was praying in a certain place, when He ceased, one of his disciples said unto Him, Lord, teach us to pray, as John also taught his disciples." And Jesus answered them in the words of the Lord's Prayer.

"When ye pray," He said, "say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

"Our Father which art in heaven." The word "our" expresses a sense of human brotherhood; the word "father" that of childlike trust. In ancient time there was usually associated with the name "father" all the affection and tenderness now centered in the word "mother."

When from the heart we say, "Our Father," we worship God in truth. This petition carries the suppliant away from earth and human beings to the One who is unerring in judgment, compassionate, merciful, pure, and holy.

"Hallowed be Thy name." Thus we give expression to our reverence for the divine One. All true prayer will first recognize the presence of God, whose eye is open to all that His creatures do. The suppliant's first work is to honor God by giving expression to his reverence for Him.

"Thy kingdom come. Thy will be done, as in heaven, so in earth." In heaven the will of God is perfectly carried out. Love to God makes service a joy. On earth there is rebellion and variance. The disobedient and rebellious can not understandingly repeat the Lord's Prayer. Their will has never submitted to discipline, and until they are brought into conformity to the will of God, they can not intelligently pray that His will may be done on earth as it is in heaven. It should be the prayer of every true follower of Christ that God will subordinate everything in this world to His will.

Our temporal necessities also are to be the subject of our petitions. We are to call upon God for food. "Give us day by day our daily bread," Christ said. But we are not to ask God for food, and then sit idly down, doing nothing. In order that our wants may be supplied, our heavenly Father puts work into our hands, that we may co-operate with

Him in answering our prayer for food.

"And forgive us our sins; for we also forgive every one that is indebted to us." Few realize the true import of these words. After completing the Lord's Prayer, as given in the sixth chapter of Matthew, Jesus added, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. However sorely we may have been wounded, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us.

"Lead us not into temptation." God sometimes allows Satan to tempt His children, that they may be proved and tested. If they rely on their own strength, they will fail in the trial, but if they realize their inability to help themselves, and trust wholly in God, He will provide a way of escape. There are times when it is necessary for men to be exposed to danger, and to be placed among corrupting influences, but a sense of their dependence on God will lead them to keep their hearts uplifted to Him in prayer every hour, for strength to resist and grace to overcome. The experience gained in these fierce conflicts fortifies the soul to pass unscathed through more trying ordeals.

Christ prayed to His Father in behalf of His followers, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." Sin and pollution abound on every hand, and daily, hourly, the prayer should ascend to heaven, "Deliver us from evil." The offering of this prayer by one who realizes his weakness makes the temptation of the enemy powerless.

April 12, 1905

The Days of the Son of Man

"As the days of Noah were, so shall also the coming of the Son of Man be."

To us has been given the message of Christ's second coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the words, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This message was given to the disciples to give to us, and God designs that it shall sound till the end of time. We are to wait and watch for Christ to come in His own appointed time, without sin unto salvation.

The vast majority of human beings fail to realize that the judgments of God are about to fall upon the earth. Their minds are filled with thoughts of eating and drinking and getting gain. They have allowed these subjects to take their whole attention, and as a result violence fills the world. Sin is on the increase. Iniquity prevails.

How is the message of warning received?--Just as it was in Noah's day. "All things continue as they were from the beginning," men say.

But Christ declares, "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites."

Man was created to glorify his Maker. But iniquity has so increased that at the present time men and women have very little appreciation of the goodness and power of God. They do not believe His Word. Self is the god they worship.

Ever since his fall Satan has been working at cross purposes with God, seeking to obliterate all trace of the divine likeness in man. He has led human beings to indulge an appetite for liquor and tobacco. He knows that those who give themselves up to indulgence of appetite can not stand in their God-given manhood. They are slaves. Their reason is beclouded, their intellect dulled.

All over the world, pride, vanity, and self-indulgence are crippling men and women, so

that they dishonor their Creator. The wrath of Jehovah is soon to fall upon the ungodly; but human beings are so controlled by the enemy that they do not see what is coming. So deeply engrossed are they in the things of this world that they have no time to study God's Word, no time to think seriously of their spiritual welfare. Their one thought is to gain wealth, to make a display; and tho they make mistakes, they have no time to remedy them, but hurry on, scarcely thinking that soon they must give an account of their life-work.

Satan comes to men and women with specious temptations. Offering them riches and power, he says, "All these things will I give thee, if thou wilt fall down and worship me." And thousands upon thousands listen to his words, and worship him by becoming wholly engrossed in a search for wealth, or in following the fashions of this degenerate age.

Thus the world is being led captive. The beings that God created in His own image are entirely neglecting to prepare for the judgment.

As the waters of the Flood cleansed the earth in the days of Noah, so will the fire of God purify the earth in the last great day. Then, the water from the heavens united with the water in the bowels of the earth; and in the destruction that is coming, fire from heaven will unite with fire that is stored up in the earth.

Are we preparing for what is coming? Have we thought seriously of these things? You who are giving yourselves up to pride and vanity, have you thought of the day when you must give an account of the time and money that you have wasted?

Christ said to His disciples, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." They tell us that Christ is soon coming to take to Himself those who have loved Him and have waited for His appearing; and that to those who have devoted their time to money-getting and pleasure-seeking, He will say, "I know you not; ... depart from Me."

Now is our time to prepare to meet Christ. God has given us this time, and if we use it in self-gratification instead of in helping others and honoring God, we shall come up to the judgment unprepared. In that day many will plead as an excuse that they did not know that Christ's coming was near. But the excuse will not be accepted. They did not know simply because they did not want to know. God gave them abundant opportunity for knowing, but they closed their eyes, that they might not see, and stopped their ears, that they might not hear.

Their one thought was to enjoy the things of this world. Like the people of Noah's day, they have spent their lives in self-gratification.

The cases of all are pending in the heavenly sanctuary. Day by day angels of God are watching the development of character, and weighing moral worth. In the judgment the question will not be, What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming of the King.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly.... Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. But the whole land shall be devoured by the fire of His jealousy; for he shall make even a speedy riddance of all them that dwell in the land." The God who rules in the heavens is our God. We have made a covenant with Him by sacrifice. "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, ... Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger."

Shall we not strive to be among that number who will welcome Christ with the words, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

April 19, 1905

With Power and Great Glory

Christ's second coming will be in marked contrast to His first coming. Then His glory was veiled with the garb of humanity. He came with no outward manifestation of glory. When He comes the second time, His divinity will not be concealed. He will come with His own glory and the glory of His Father. He will come as one equal with God, as His beloved Son, the Prince of heaven and earth. Instead of a crown of thorns, He will wear a crown of glory. Instead of a garment of humility, He will be clad in a garment of royalty. Upon His vesture will be written the name, "King of kings and Lord of lords."

At His first coming, Christ was denied and rejected by men, and by them dragged as a criminal to Pilate's bar, where they charged Him with blasphemy. He was scourged and crucified. Nails were driven through His hands and His feet. For three hours He hung on the cross, while His enemies said tauntingly, "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God, let Him deliver Him now, if He will have Him; for He said, I am the Son of God."

At His second coming, the scene will be changed. He will be acknowledged by all as the King of glory. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. The angels will bow in adoration before Him. His enemies will see the mistake they have made, and every tongue will confess His divinity.

Christ's glory did not appear when He was upon this earth. He was then a Man of sorrows and acquainted with grief. Men hid their faces from Him. But He was following the path God had marked out for Him. Still bearing humanity, He ascended to heaven, triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the mercy-seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin.

Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

With earnest longing God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "The morning cometh, and also the night." Light is gleaming upon the clouds above the mountain-tops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand,--the opening of endless day to the righteous, the settling down of eternal night to the wicked.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Lord is soon coming, and we must be ready and waiting for His appearing. O, how glorious it will be to see Him, and be welcomed as His redeemed ones. Long have we waited, but our hope is not to grow dim. If we can but see the King in His beauty, we shall be forever blessed. I feel as if I must cry aloud, "Homeward bound!" We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home.

April 26, 1905

God Manifest in the Flesh

This earth has been honored and blessed with the presence of the Son of God. In the Scriptures we read of His incarnation, His teaching, His miracles, His death, and His resurrection. The effort to understand these wonderful subjects puts to the tax the highest powers of the mind, and then there is an infinity beyond which can not be exhausted. The oftener the mind is called to this study, the stronger and clearer it will become. In the daily life will be revealed the mysteries of godliness, which may be experienced, but can not be explained. Throughout the ceaseless ages of eternity the redeemed will study these subjects, ever gaining from them a deeper and clearer knowledge of God and of Christ.

What opposites meet and are revealed in the person of Christ! The mighty God, yet a helpless child! The Creator of all the world, yet, in a world of His creating, often hungry and weary, and without a place to lay His head! The Son of Man, yet infinitely higher than the angels! Equal with the Father, yet His divinity clothed with humanity, standing at the head of the fallen race, that human beings might be placed on vantage-ground! Possessing eternal riches, yet living the life of a poor man! One with the Father in dignity and power, yet in His humanity tempted in all points like as we are tempted! In the very moment of His dying agony on the cross, a Conqueror, answering the request of the repentant sinner to be remembered by Him when He came into His kingdom, with the words, "Verily I say unto thee today, Thou shalt be with Me in Paradise."

Christ was God manifest in the flesh. In Him divinity and humanity were united. In Him dwelt all the fulness of the Godhead bodily. He lived in this world a perfect life, revealing the character to which, through divine grace, man may attain. In His life He left an example that every true Christian must follow. No falsehood ever fell from His lips. Never did He do a dishonest act. He stood forth in unsullied purity and goodness, revealing what man must be before he can enter the holy city.

Christ's life was one of constant self-sacrifice. He came to this world to live, in our behalf, the life of the poorest, to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much. On the hillsides of Galilee, in the great thoroughfares of travel, by the seashore, in every place where there were those who needed help, Jesus healed the people, and pointed them to their heavenly Father. His life laid the foundation for a religion in which there is no caste, where Jew and Gentile, free and bond, are linked in a

common brotherhood, equal before God.

Christ lived a life of prayer. Daily beset by temptation, constantly opposed by the leaders of the people, He knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, from Him obtaining energy, perseverance, steadfastness.

Christ is our Burden-bearer. He came to bear the trials that we must bear, to resist the temptations that we must resist. He came to show that, by receiving power from on high, man can live an unsullied life. With sympathetic love and tender compassion, without a trace of harshness, He meets us in our necessities. Armed with the weapons of love, He works with gracious helpfulness and unwearying patience. By the gentle touch of grace, He drives from the soul unrest and doubt, changing enmity and unbelief to confidence and faith.

"In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh, and dwelt among us, ... full of grace and truth." "We have not an High Priest that can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

May 10, 1905

The Workers Needed

God calls for humble, devoted workers, who will impart to others the blessings He has given them. He calls for men who will be wise counsellors, men who will act promptly when they see that the time has come for them to act. Let God's workers keep close by His side. All the way along the danger has been that those who were doing God's will would lose sight of His plans, and would fail to work with an eye single to His glory.

Christ is waiting for human agents through whom to impart to hungry souls the bread of life. Even the ignorant may understand the Scriptures; for heavenly angels are appointed to minister to them. While the day of retribution still lingers, the Gospel is to be preached to the unsaved, and its glad messages brought home to their hearts. God will co-operate with those who proclaim His truth to the unenlightened and the unwarned.

The enemy is continually working through half-converted men and women, leading them to speak words of discouragement, and to stand always on the negative side. Men of activity and clear thought, of spiritual and physical soundness, are needed,--men who can act as leaders and directors; men of wisdom, who, when a crisis comes, will stand boldly in the front ranks, presenting to the enemy an unbroken line of defense.

Those who proclaim the truth for this time must put on the whole armor of God, that they may stand bravely at their post, in the face of detraction and falsehood, resisting the enemy with the weapon that Christ used,--"It is written."

The Lord expects His servants to be diligent in business and fervent in spirit. But He does not want them to overwork. It is not work, but overwork, without periods of rest, that breaks people down, endangering the life forces. Those who overwork soon reach the place where they work in a hopeless way. The work done to the Lord is to be done in cheerfulness and with courage. He wants us to bring spirit and life and hope into our work.

Bring into the day's work hopefulness, courage, amiability. Do not overwork. Far better leave undone some of the things planned for the day than to overtax yourself, losing the courage necessary for the performance of the tasks of the next day. Do not today violate the laws of nature, lest you lose your strength for the days to come.

Every day consecrate yourself anew to God. Bring to Him an offering untainted by

selfishness, and it will be accepted. This is your reasonable service. God calls for a complete sacrifice. It is complete trust in Christ that makes the sacrifice complete, wholly acceptable to God.

Keep yourselves where the three great powers of heaven, the Father, the Son, and the Holy Spirit, can be your efficiency. These powers work with the man who gives himself unreservedly to God, heart and soul and mind and strength. "If a man love Me," Christ says, "He will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." The power that comes with Christ's abiding presence is at the command of His believing ones. The man who makes God his trust is barricaded by an impregnable wall.

Let us take no backward steps, but ever move forward and upward in the pathway of light. Walking in this path, we are following Christ. We certainly have not wisdom to guide ourselves aright. We must be daily learners in the school of Christ, receiving instruction from the great Teacher, that we may impart it to others. We are to practise the lessons that He teaches us.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

May 17, 1905

A Teacher Sent From God

At the time of Christ's first advent darkness had covered the earth, and gross darkness the people. Truth looked down from heaven, and nowhere could discern the reflection of her image. Spiritual darkness had settled down over the religious world, and this darkness was almost universal and complete.

The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with their own ideas and traditions. Their customs and maxims became more and more exacting. In its spiritual sense, the sacred Word became to the people as a sealed book, closed to their comprehension.

All things proclaimed the urgent necessity on the earth of a Teacher sent from God,--a Teacher in whom divinity and humanity would be united. It was essential that Christ should appear in human form, and stand at the head of the human race, to uplift fallen human beings. Thus only could God be revealed to the world.

Christ volunteered to lay aside His royal robe and kingly crown, and come to this earth to show to human beings what they may be in co-operation with God. He came to shine amidst the darkness, to dispel the darkness by the brightness of His presence.

When in the fulness of time the Son of the infinite God came forth from the bosom of the Father to this world, He came in the garb of humanity, clothing His divinity with humanity. The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. He was tried as man is tried, tempted as man is tempted. The life that He lived in this world, men can live, through His power and under His instruction.

From the beginning God had spoken through Christ, laying the foundation of the Gospel in the Jewish economy of types and shadows. Before the coming of Christ this economy was unfinished. The ceremonies of the unfinished economy pointed to the reality. God would not leave the plan incomplete. He would work out to its end the plan for the redemption of the race. By sending His Son into the world, He would carry out to its fulfilment the plan ordained in heaven before the world was made.

The apostle Peter declared: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea," Peter continues, "and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

Patriarchs and prophets have predicted the coming of a distinguished Teacher, whose words were to be clothed with invincible power and authority. He was to preach the Gospel to the poor, and proclaim the acceptable year of the Lord. He was to set judgment in the earth; the isles were to wait for His law; the Gentiles were to come to His light, and kings to the brightness of His rising. He was "the Messenger of the covenant," and "the Sun of Righteousness."

The Jewish teachers, claiming to give instruction in the things of God, turned minds to things that eclipsed the revelation of God. They gave the things of earth the first consideration and the greatest thought. God beheld in these teachers an ignorance that is death to true godliness. Under the education they gave, virtue and purity grew feeble, and self-sufficiency and pride ruled the life.

Those who loved God and who realized the danger that lay in the struggle for wealth and power, longed for Heaven's enlightenment. They longed for a message direct from the heavenly courts. The heavenly inspiration was begotten, and men began to feel after God, if haply they might find Him.

And "when the fulness of time was come, God sent forth His Son, ... to redeem them which are under the law, that we might receive the adoption of sons."

Wonder, O heavens, and be astonished, O earth. The heavenly Teacher had come. Who was He?--No less a being than the Son of God Himself. He appeared as God, and at the same time as the Elder Brother of the human race. "The word was made flesh, and dwelt among us." Christ must come as a human being. Had He come in the glory that He had with the Father, men could not have lived in His presence.

Nearly two thousand years ago a voice of mysterious import was heard in heaven, from the throne of the Highest, "Lo, I come." "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me.... Lo, I come, ... to do Thy will, O God." In these words is announced the purpose that had been hidden from eternal ages. Christ was about to visit our world, and become incarnate.

Who is this that thus announced His purpose of visiting a guilty world?

We ask Isaiah, and he answers, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

We ask John, the beloved disciple, and he replies: "In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by Him; and without Him was not anything made that was made.... And the Word was made flesh, and dwelt among us, ... full of grace and truth."

We ask Paul, and he breaks forth into words of adoring transport: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

We ask Him, "Who art Thou?" and the answer comes, "Before Abraham was, I Am." "I and My Father are one." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son."

June 7, 1905

A Teacher Sent From God

"In whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by Him, and for Him, and He is before all things, and by Him all things consist."

"Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in heaven, and on the earth, and under the earth, and in the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever."

A Teacher Sent From God

Christ was born a babe in Nazareth, and He grew as other children grow. The powers of mind and body developed gradually, in harmony with the laws of nature. Of Him we read, "The Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."

When at the age of twelve He mingled with the doctors of the law in the temple at Jerusalem, hearing them, and asking them questions, they were astonished at His questions and answers; for His words opened up subjects of the deepest importance. His knowledge of sacred science was a surprise to these learned men; for He had never been instructed in the schools of the rabbis. They wondered where He had gained His knowledge. They did not comprehend that He had access to a knowledge that they knew not of.

Christ did not pass over the ground of scholastic education, yet He was far in advance of any student under the teaching of the priests and rulers. God did not design that His Son should listen to the needless suppositions included in what was called education. The teachers in the schools of that time--the priests and rulers--tho supposed to be perfect in knowledge, were in need of being taught the first principles of true education. They needed to know the meaning of the command, "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."

Christ's dignity as a divine Teacher was of an order higher than the dignity of priests and rulers. It was distinct from all worldly pomp; for it was divine. He dispensed with all worldly display, and showed that He regarded the gradations of society, fixed by opulence and rank, as of no value. He had laid aside His royal robe and kingly crown, and had stepped down from His high command to bring to human beings power to become the sons of God; and earthly rank was not of the least value with Him. He could have brought with Him ten thousand angels if they would have helped Him in His work of redeeming the race.

Christ passed by the homes of the wealthy, the courts of royalty, the renowned seats of learning, and made His home in obscure and despised Nazareth. His life, from its beginning to its close, was a life of lowliness and humility. Poverty was made sacred by His life of poverty. He would not put on a dignity of attitude that would debar men and women, however lowly, from coming into His presence and listening to His teaching.

In choosing His disciples, Christ passed by the dignitaries of the Jewish nation, and chose lowly, unlearned fishermen. He chose men who had not been spoiled by praise or flattery, men who were not filled with self-sufficiency.

Of Christ's teaching, the witness borne by those who heard Him is, "Never man spake like this Man." This would have been true of Christ had He taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But He did not do this. He said nothing to gratify curiosity or stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity.

Christ's teaching, like His sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His co-workers till the end of time.

No teacher ever placed such signal honor upon man as did our Lord Jesus Christ. He was known as the friend of publicans and sinners. He mingled with all classes, and sowed the world with truth. In the marketplace and the synagog He proclaimed His

message. He relieved every species of suffering, both physical and spiritual. Beside all waters He sowed the seeds of truth. His one desire was that all might have spiritual and physical soundness. He was the friend of every human being. Was He not pledged to bring life and light to all who would receive Him? Was He not pledged to give them power to become the sons of God? He gave himself wholly and entirely to the work of soul-saving.

Selfishness He sternly rebuked, sparing not even His disciples. "All ye are brethren," He would say to any one seeking the highest place. Those who were unjust and unfair in their dealings writhed under His parables. He shielded no one, however high his position, who had been guilty of hypocrisy or fraud.

It was not only on the cross that Christ sacrificed Himself for humanity. As "He went about doing good," every day's experience was an outpouring of His life. In one way only could such a life be sustained. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering. As a man He supplicated the throne of God, until His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men.

June 7, 1905

From San Francisco to Washington

I send you from Washington the assurance that the protecting care of our heavenly Father was over us during our long journey. I want you to know of the goodness and love of God. I stood the trip remarkably well, and was stronger when I left the cars at Washington than when I got on board at San Francisco.

During the first part of the trip the train moved very gently and quietly. It was a pleasure to be on something that moved, and yet did not annoy me in moving. I rested more during the journey than it would have been possible for me to rest in my own home; for, had I remained at home, I fear that I would have been troubled by a constant regret that I had not exercised faith by starting out on the journey.

We traveled under the escort of Mr. Phillips, a very pleasant and obliging young man, who did all in his power to make us comfortable. He seemed to watch for opportunities to suggest something for my comfort and convenience.

All the way along through Texas and Louisiana the ground was brilliantly carpeted with wild flowers, and at every stop the train made, some of the men would get out to gather flowers for those inside.

On Sabbath we had a song service. Brother Lawrence, who is a musician, led the singing. All the passengers in the car seemed to enjoy the service greatly, many of them joining in the singing.

On Sunday we had another song service, after which Elder Corliss gave a short talk, taking as his text the words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The passengers listened attentively, and seemed to enjoy what was said.

On Monday we had more singing, and we all seemed to be drawing closer together. There was a larger number of passengers on the car than when we came East last year, but during the whole trip nothing occurred to mar the harmony.

We reached Washington at ten o'clock Wednesday morning. There was no one there to meet us; for our people had not been notified of our coming, so we went over to the branch sanitarium, where we were given a hearty welcome. This sanitarium is a

beautiful place, in a very fine location. The building is rented furnished throughout, and the house and its appointments are just what is needed in a place like Washington. It is in the city, within easy access, and yet there is plenty of space on all sides. In front of the building, across the street, is a fine park, in which the patients can walk or sit, enjoying the precious sunshine.

God can work wonders in preparing the way before us. I can but say, Praise the Lord, O my soul, and all that is within me bless His holy name, for the love and care that He has shown in opening the way for me to come to this conference. I have nothing but words of encouragement to write regarding my journey across the continent. I had opportunities to give away some of my books, and to speak to some of my fellow-passengers regarding the love and goodness of God. Those with whom I talked seemed eager for opportunities to hear more. I held myself in readiness to speak a word in season and out of season, here a little and there a little.

June 14, 1905

A Contrast

Adam became a law to himself, and discord and unhappiness came into his life. A separation was made between him and God.

Christ's life was one of perfect obedience. Constantly He followed the pathway of obedience that He might set an example that all could follow.

"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. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Think of what Christ's obedience means to us. It means that in His strength we, too, may obey. He came to this world to show us what God can do for us, and what we can do in co-operation with God. In human flesh He went into the wilderness to be tempted by the enemy. He knows what it is to hunger and thirst. He knows the weakness and the infirmities of the flesh. He was tempted in all points like as we are tempted, yet without sin.

Ransomed from Sin

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love?

Those who are indeed adopted into the family of God are transformed by His Spirit. Self-indulgence and love for self is changed for self-denial and supreme love for God. No man inherits holiness of character by nature, nor can any man, in his own strength, become loyal to God. "Without Me," Christ says, "ye can do nothing." Human righteousness is as "filthy rags." But with God all things are possible. In the strength of the Redeemer, weak, erring man can be made more than a conqueror over the evil that besets him.

Christ Our Only Hope

As we see the condition of mankind today, the question arises in the minds of some, Is man by nature totally and wholly depraved? Is he hopelessly ruined?

Men have sold themselves to the enemy of all righteousness. They can not redeem themselves. Of themselves they can do no good thing. But there is a way of escape. When man sinned, Christ offered to stand as his substitute and surety, in order to provide a way whereby the guilty race might return to loyalty. He took humanity, and passed over the ground where Adam stumbled and fell. Without swerving from His allegiance, He met the temptations wherewith man is beset.

Only by accepting Christ as a personal Saviour can human beings be uplifted. Beware of any theory that would lead men to look for salvation from any other source than that pointed out in the Word. Only through Christ can men sunken in sin and degradation be led to a higher life. Theories that do not recognize the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save.

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only One who can save to the uttermost. To this pride Satan appealed in the temptation that he brought to our first parents. "Ye shall not surely die; ... ye shall be as gods," he said. And by belief of his words, they placed themselves on his side.

Of Christ it is written: "There is none other name under heaven given among men, whereby we must be saved." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

June 21, 1905

The Christian Life

Be ye therefore perfect, even as your Father which is in heaven is perfect."

We are to strive earnestly to reach the standard set before us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with Him who gave His life for us, who died that we might live, and who lives to unite His power with the efforts of those who in this life are striving to overcome.

Holiness is constant agreement with God. Shall we not be that which Christ so greatly desires us to be,--Christians in deed and in truth,--that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school, and while here we shall meet with trials and difficulties. But we are safe while we cleave to Him who gave His life as an offering for us. The whole world was gathered in the embrace of Christ. He died on the cross to give the death stroke to Satan, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved surrender to God of all that we have and are.

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal supervision of Christ. Then He will open to us the meaning of His word. We can not afford to miss the privilege of seeing His face. Shall we not put our whole souls into the work of preparing for admission into the higher school, where we shall see Christ face to face? Shall we not be determined to obey the word of God? Or shall we choose our own wisdom, and trifle away the day of gracious opportunity, wasting the years and months so rapidly passing into eternity.

Life is too short, the hours of probation too precious, for us to make a mistake in our religious life. Earnest men and women, filled with courage and devotion, are needed in the Master's service. The call comes to us, "Be not conformed to this world; but be ye transformed by the renewing of your mind." As we obey this command, the power of the Holy Spirit will come upon mind and body, bringing us into conformity to the will of Christ, and renewing us in His likeness. The hereditary and cultivated tendencies to wrong will die, and Christ will be formed within, the hope of glory. It will be seen that we are indeed followers of Christ.

We are not to trust in our own wisdom, but in the wisdom of God. This will bring into the character the patience, kindness, and love of Christ. And we are to remember that in doing well the work nearest us, we shall be preparing for a wider field of usefulness. There is to be constant growth in grace. We are to make constant advancement in preparing for the future, immortal life. We shall leave behind no knowledge that in this world we have gained of God and heaven. This mental and spiritual wealth we shall take with us when we answer the call, Child, come up higher.

Let us strive to help those connected with us. To this work let us devote our tact and ingenuity. Let us reach higher and still higher for purity and devotion, our hearts filled with a desire to know the will of God. Let us consecrate our all to the service of humanity. We shall receive our reward in the future life. Reveal the living charm of the Saviour's love. Represent Christ by revealing faith and hope and love. In short, copy the Pattern. Let your light shine forth in good works. Christians have no need or desire for the billiard table, the theater, the dancing hall, or the many other forms of worldly diversion. A Christian does nothing which he can not do to the glory of God, upon which he can not ask the Lord's blessing.

Work as in the presence of heavenly intelligences. God calls for loyalty, for faithfulness; for we have been bought with a price. Stand firm for the right, and you will be more than conquerors through Him who loved you and gave His life for you.

It is faith and prayer that cast out evil spirits. We may ask Christ with full assurance of faith for enlarged capacity for service, for increased power to help souls. But let us remember constantly that it is through the Holy Spirit that we receive power and efficiency.

He who makes advancement in the school of Christ here below will at last pass through the pearly gates of the city of God, to enter the higher school, there to receive instruction from the divine Teacher. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

June 28, 1905

The Results of Repentance

Repentance is one of the first-fruits of saving grace. Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin until we see its sinfulness; until we turn away from it in heart, there will be no real change in the life. Repentance is the only process by which infinite purity reflects the image of Christ in His redeemed subjects.

The great Teacher, in His lessons, presents the life-diffusing power of His grace, declaring that through His grace men and women may live the new life of holiness and purity. He who lives this life works out the principles of the kingdom of heaven. Taught of God, he leads others in straight paths. The working of the Holy Spirit in his life shows that he is a partaker of the divine nature. Every soul thus worked receives so abundant a supply of the rich grace of heaven that, beholding his good works, unbelievers acknowledge that he is controlled and sustained by divine power, and give to God the glory.

There are those who, notwithstanding all the gracious invitations of Christ, continue to reveal ungodliness in their lives. To such ones God says: "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at My reproof; behold I will pour out My spirit unto you; I will make known My words unto you."

The most striking feature of the covenant of peace that the Lord has made with human beings is the exceeding richness of the pardoning mercy offered to the sinner if he repents and turns from sin. "I will be merciful to their unrighteousness," the Lord declares of those who repent, "and their sins and their iniquities will I remember no more." Does God turn from justice in showing mercy to the sinner?--No; God can never dishonor His law by suffering it to be transgressed with impunity. Under the new covenant, perfect obedience is the condition of life. If the sinner repents, and confesses his sin, he will find pardon. Forgiveness is secured for him by Christ's sacrifice in his behalf. Christ has paid the demands of the law for every repentant, believing sinner. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "The Word was made flesh and dwelt among us, ... full of grace and truth.... And of His fullness have all we received, and grace for grace."

The atonement that has been made for us by Christ is wholly satisfactory to the Father.

God can be just, and yet the justifier of those who believe.

"Behold the Lamb of God, which taketh away the sin of the world." By beholding Him, we may be changed into His image. The promise has been made, "I will put My laws into their hearts, and in their minds will I write them." Through disobedience man forfeited holiness, accepting in its place the principles of unrighteousness. But by breaking the yoke that Satan has fastened upon him, and taking the yoke of Christ, learning of Him His meekness and lowliness, man is created anew. Christ has promised to write in the heart of every repentant sinner His law, which is holy, just, and good. He promises to renovate the soul, through the medium of truth. He diffuses His own life through the entire being. Thus the sinner is born again, and henceforth, in a life of loving service, he is to work out the grand, ennobling principles that he can take with him into the heavenly courts. There is placed upon him a new mould of character, which the world knows not, but which all must receive who obtain entrance into the courts above.

Well may we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that man can study. It is the sum of all true science. "This is life eternal," Christ declared, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

July 12, 1905

Taught of God

The education received by Moses in the court of Egypt, as the adopted son of the king's daughter, was very thorough. Nothing was neglected that was necessary to make him a wise man, as the Egyptians understood wisdom. But this education did not fit him to do the work to which God had appointed him. In the wilds of Midian, Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline necessary for its fulfilment. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature gave him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, he learned lessons of humility, meekness, faith, and trust, and daily his soul was bound closer to God. In the solitudes of the mountains he learned that which all the instruction received in the king's palace was unable to impart to him,--simple, unwavering faith and trust in the Lord.

Prior to gaining this experience, Moses thought that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Had he not had the greatest advantages of the best schools in the land? Was he not learned in all things necessary for a general of armies to know? He felt that he was fully able to deliver Israel.

Moses set about his work by trying to obtain the favor of his people by redressing their wrongs. He killed an Egyptian who was ill-treating an Israelite. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he immediately lost confidence in God and turned, his back on his appointed work. He fled from the wrath of Pharaoh. He concluded that because of his mistake, his sin in taking the life of the Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted him to make this mistake in order that He might be able to teach him the gentleness, goodness, longsuffering, that is necessary for every worker for the Lord to possess.

A knowledge of the attributes of God's character can not be obtained by means of the highest education in the most scientific schools. From the great Teacher alone is this knowledge obtained. Only in the school of Christ are taught effectively the lessons of meekness, lowliness, and reverence for sacred things.

Moses had been taught to expect praise and flattery, because of his superior abilities; but now he was to learn a different lesson. As a shepherd, he was taught to care for the afflicted, to seek patiently for the straying, to bear long with the unruly, to supply with loving solicitude the necessities of the young and the feeble.

As these phases of his character were developed, he was drawn nearer to the great Shepherd. He became united to the Holy One of Israel. Through humble prayer he held communion with the Father. He looked to the Highest for an education in spiritual things and for an understanding of his duty as a faithful shepherd. So closely linked with Heaven did he become that God talked with him face to face.

Thus prepared, Moses was ready to heed the call of God to exchange the shepherd's crook for the rod of authority; to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was ever to depend on his invisible Leader. Even as the rod was simply an instrument in his hands, so he was to be a willing instrument in the hands of Christ.

Faith moves forward in the strength and wisdom of God, not in human self-sufficiency. By faith Moses was enabled to press through difficulties, and to overcome obstacles which seemed almost unsurmountable. It was this implicit faith in God that made Moses what he was. According to all that the Lord had commanded, so did he. All the learning of the wise men could not make him a channel for God's working. But when he lost his self-confidence, and, realizing his helplessness, put his entire trust in God; when he was willing to obey Heaven's commands, whether they seemed to human reason proper or not, then the Lord could work mightily through him.

By submitting to God's discipline, Moses became a channel through which the Lord could work. He did not hesitate to change his way for the Lord's way, even tho it did lead him in strange, untried paths. He placed a very low estimate on his own ability to carry forward successfully the great work entrusted to him. But he did not endeavor to show the unreasonableness of God's commands, and the impossibility of obeying them. To all human appearances, he had started out in a hopeless undertaking; but he put his trust in Him with whom all things are possible, and went forward without faltering.

The faith of Moses puts to shame the unbelief of many in our day who have had far greater opportunities for obtaining a knowledge of God than Moses had. At the command of God, Moses moved forward, tho often it seemed that there was nothing ahead for his feet to tread upon. More than a million people were depending on him, and, step by step, day by day, he lead them through the wilderness. It was not the education received in Egypt that enabled Moses to triumph over his enemies, but an

ever-abiding, unflinching faith, which did not fail under the most trying circumstances.

When Moses received a command from God to do a certain thing he did it, without stopping to ask what the consequences might be. Those who refuse to move forward until they see every step plainly marked out before them, will never accomplish much; but those who have unswerving trust in the Lord, and who obey without questioning, will be successful workers.

Today God is not seeking for men of perfect education, but for men who will honor Him by rendering implicit obedience to His requirements. There is no limit to the usefulness of those who, putting self out of sight, make room for the working of the Holy Spirit on their hearts, and live lives wholly consecrated to God, enduring the discipline imposed by the Lord without complaining or fainting by the way. God longs to reveal His salvation to the children of men; and if men and women will remove the obstructions, He will pour forth the waters of salvation in abundant streams through human channels.

Many who are seeking efficiency for the service of God by perfecting their education in the schools of the world will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit to the impressions of the Spirit, by refusing to live in obedience to God's requirements, they have weakened their spiritual efficiency and lost their ability to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the voice of the divine Teacher, and He can not direct their way. Men may acquire all the knowledge that human teachers can impart, but God requires them to gain a higher wisdom than this. Like Moses, they must learn meekness, lowliness, and distrust of self. They must learn that in humanity alone there is no strength. Only by becoming partakers of the divine nature can we gain efficiency for the work of God.

July 19, 1905

Fishers of Men

And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him."

The prompt obedience of these men, without one question, without one promise of wages, seems remarkable; but the words of Christ were an invitation which implied all that He meant them to. There was an impelling influence in His words. He made no long explanation, but what He said had a drawing power.

Christ would make these humble fishermen, in connection with Himself, the means of taking men out of the service of Satan, and placing them in the service of God. In this work they would become His witnesses, bearing to the world His truth unmingled with the traditions and sophistries of men. By practising His virtues, by walking and working with Him, they were to be qualified to be fishers of men. They were to be His prime ministers. But He did not tell them to go to worldly schools, to obtain the advantages of worldly cultivation. He did not tell them to go to the Jewish synagogues to learn of the rabbis their customs and traditions, in order that they might be prepared for the work He had for them to do as His evangelists. They were not to be teachers after the manner of the Jewish educators. "Follow Me," Christ said, "and I will make you fishers of men."

Thus the first disciples were appointed to the work of the Gospel ministry. For three years they were workers with the Saviour, and by His teaching, His works of healing, His example, they were being prepared to carry on the work that He began.

His treasure of knowledge was put into earthen vessels. By the simplicity of faith, by pure, humble service, the disciples were being educated in the school of Christ to carry responsibilities of the same kind that He was bearing.

Certainly Christ chose the foolish things of this world, those whom the world pronounced ignorant and unlearned, to confound the wise. The disciples were unlearned in the traditions of the rabbis, but with Christ as their example and their teacher, they

were gaining an education of the highest order. Christ was preparing them to proclaim truths of the highest order.

Requisites to Preaching Christ

Those who preach Christ must learn daily of Christ, in order to understand the mystery of saving and serving the souls for whom He died. They must bring into their work no pride or self-indulgence. In thought, word, and deed they are to reveal the spiritual refinement, the Christlike courtesy, that connection with the Saviour gives. His love and compassion are constantly to be manifested in their lives.

"Follow Me," said the great Teacher, "and I will make you fishers of men." Those who obey this call must work with hearts filled with Christlike love for souls. In all things they must follow the example of the Saviour, sharing His tender compassion and His sternness against all evil working. Christ is the great Pattern for all. We are to be workers together with Him. Those who are in His service are to separate from all business entanglements that would tarnish their Christlikeness of character. The fishermen that the Saviour called straightway left their nets. Those who give themselves to the work of the ministry must not entangle themselves in business lines that would bring coarseness into their lives, and hinder them from making advancement in spiritual things.

In this closing work of the Gospel there is a vast field to be occupied; and more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by the Master to give His message. Many of these have had little opportunity for education; but Christ sees in them qualifications that will enable them to fulfill His purpose. If they put their hearts into the work, and continue to be learners, He will fit them to labor for Him.

He who knows the depths of the world's misery and despair, knows by what means to bring relief. He sees on every hand souls in darkness, bowed down with sin and sorrow and pain. But He sees also their possibilities; He sees the height to which they may attain. Altho human beings have abused their mercies, wasted their talents, and lost the dignity of godlike manhood, the Creator is to be glorified in their redemption.

The burden of labor for these needy ones in the rough places of the earth, Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those whose hearts are susceptible to pity, tho their hands may be rough and unskilled. He will work through those who can see mercy in misery, and gain in

loss. When the Light of the world passes by, privilege will be discerned in hardship, order in confusion, success in apparent failure. Calamities will be seen as disguised blessings; woes, as mercies. Laborers from the common people, sharing the sorrows of the whole human race, will by faith see Him working with them.

July 26, 1905

The Knowledge of God

The knowledge of God is as a great ocean, without bottom or shore. No line can fathom it, no eye measure it. Every needy soul may be supplied from this boundless sea. In every emergency, in every time of need, men and women may receive God's grace and power, and yet there will be no lessening of the supply. God's great resources can not be too heavily drawn upon. The gifts provided for all true, earnest seekers after truth are without measure.

In all ages God has given human beings divine revelations, that thus He may fulfil His purpose of unfolding gradually the doctrines of grace. His manner of imparting truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.

A cold, lifeless theory is not a knowledge of God. Those who have a knowledge of God must have His love, must understand its sacrifice, its condescension. The hungry mind and heart must receive His grace, to impart to others its fulness, its sufficiency. It is not a head acceptance of truth, but heart reception, that moulds and fashions aright the emotions and impulses of the soul, making it tender and compassionate, humble and contrite. Christ received into the soul makes man one with God in His beloved Son. Then the love of the Redeemer is acknowledged as beyond all estimate. And more than this: the life and character are changed by the presence of the indwelling Saviour.

Only when the heart is moulded and fashioned by the love of God can human beings reveal Christ. Then and then only can they impart the knowledge of God as it shines in the face of His Son. The Holy Spirit is with them, quickening their minds, showing that Bible truth has life-giving power, power to convict hearts and transform lives. The lifting up of Christ's countenance upon the human agent, the glorious light shining from His face, makes all things clear.

The knowledge of God is the knowledge of all truth, and is the beginning of all understanding. It is our righteousness, our sanctification, our redemption. To those who receive and practise them, the truths of the Word of God are as the leaves of the tree of life. But before man can receive these truths, he must realize his need.

Out of Bondage

Self--the old disobedient nature--must be crucified, and Christ must take up His abode in the heart. Thus the human agent is born again, with a new nature. The newborn child of God begins to have some conception of what God is. To all intents and purposes, truth is truth to him. He has caught a glimpse of God's glory. A sense of his accountability to God quenches the unholy ambition that keeps upon the soul a galling yoke of guilt. The light in which he enters is softened and subdued, tempered to suit his condition. By daily beholding Jesus and striving to practise His virtues, his spiritual perceptions grow clearer and stronger.

God says, "A new heart will I give you." Every learner may be renewed in knowledge and true holiness. The ransom of an enslaved race was Christ's purpose in coming to this earth. Christ alone can make us free. And those whom He makes free are free indeed. His power breaks the yoke of bondage that binds man to the great deceiver. But how many there are who are unwilling to allow Christ to break their shackles. How many there are who choose to cling to the thralldom of sin.

The Gospel of Christ is truly believed only when it is practised. Faith is justified by works. Self must be hid; Christ must appear as the Chiefest among ten thousand, the One altogether lovely. When an unreserved surrender of the powers of the whole being is made to the Saviour, self no longer strives for the mastery. What man needs today is the crucifixion of self and the revelation in his life of Christ, the hope of glory. Then will be fulfilled the words, "Ye are the light of the world."

As yet we have scarcely been a light in the world, because we cling to our sinful practises. We have been too well satisfied with the twilight glow of heavenly enlightenment. We have not yet gained the experience that would make us feel at home in heaven. As yet we are but stepping over the threshold of the sanctuary containing the truth that every one who enters heaven must receive and practise.

August 2, 1905

Christ Our Only Hope

Before the foundations of the world were laid, Christ, the Only-begotten of God, pledged Himself to become the Redeemer of the human race, should Adam sin. Adam fell, and He who was partaker of the Father's glory before the world was, laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem, that by passing over the ground where Adam stumbled and fell, He might redeem fallen human beings. He subjected Himself to all the temptations that the enemy brings against men and women; and all the assaults of Satan could not make him swerve from his loyalty to the Father. By living a sinless life He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into the world.

Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, "The power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world--the Son of God, yet allied by birth to the human race.

Christ came in human form to show the inhabitants of the unfallen worlds and of the fallen world that ample provision has been made to enable human beings to live in loyalty to their Creator. He endured the temptations that Satan was permitted to bring against Him, and resisted all his assaults. He was sorely afflicted, and hard beset, but God did not leave Him without recognition. When He was baptized of John in Jordan, as He came up out of the water, the Spirit of God, like a dove of burnished gold, descended upon Him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

It was directly after this announcement that Christ was led by the Spirit into the wilderness. Mark says: "Immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." "And in those days he did eat nothing."

Meeting Temptation

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the blood-stained path He was to travel. How should He begin His work of freeing the captives held in torment by the destroyer? During His long fast, the whole plan of His work as man's deliverer was laid out before Him.

When Jesus entered the wilderness He was shut in by the Father's glory. Absorbed in communion with God, He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and his form more [than] the sons of men." Now was Satan's opportunity. Now he supposed that he could overcome Christ.

There came to the Saviour, as if in answer to His prayers, one in the guise of an angel of light, and this was the message that he bore: "If thou be the Son of God, command that these stones be made bread."

Jesus met Satan with the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a "thus saith the Lord" was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.

A familiarity with the Word of God is our only hope. Those who diligently search the Scriptures will not accept Satan's delusions as the truth of God. No one need be overcome by the speculations presented by the enemy of God and of Christ. We are not to speculate regarding points upon which the Word of God is silent. All that is necessary for our salvation is given in the Word of God. Day by day we are to make the Bible the man of our counsel.

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Only through Him can we become children of God. To all who believe on Him, He gives power to become the sons of God. Thus the heart becomes the temple of the living God. It is because Christ took human nature that men

and women become partakers of the divine nature. He brings life and immortality to light through the Gospel.

August 9, 1905

"Wounded For Our Transgressions"

Read the record of Christ's suffering in the Garden of Gethsemane. Never before or since has so fearful a strain been brought upon a human being as that which God permitted to be brought upon His Son at this time. It is not possible for His suffering and distress to be exceeded; for He was bearing the sins of the whole world; and in all His suffering He gave an example of absolute submission to the divine will. The sinless Son of God was treated as a sinner, that sinful human beings might be treated as innocent. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." He laid off His royal robe and kingly crown, and clothed His divinity with humanity, that He might live in our behalf a life of sinlessness, and on the cross make an atonement for our transgressions. He consented to take the body of humanity. He could have refused to be thus humiliated; but it was to suffer humiliation and death that He came into the world.

It was the anguish of separation from His Father's favor that made Christ's sufferings so acute. As the agony of soul came upon Him, "He sweat as it were great drops of blood falling down to the ground." His terrible suffering, caused by the thought that in this hour of need God had forsaken Him, portrays the anguish that the sinner will feel when, too late, he realizes that God's Spirit has been withdrawn from him.

Christ's human nature recoiled from the trial, and with strong crying and tears he said, "O My Father, if it be possible, let this cup pass from Me." The humanity of Christ trembled in that trying hour. The awful moment had come,--that moment which was to decide the destiny of the world. The fate of humanity hung in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony. Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

How little can we enter into this dreadful experience through which the Saviour passed. His prayer was heard, in that He feared. What did He fear?--That He would refuse to drink the cup of suffering. But a refusal to drink this cup would mean that no human

being could be saved. Only by His suffering and death could human beings be placed on vantage-ground. Only by drinking of the bitter cup of imputed transgression could He save the race from perishing in sin.

Fulness of Suffering

Christ drank the bitter draught to the very dregs. He was not spared one pang of anguish. This was His hour, and the power of darkness. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amidst the darkness, and the mighty angel who stands in God's presence, from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hands, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human Suppliant He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the race saved, eternally saved.

Christ had spoken to His disciples of the experience awaiting Him. "I have a baptism to be baptized with," He said, "and how am I straightened till it be accomplished?" He could not but feel a dread, as He thought of what that hour would bring to Him. Fear came upon Him, as He thought of the strain that His humanity would have to bear, and the prayer came from His lips, "Father, save Me from this hour." Then He added, "But for this cause came I unto this hour." He had pledged Himself to bear the penalty of sin. He had entered into a covenant to offer a sacrifice that would make possible the salvation of every repentant sinner.

Only through the death of Christ could Satan's kingdom be overthrown. Only thus could man be redeemed, and God be glorified. Jesus consented to the agony, He accepted the sacrifice. The Majesty of heaven consented to suffer as the Sin-bearer. "Father, glorify Thy name," He said. As Christ spoke these words, a response came from the cloud which hovered above His head, "I have both glorified it, and will glorify it again." Christ's whole life, from the manger to the time when these words were spoken, had glorified God; and in the coming trial His divine-human sufferings would indeed glorify His Father's name.

The Second Adam

Christ bore the sins of the whole world. He was the second Adam. Taking upon Himself human nature, He passed over the ground where Adam stumbled and fell. Having taken humanity, He has an intense interest in human beings. He felt keenly the sinfulness, the shame, of sin. He is our Elder Brother. He came to prove that human beings can, through the power of God, live sinless lives.

Satan had made the boast that he would gather the world under his banner of rebellion. He declared that man could not keep the law of God. Christ came to prove this assertion false. He came to meet all the temptations wherewith man is beset, and to endure all the trials that we are called to endure. He was tempted in all points like as we are tempted, yet His life was without spot or stain of sin. He redeemed Adam's failure, and worked out for us a perfect character.

Victory in Death

Christ did not yield up His life until He had accomplished the work that He came to do, and with His parting breath He exclaimed, "It is finished." The battle had been won. His right arm had gotten Him the victory. As a conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

Could one sin have been found in Christ, had He in one particular yielded to Satan in order to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith in God. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

No one need be overcome by Satan's assaults. Christ has conquered for every son and daughter of Adam. He came to cut every thread that binds human beings to Satan. His life of pure, unselfish service is our example. Let us study His work in our world. As we stand at the foot of the cross, and behold the infinite sacrifice made in our behalf, we shall be humbled and subdued. Our hearts will be filled with a desire to practise the self-denial and sacrifice seen in Christ's life. Self will sink out of sight. All worldly ambition, all desire for earthly gain, will be quenched. We shall count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Our highest aim will be to know Him, "and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

August 16, 1905

Living for Christ

As a Christian submits to the solemn rite of baptism, the three highest powers in the universe,--the Father, the Son, and the Holy Spirit,--place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God. He is buried in the likeness of Christ's death, and is raised in the likeness of His resurrection. The Saviour went down into the grave, but He rose from the dead, proclaiming over the rent sepulcher, "I am the Resurrection and the Life."

The three great powers of heaven pledge themselves to furnish the Christian with all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. And by partaking of the Word of God, Christians obtain an experience that is after the divine similitude. When Christ abides in the heart by faith, the Christian is the temple of God. Christ does not abide in the heart of the sinner, but in the heart of him who is susceptible to the influences of heaven.

The light that shines forth from the life of the true Christian testifies to his union with Christ. Self is hidden from view, and Christ is revealed. Heaven recognizes the fulfilment of the promise, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Then those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God.

My brother, my sister, God's purpose for you is that you shall live a life that will make others better,--a life which will show that Christ is formed within, the hope of glory. It is His purpose that you shall be able to say with the apostle Paul, "I live: yet not I, but Christ liveth in me." In perfect content, resting in the love of Christ, trusting the Redeemer and Life-giver to work out for you the salvation of your soul, you will know, as you draw nearer and still nearer to Him, what it means to endure the seeing of Him who is invisible. God desires us to rest content in His love. The contentment that Christ bestows is a gift worth infinitely more than gold and silver and precious stones.

Love the right because it is right, and analyze your feelings, your impressions, in the light of the Word of God. Misdirected ambition will lead you into sorrow as surely as you yield to it. Cherish an ambition that will bring glory to God because it is sanctified

by the Holy Spirit. Consecrate every power of your being to the accomplishment of a holy work. Make every effort, in and through the grace of Christ, to reach the high standard set before you. You can be perfect in your sphere, even as God is perfect in His sphere. Has not Christ declared, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

Our lives are pure only when we are under the control of God, and happy only when we hold communion with Him. The luster possessed by those who have gained the richest experience is but the reflection of the light of the Sun of Righteousness. He who lives nearest to Jesus shines the brightest. And let us thank God that the Master has His hidden ones whose value may not be recognized by the world, but whose names are written in the Lamb's book of life. The Lord knoweth them that are His. "They shall be mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."

I am so glad that we have a God who understands,--a God who will reward every man according as his work shall be.

I long to see Christians who are harmonious in all their parts. It is so sad to see those whose lives are a jumble of opposites. Christians must be Christlike. The life of a true, lovable Christian is the most powerful argument that can be produced in favor of the Gospel.

August 23, 1905

Right-Thinking

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

More precious than the golden wedge of Ophir is the power of right thought. We need to place a high value upon the right control of our thoughts; for such control prepares us to labor for the Master. It is necessary for our peace and happiness in this life that our thoughts center in Christ. As a man thinketh, so is he.

The merciful shall find mercy, and the pure in heart shall see God. Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men can not behold God. The Lord may and does forgive the repenting sinner; but tho forgiven, the soul is marred. All impurity of speech and thought must be shunned by him who would have clear discernment of spiritual truth.

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace can not reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God's control.

We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true; for the only security for any soul is right-thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with Christ's mind. His truth will sanctify us, body, soul, and spirit, and we shall be enabled to rise above temptation.

"The prince of this world cometh," said Jesus, "and hath nothing in Me." There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So may it be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct

it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan?--By the Word of God. Only by the Word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Every promise in God's Word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer."

August 30, 1905

Soldiers of the Cross

The work of soul-saving is to be carried forward by aggressive warfare, in the midst of opposition, peril, loss, and suffering. The life of a Christian is compared to the life of a soldier. "Thou therefore endure hardness," Paul wrote to Timothy, "as a good soldier of Jesus Christ."

Soldiers engaged in battle have to meet difficulties and hardships. Coarse food is given them, and that often in limited quantities. They must make long, weary marches, day by day, over rough roads and under the burning sun, camping out at night, sleeping perhaps on the bare ground, with only the canopy of heaven for a covering, exposed to drenching rains and chilling frosts, hungry, faint, exhausted, now standing as a target for the foe, now in deadly encounter. Thus they learn what active service means.

The idea that Christ's followers can be excused from the conflict, meeting no trials and at all times enjoying the comforts and even the luxuries of life, is a fearful mistake. The Christian life is a battle and a march, calling for aggressive warfare, perseverance, and endurance. It is not mimic battles in which we are engaged. This is no make-believe conflict. We have most powerful adversaries to meet. Those who serve under the blood-stained banner of Prince Emmanuel will be given difficult work, which will tax every power of the being. They will have painful trials to endure for Christ's sake. They will have conflicts which will rend the soul. But if they are faithful soldiers, they will say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

"I have fought a good fight," Paul declared. His words to the Corinthians describe the conflict that he endured: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Not all who enter the army can be generals, captains, sergeants, or even corporals. Not all are called to bear the care and responsibility of leaders. There is hard work of other kinds to be done. While there are but few officers, it requires many soldiers to form the rank and file of the army; and its success depends upon the fidelity of every soldier.

An army would be demoralized if the soldiers did not obey the orders of the leader. They must act in concert. Union is strength; without union efforts are meaningless. Whatever excellent qualities a soldier may possess, he can not be safe and trustworthy if he claims a right to act independently of his fellow comrades. This independent action can not be maintained in the service of Christ. The soldiers of the cross must move in concert.

He who enters Christ's army must obey His orders. He has placed himself under the Saviour's leadership, and he is to give Him willing obedience. He is to speak no word, perform no act, that would misrepresent the high and holy principles by which the kingdom of heaven is to be governed.

October 25, 1905

Man's Utter Need

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man.

In his sinless state, man held joyful communion with Him in whom are hid all the treasures of wisdom and knowledge. But after his sin he could no longer find joy in holiness, and he sought to hide from the presence of God.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we can not change them. "Who can bring a clean thing out of an unclean?--Not one." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Education, culture the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

"When the fulness of the time was come, God sent forth His Son, ... to redeem them that were under the law, that we might receive the adoption of sons." In Christ God has provided means for subduing every sinful trait and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. Faith comes by the Word of God. Then grasp the promise, "Him that cometh to Me, I will in nowise cast out." Cast yourself at His feet with the cry, "Lord, I believe help Thou mine unbelief. You can never perish while you do this--never.

Jesus knows the circumstances of every soul. He turns no weeping, contrite one away. He does not tell to any one all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration.

Christ might commission the angels of heaven to pour out the vials of His wrath on our world, to destroy those who are filled with hatred of God. He might wipe this dark spot from His universe. But He does not do this. He is today standing at the altar of incense, presenting before God the prayers of those who desire His help.

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand before the great Sin-bearer, in the light proceeding from the throne of God. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was "full of leprosy." Its deadly poison had permeated his whole body. The disciples sought to prevent their Master from touching him, for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement.

His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin--deep-rooted, deadly, and impossible to be cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores." But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou canst make me clean," shall hear the answer, "I will; be thou clean."

The Saviour never passed by one soul, however sunken in sin, who was willing to receive the precious truth of heaven. To publicans and harlots His words were as the beginning of a new life. Mary Magdalene, out of whom He cast seven devils, was the last at the Saviour's tomb, and the first whom He greeted in the morning of His resurrection. It was Saul of Tarsus, one of the most determined enemies of the Gospel, who became Paul, the devoted minister of Christ.

The dying thief, seeing in Jesus the Lamb of God, that taketh away the sin of the world, cried, "Lord, remember me when Thou comest in Thy kingdom."

Quickly the answer came, full of love, compassion, and power: "Verily I say unto thee today, Thou shalt be with Me in Paradise."

As Christ spoke the words of promise, the dark cloud that seemed to enshroud the cross was pierced with a bright and living light. To the penitent thief came the perfect peace of acceptance with God. Christ in His humiliation was glorified. He who in all other eyes appeared to be conquered was a conqueror. He was acknowledged as the Sin-bearer. Men might exercise power over His human body. They might pierce the holy temple with the crown of thorns. They might strip from Him His raiment, and quarrel over its division. But they could not rob Him of His power to forgive sins. In dying He bore witness to His own divinity and to the glory of the Father. His ear is not heavy that it can not hear, neither is His arm shortened that it can not save. It is His royal right to save unto the uttermost all who come unto God by Him. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

November 22, 1905

Our Preparation for the End

What That Preparation Must Be

To us has been given the message of Christ's soon coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the word, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Are we preparing for this great event? Are we preparing to meet the Saviour in peace, or are we absorbed in worldly business and pleasure? In the judgment, the question will not be, What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming King.

As John saw the multitude standing around the throne of God, the question was asked, "What are these which are arrayed in white robes? and whence came they?" The angel answered, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." At infinite cost a fountain has been prepared for our cleansing. If we now wash our robes of character at this fountain, God will give us a place in the mansions that are being prepared for those who love Him.

His Robe of Righteousness

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me ... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

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." 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." 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." When on earth He said to His disciples, "I have kept My Father's commandments." 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.

What the Judgment Will Reveal

Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleasures, riches, and honors will not then seem so important. Men will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God.

There will be no second probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments.

The days of our probation are fast closing. The end is near. Solemnly there come down to us through the centuries the warning words of our Lord from the Mount of Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment. "In such an hour as ye think not the Son of Man cometh." "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

December 6, 1905

Nature Speaks of God

The glory of God is displayed in His handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green, velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurrent seasons in perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination.

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart can not but be filled with reverence, and they will adore the God of nature. The contemplation and study of God's character as revealed in His created works will open a field of thought that will draw the mind away from low, debasing, enervating amusements.

The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity. God has provided for man subjects of thought which will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in His marvellous works.

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows us how he estimates true beauty. The ornament of a meek and quiet spirit is in His sight of great price. Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress, or pearls, or gold? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character, or make us less lovely here in this world.

The Redeemer has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and

yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Here He shows that, even though persons may toil with weariness to make themselves objects of admiration, that which they value so highly will not bear comparison with the flowers of the field. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon. In the growth and development of nature, learn the principles of Christ's kingdom. Thus the light of heaven will quicken the mind. Christ Himself will be your teacher. Those who combine with their school education a knowledge of God's working through physical life, in the garden of nature, will receive lessons simple, yet full of instruction, in regard to His working through spiritual life, in the garden of the heart.

December 13, 1905

Ministering Spirits

There are many passages of Scripture which, in their tender adaptation to the needs of men, are God's own messages of comfort to His trusting children. A beautiful illustration of this occurs in the history of the apostle Peter. Peter was in prison, expecting to be brought forth the next day to death; he was sleeping at night "between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands."

Peter, suddenly awaking, was amazed at the brightness that flooded his dungeon, and the celestial beauty of the heavenly messenger. He understood not the scene, but he knew that he was free, and in his bewilderment and joy he would have gone forth from the prison unprotected from the cold night air. The angel of God, noting all the circumstances, said, with tender care for the apostle's needs, "Gird thyself, and bind on thy sandals." Peter mechanically obeyed; but so entranced was he with the revelation of the glory of heaven, that he did not think to take his cloak. Then the angel bade him, "Cast thy garment about thee, and follow me."

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate which leadeth into the city; which opened to them of his own accord. And they went out, and passed through one street; and forthwith the angel departed from him." The apostle found himself in the streets of Jerusalem alone. "And when Peter was come to himself, he said, "Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Skeptics may sneer at the thought that a glorious angel from heaven should give attention to a matter so commonplace as caring for simple human needs, and may question the inspiration of the narrative. But in the wisdom of God these things are recorded in sacred history for the benefit, not of angels, but of men, that as they should be brought into trying places, they might find comfort in the thought that Heaven knows it all. Jesus declared to His disciples that not a sparrow falls to the ground without the notice of the heavenly Father, and if God keeps in mind the little birds, how much more will He care for those who through faith in Him may become heirs of eternal life.

O, if the human mind were to comprehend--in such a measure as the plan of redemption can be comprehended by human minds--the work of Jesus in taking upon Himself our nature, and what is to be accomplished for us by this marvelous condescension, the hearts of men and women would be melted with gratitude at the thought of God's great love, and in humility they would adore the divine wisdom that devised the mystery of grace.

Today angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperilled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.

Heaven and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still as much the object of Heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.

December 20, 1905

A Divine Leader

In our behalf the Saviour gave Himself to a life of self-denial and sacrifice. He laid aside His royal robe and kingly crown, and stepped down from His position as commander in the heavenly courts, to take humanity upon Himself, and stand at the head of the human race. He came to be tempted as man is tempted, to pass through the vicissitudes through which human beings are called to pass, and to live a life of sinlessness, showing to all the "better part" that they may obtain by living for God, through the grace received from heaven. For our sake He became poor, that we might come into possession of eternal riches He took our nature upon Him, that we might be partakers of the divine nature, and escape the corruption that is in the world through lust. He subjects Himself to poverty and temptation, that human beings, seeing His example, listening to His teaching, obeying His lessons, might obtain everlasting life--even an eternal weight of glory.

O Jesus, what humiliation, what suffering, what trial, Thou didst endure to procure for us happiness in this world and in the world to come! Thou wast wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon Thee, and by Thy stripes we are healed.

It is a marvel to the angels that human beings should choose to be incapable of realizing how greatly Christ humiliated Himself in their behalf. They marvel that men and women do not rejoice to acknowledge Christ as their Saviour, to accept Him as their Leader, and to follow His example of self-denial.

The course followed by human beings seems to the angels strangely inconsistent. They wonder why beings dependent on their Creator for every breath they draw act so unreasonably; why they choose the side of the one who crucified Christ, and who has filled the world with envy and strife and jealousy.

Can we, as reasoning beings, regard as wise the choice that leads us to stand under the black banner of rebellion, rather than under the banner of Prince Emmanuel?

Choose the Life

Christ is the Lord our righteousness. Let us take our stand on His side. Let none be ashamed to acknowledge Him as their leader, their counselor, their guide, and their

exceeding great reward. Is this sacrificing anything? Is it an honor to be numbered among Satan's army? Those who make this choice gain nothing. Only death, eternal death, awaits them.

Satan charged God with possessing the attributes that he himself possessed. Christ came to this world to reveal God's character as it really is. He is the perfect representation of the Father. His life of sinlessness, lived on this earth in human nature, is a refutation of Satan's charge against the character of God.

Christ is the Light of the World, pure, clear, and undimmed. This light shines out in sharp contrast with Satan's gloom. Into the darkness of error and deception it casts a light that is a perpetual reproach to the sin of the world. Our Redeemer did no sin, neither was guile found in His mouth. He is "the true Light, which lighteth every man that cometh into the world." He offers to cover our unworthiness with the spotless robe of His righteousness.

Christ is constantly inviting us, Look unto Me. He that followeth Me shall not walk in darkness, but shall have the light of life. No man can look to Christ without being strengthened and uplifted. By beholding Him, we are changed into His likeness, and cherish the same spirit. All sullenness, all gloom, are gone. The experience of the Christian is as clear as the sunlight. His constant question is, What shall I render to Thee for all Thine infinite love and mercy to me? I am Thy servant; for Thou hast loosed my bonds.

What Holiness and Love Require

True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian.

Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation.

And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice,--a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. The thought of His honor and glory will come before anything else.

If we love Jesus, we shall love to live for Him, to present our thank-offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt.

This is the religion of Christ. Anything short of it is a deception. No mere theory or profession of discipleship will save any soul.

We do not belong to Christ unless we are His wholly. It is by half-heartedness in the Christian life that men become feeble in purpose and changeable in desire. The effort to serve both self and Christ makes one unfit to endure when the test comes upon him.

December 27, 1905

The Peace that Passeth All Understanding

Before our Lord went to His agony on the cross, He made His will. He had no silver or gold or houses to leave to His disciples. He was a poor Man, as far as earthly possessions were concerned. Few in Jerusalem were so poor as He. But He left His disciples a richer gift than any earthly monarch could bestow on his subjects. "Peace I leave with you, My peace I give unto you," He said, "not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

He left them the peace which had been His during His life on the earth, which had been with Him amidst poverty, buffeting, and persecution, and which was to be with Him during His agony in Gethsemane and on the cruel cross.

The Saviour's life on this earth, tho lived in the midst of conflict, was a life of peace. While angry enemies were constantly pursuing Him, He said, "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." No storm of satanic wrath could disturb the calm of that perfect communion with God. And He says to us, "My peace I give unto you."

Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

It is the love of self that destroys our peace. While self is alive, we stand ready continually to guard it from mortification and insult; but when self is dead, and our life hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea, when it can not rest.... There is no peace, saith my God, to the wicked." Sin has destroyed our peace. While self is unsubdued we find no rest. The

masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee, has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

"The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." When we receive Christ into the soul as an abiding guest, the peace of God, which passeth all understanding, will keep our hearts and minds. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men, can not be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred can not exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.

January 3, 1906

Christ Our Helper

The only-begotten Son of God came to this world to redeem the fallen race. He has given us evidence of His great power. He will enable those who receive Him to build up characters free from all the tendencies that Satan reveals. We can resist the enemy and all his forces. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right.

Our divine Lord is equal to any emergency. With him nothing is impossible. He has shown His great love for us by living a life of self-denial and sacrifice, and by dying a death of agony. Come to Christ just as you are, weak, helpless, and ready to die. Cast yourself wholly on His mercy. There is no difficulty within or without that can not be surmounted in His strength. Some have stormy tempers. But He who calmed the stormy sea of Galilee will say to the troubled heart, "Peace, be still." There is no nature so rebellious that Christ can not subdue it, no temper so stormy that He can not quell it, if the heart is surrendered to His keeping.

He who commits his soul to Jesus need not despond. We have an all-powerful Saviour. Looking to Jesus, the Author and Finisher of your faith, you can say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters thereof roar and be troubled, tho the mountains shake with the swelling thereof."

Do not think that the Christian life is a life free from temptation. Temptations will come to every Christian. Both the Christian and the one who does not accept Christ as his leader will have trials. The difference is that the latter is serving a tyrant, doing his mean drudgery, while the Christian is serving the One who died to give him eternal life. Do not look upon trial as something strange, but as the means by which we are to be purified and strengthened. "Count it all joy when ye fall into divers temptations." James declares, "Knowing this, that the trying of your faith worketh patience."

Our sea will not always be smooth. We shall have storm and tempest. Meeting difficulties is a part of our education, necessary to the formation of a strong, symmetrical character.

In the future life we shall understand things that here greatly perplex us. We shall realize how strong a helper we had, and how angels of God were commissioned to

guard us as we followed the counsel of the Word of God.

To all who receive Him Christ will give power to become the sons of God. He is a present help in every time of need. Let us be ashamed of our wavering faith. Those who are overcome have only themselves to blame for their failure to resist the enemy. All who choose can come to Christ and find the help they need.

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to Him who has said, "All power is given unto Me in heaven and in earth," "Lo, I am with you always, even unto the end of the world."

There stands among you the mighty Counselor of the ages, inviting you to place your confidence in Him. Shall we turn away from Him to uncertain human beings, who are as wholly dependent on God as we ourselves are. Have we fallen so far below our privileges. Have we not been guilty of expecting so little that we have not asked for what God is longing to give.

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindness. For He said, Surely they are My people, children that will not lie; so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."

Let us have more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Trustful dependence on Jesus makes victory not only possible, but certain. Tho multitudes be pressing on in the wrong way, tho the outlook be ever so discouraging, yet we may have full assurance in our Leader; for "I am God," He declares, "and there is none else." He is infinite in power, and able to save all who come to Him. There is no other in whom we can safely trust.

February 14, 1906

Trusting Christ

The Saviour knows that in humanity we shall find no solace for our woe, and He pities us because we are so needy, and yet so unwilling to make Him our confidant, our burden-bearer. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Do not take your sorrows and difficulties to man. Present yourself to Him who is able to do "exceeding abundantly." He knows just how to help you. Do not turn from the loving, compassionate Redeemer to human friends, who, tho they may give you the best they have, may lead you into wrong paths. Take all your troubles to Jesus. He will receive and strengthen and comfort you. He is the great Healer of all maladies. His great heart of infinite love yearns over you. He sends you the message that you may recover yourself from the snare of the enemy. You may regain your self-respect. You may stand where you regard yourself, not as a failure, but as a conqueror, in and through the uplifting influence of the Spirit of God.

There are many who live under such a pressure of worry that they taste but little of the sweetness of God's love. They do not know the meaning of the words, "That My joy might remain in you, and that your joy might be full." Let us do our best, and then leave everything in the hands of the Lord, saying, I believe Thy promises. Wilt Thou not give evidence of Thy working? He will hear and answer.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." These words are the pledge that all that an omnipotent Saviour can bestow will be given to those who trust in Him. As stewards of the grace of heaven, we are to ask in faith, and then wait trustingly for the salvation of God. We are not to step in before Him, trying in our own strength to bring about that which we desire. In His name we are to ask, and then we are to act as if we trusted His efficiency.

We lose many blessings by failing to bring our needs and cares and sorrows to our Saviour. He is the wonderful Counsellor. He looks upon His church with intense interest, and with a heart full of tender sympathy. He enters into the depth of our necessities. But our ways are not always His ways. He sees the result of every action, and He asks us to trust patiently in His wisdom, not in the supposedly-wise plans of our own making.

Lay all your plans at the feet of the Redeemer. And do not cease to pray. If the answer tarry, wait for it. Let your importunate prayers continue to ascend to God. If it be for His name's glory, the soothing words will be spoken, "Be it unto thee according to thy word."

We do not depend on God as we should. Let us leave unsaid every word of complaint. Talk faith and courage. Be afraid to doubt, lest this become a habit that will destroy faith. The dealings of Providence may seem dark and mysterious and unexplainable; nevertheless we are to trust in Him, saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Whatever may be your circumstances, however dark and mysterious may seem the ways of Providence, tho your path may lead through deep waters, and trial and bereavement may afflict you again and again, the assurance is still yours, "All things work together for good to them that love God."

Do not let Satan accomplish his purpose to keep you in the chamber of darkness and shadow, where the bright beams of the Sun of Righteousness do not penetrate. Dwelling in the darkness, your beliefs will be tinged with gloom and your hopes buried in the night. The Lord bids you look up, saying, O God, here I am; do unto me as seemeth good to Thee. Use me in Thy service. I will no longer make my life an affliction to myself and to others. I will not shun the cross, or refuse to take up the work that Thou hast bidden me do. I am Thine. I will no longer sit in sackcloth and ashes. I will come out of the darkened chamber of death into the upper room, which is filled with the bright beams of the Sun of Righteousness.

"Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." "Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations. Mrs. E. G. White

February 28, 1906

Trusting Christ

Our last thought at night and our first thought in the morning should be of Him in whom are centered our hopes of eternal life. He died for us. He saw us in peril, exposed to destruction, and He poured out His life to save us. He is our Advocate. He has placed a treasure-house of blessing at our command. Men can not remove one stain of sin. Christ's merits alone will avail, and they have been placed at our disposal in rich fulness. Every moment we may draw upon Christ for help. As we turn to Him, He answers, "Here am I." Christ is our Intercessor. He places the incense of His righteousness in the golden censer, to offer up with the prayers of His disciples. The Father hears every prayer offered in contrition and sincerity. Our supplications blend with the supplications of our Intercessor, whose voice the Father always hears.

In His Name

Let us, then, pray without ceasing, not in the name of any human being, but in the name of Him who is our substitute and surety. He has given us His name to use. "Ask in My name," He says. Then let us pray in faith. Let us not falter, but go forward from strength to strength, from victory to victory.

Jesus receives and welcomes you as His friend. He loves you. He has pledged Himself to open before you all the treasures of His grace. He says, Make use of My name, and it will be your passport to the heart of My Father, and to all the riches of His grace. "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full."

Unworthy as we are, God has granted to us His forgiving mercy; undeserving as we are of the least of His favors, He has poured rich blessings upon us. The more unworthy the receiver, the more glorious the mercy of God, and the more earnestly we should show forth the praises of Him who hath called us out of darkness into His marvelous light. To him who is content to receive without deserving, who feels that he can never recompense such love, who lays all doubt and unbelief aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift.

Trust Begets Love

The more you trust your Redeemer, the more you will love Him. He is your Friend in

life or death. He is the Crown of your rejoicing. He is worthy of your fullest faith. All the sorrows and afflictions that we suffer here only constitute our discipline for the higher life. God designs that thus we shall be fitted for heaven. Wait upon God. Lean upon Him in entire dependence; for His everlasting arms will sustain you. He who says that not a sparrow falls to the ground without the notice of the heavenly Father will care for those who love and trust Him. Jesus knows every throb of pain, every throes of anguish and distress, and He will give His children grace to endure the afflictions that He permits to come upon them. His heart beats in sympathy with suffering humanity and those who suffer most have most of His pity and sympathy.

"Great is the Lord, and greatly to be praised; and His greatness is unsearchable." "Thou hast a mighty arm; strong is Thy hand: and high is Thy right hand." "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." If He is for you, who can be against you. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" "Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Let us trust Him who sees the end from the beginning, and who will make all things work together for good to those that love the Lord. Mrs. E. G. White

March 7, 1906

Trusting Christ--No. 2

The cry of the soul should be, Give me the bread of life. Lift up a full cup of the water of life to my parched lips, that I may be revived and refreshed. Let me see Thee as my helper, the Man of sorrows and acquainted with grief. Thou wast wounded for my transgressions, and bruised for my iniquities. The chastisement of my peace was upon Thee, and with Thy stripes I am healed.

The Lord does not want His children to worry and fret over things that they can not help. He wants them to go on from strength to strength. Let us learn a lesson of trust from the miracle of feeding the five thousand with five loaves and two fishes. There were five thousand men, besides women and children, to be fed, and five loaves and two fishes were all that Christ had. Yet, after all had been satisfied, there were gathered up twelve baskets full of fragments.

When Christ is formed within, the hope of glory, that which before seemed but a meager supply will prove to be a rich feast. You will be satisfied yourselves, and you will have something to give to others. Walk humbly with Christ, daily learning His meekness and lowliness. Thus your heart will become a temple for God's presence.

Do not look on the dark side. When the Israelites were content with the portion of manna that God gave, they found it sweet and full of nourishment. When they became dissatisfied, it was loathsome to them. Content is a blessing; discontent, a curse.

God wants your mind to be clear, your temper sweet, your love abounding. Then the peace that passes all understanding will fill your heart. The atmosphere surrounding your soul will be refreshing. Your words will be fragrant. Christ came to this world to shed upon you His brightness and peace. Close the windows of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk hope and faith and courage.

Be kind and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more clearly. Above your trials and disappointments will be revealed the reflection of a pure, healthy, religious life. In the out-working of the inner life there will be a wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, tho He was rich, yet for our sake became poor, that through His poverty we might be made rich.

It is possible for us to reveal the likeness of our divine Lord. We can know the science of the divine life. We can glorify God. Do we do it? O, what an illustrious example we have in the life that Christ lived while on this earth. He has shown us what we can accomplish through co-operation with Him. We are to seek for the union of which He speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us to weep with those who weep, and to rejoice with those who rejoice, to feel a deep tenderness for every one in weakness, sorrow, or distress.

Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief. Christ's heart was ever touched with pity at the sight of human woe. He died on the cross of Calvary to lift from man the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering that He saw on every hand. He groaned in spirit in behalf of the tried and tempted, but He would not fail or become discouraged. He must press forward in order to make it possible for them to gain eternal life.

Be strong and of good courage. In order to fight successfully, a soldier must have courage and strength. Of ourselves we are weak and feeble. But we have the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."
Mrs. E. G. White

March 21, 1906

Our Great Treasure-House

God's Word Our Guide--Part 1

The one book that is essential for all to study is the Bible. Studied with reverence and godly fear, it is the greatest of all educators. Its pages are filled with truth. Would you gain a knowledge of God and of Christ, whom the Father sent into the world to live and die for sinners? An earnest, diligent study of the Bible is necessary in order to gain this knowledge.

The words of the Bible and the Bible alone should be echoed from the pulpits of our land. This book is our great director, given us by God. It is a lamp to our feet and a light to our path. It flashes its light ahead, that we may see the path over which we are traveling, and its rays are thrown back on the past, showing the most perfect harmony in that which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, the student of God's Word sees light and beauty.

We all need a guide through the many straight places of life, as much as the sailor needs a pilot over the sandy bar or up the rocky river; and where is this guide to be found? We point you to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates the mind, softens the heart, and imparts gladness and joy to the spirit. The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life.

Compared with Words of Men

Had it been essential for us to study the writings of the early fathers, Christ would have told us to do this. But the fathers do not all speak the same thing. Which of them shall we choose as a guide? There is no need for us to trust to such uncertainty. We pass by the fathers to learn of God out of His Word. This is life eternal, to know God. O, how thankful we should be that the inspired Word of God has been placed in our hands. Holy men of old wrote this Word as they were moved by the Spirit.

The commentaries written about the Word do not all agree. Often they come into collision with one another. God does not ask us to be guided by them, but by His Word.

All can search the Scriptures for themselves. And they may know that the teaching of this precious Book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The Word of God is from everlasting to everlasting.

God did not leave His Word to be handed down from generation to generation by oral transmission and traditional unfolding. Had He done this, the Word would gradually have been added to by man. Let us thank God for His written Word.

The bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go.

He who will search the Bible with a humble, teachable spirit will find it a sure guide, pointing out the way of life with unfaltering accuracy. This book contains nothing that is non-essential, nothing that has not a bearing upon our lives. It teaches man how to simplify life's complicated experiences. It is an educator, endowing the simple-hearted followers of Christ with the wisdom that comes from the Author and Finisher of their faith.

If you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would teach your children to serve God and do good in the world, make the Bible your textbook. It exposes the wiles of Satan. It is the great elevator of the race, the reprover and corrector of moral evils, enabling us to distinguish between the true and the false. There is a rich mine of truth in this holy Book.

The sailor who has in his possession chart and compass, and yet neglects to use them, is responsible for placing the lives of those on board his vessel in peril. The vessel may be lost by his neglect. We have a Guide-book, the Word of God, and we are inexcusable if we miss the way to heaven, for plain directions have been given us.

Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive the divine enlightenment. He will understand the meaning of the words, "If any man willeth to do His will, he shall know of the teaching." As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. By studying it, he finds that he is a joint-heir with Christ to an immortal inheritance. The Guide-book points him to the unsearchable riches of heaven. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine,

free from all sorrow and disappointment.

Every means of grace should be diligently improved, that the grace of God may abound in the soul more and more. We must have spiritual knowledge that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ," that we may "be filled with all the fulness of God."

March 28, 1906

Our Great Treasure-House

What Saith the Scriptures?--Part 2

When a question was brought to Christ, His answer was, "Have ye not read?" "What saith the Scriptures?" Christ could have answered every perplexing question brought to Him, but He did not do this. He directed His questioners to the great store-house of knowledge. He knew that He could not always be with them in human form, and He desired to teach them to make the Word their dependence. "Search the Scriptures," He said. He referred them to His own inspired Word, that when tempted by the enemy they might meet him as He had done, saying "It is written." Thus the enemy could be repulsed; for he has no power over the one who relies on the testimony of God's Word.

Of the Word of God, the psalmist writes, "The entrance of Thy words 'giveth light; it giveth understanding to the simple.'" It is a light shining in a dark place. As we search its pages, light enters the heart, illuminating the mind. By this light we see what we ought to be.

Our Counsel and Guide

We see in the Word, warnings and promises, with God behind them all. We are invited to search this Word for aid when brought into difficult places. If we do not consult the Guidebook at every step, inquiring, Is this the way of the Lord? our words and acts will be tainted by selfishness. We shall forget God, and walk in paths that He has not chosen for us.

God's Word is full of precious promises and helpful counsel. It is infallible; for God can not err. It has help for every circumstance and condition of life, and God looks on with sadness when His children turn from it to human aid.

He who through the Scriptures holds communion with God will be ennobled and sanctified. As he reads the inspired record of the Saviour's love, his heart will melt in tenderness and contrition. He will be filled with a desire to be like his Master, to live a life of loving service.

Great light shone forth from the patriarchs and prophets. Glorious things were spoken of Zion, the city of God. Thus the Lord designs that the light shall shine forth through His

followers today. If the saints of the Old Testament bore such a bright testimony of loyalty, should we not today, upon whom is shining the accumulated light of centuries, arise and shine? The glory of the prophecies shed their light on our pathway. Type has met antitype in the death of God's Son. Christ has risen from the dead, proclaiming over the rent sepulcher, "I am the resurrection and the life." He has sent His Spirit into our world to bring all things to our remembrance. By a miracle of His power He has preserved His written Word through the ages. Shall we not, then, make this Word our constant study, learning from it God's purpose for us.

Why "More Noble"

The Bereans were commended as being more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily. They did not search the Bible from curiosity, but that they might learn in regard to Christ. Daily, they compared scripture with scripture; and as they searched, heavenly intelligences were beside them, enlightening their minds and impressing their hearts.

We are to open the Word of God with reverence, and with a sincere desire to know the will of God concerning us. Then the heavenly angels will direct our search. God speaks to us in His Word. We are in the audience-chamber of the Most High, in the very presence of God. Christ enters the heart. The Holy Spirit takes of the things of God, and shows them to us. We see more clearly the greatness of God's love and the fullness of His salvation. We appreciate more fully His gracious design to make us partakers in the heavenly firm. We are drawn into full sympathy with the plans of God. His secret is with us, and He shows us His covenant.

The life of Christ, that gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desires to fix the faith of His followers on the Word. When His visible presence should be withdrawn, the Word must be their source of power. Like their Master, they were to live by "every word that proceedeth out of the mouth of God."

The Word Our Food

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. As we must eat for ourselves in order to obtain nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's

mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought that God has in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord."

In the Bible we have in clear lines the revelation of God's character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets, and other holy men of old. They were men "subject to like passions as we are." We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and, beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the Spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character,--like them, to walk with God.

April 4, 1906

Our Great Treasure-House

The Incarnate Word--Part 3

Should the angel Gabriel be sent to this world to take upon himself human nature, and to teach the knowledge of God, how eagerly men would listen to his instruction. Supposing that he were able to set us a perfect example of purity and holiness, sympathizing with us in all our sorrows, bereavements, and afflictions, and suffering the punishment of our sins, how eagerly we would follow him. What exaltation he would receive. Men would desire to place him on the throne of David, and to gather the nations of earth under his banner.

If, when this heavenly being returned to his home, he should leave behind him a book containing the history of his mission, with revelations regarding the history of the world, how eagerly would its seal be broken! How anxiously men and women would seek to obtain a copy! Thinking people would store up the precious instruction for the benefit of future generations. Thousands from all parts of the world would copy the words of this book. With intense interest they would read and reread its pages. For a time all other interests would be subordinated to a study of its contents.

One Above the Angels

But one surpassing all that imagination can present came from heaven to this world. Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.... Lo, I come ... to do Thy will, O God."

A prophet said: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Of Himself Christ declares, "Before Abraham was, I AM." "I and My Father are One." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son."

As Paul beheld Christ in His power, he broke out into exclamations of admiration and

amazement: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him. And He is before all things, and by Him all things consist.... For it pleased the Father that in Him should all fulness dwell."

The Voice of the Infinite

The Bible is God's voice speaking to us, just as surely as if we could hear it with our ears. If we realized this, with what awe we would open God's Word, and with what earnestness we would search its precepts. The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One.

Christ reproached His disciples with their slowness of comprehension. They were influenced by maxims and traditionary lore, so that the truths spoken by the greatest Teacher the world has ever known were often lost truths to them. Christ led them to realize that He had put them in possession of truths of which they little suspected the value. After His resurrection, as He was walking to Emmaus with two of the disciples, He opened their understanding, that they might comprehend the Scriptures, so explaining the Old Testament to them that they saw in its teachings a meaning that the writers themselves had not seen.

Life and Light in the Word

Christ's words are the bread of life. As the disciples ate the words of Christ, their understanding was quickened. They understood better the value of the Saviour's teachings. In their comprehension of these teachings they stepped from the obscurity of dawn to the radiance of noonday.

So will it be with us as we study God's Word. Our minds will be quickened, and our understanding enlarged. Those who receive and assimilate this Word, making it a part of every act, of every attribute of character, grow strong in the strength of God. It gives vigor to the soul, perfecting the experience, and bringing joys that abide forever.

April 11, 1906

Our Great Treasure-House

God's Word a Perfect Whole--Part 4

No other study will so ennoble every thought, feeling, and aspiration, as the study of the Scriptures. No other book can satisfy the questionings of the mind, and the craving of the heart. By obtaining a knowledge of God's Word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation to become the sons of God, the associates of sinless angels.

A clear conception of what God is, and of what He requires us to be, will give us humble views of self. He who studies aright the sacred Word will learn that human intellect is not omnipotent; that, without the help which none but God can give, human strength and wisdom are but weakness and ignorance.

As an educating power, the Bible is without a rival. Nothing will so impart vigor to all the faculties as an effort to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with common-place matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will, after a time, almost lose the power of growth.

Something for All

In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient, biography the truest to life, principles of government for the control of the state, for the regulation of the household--principles that human wisdom has never equalled. It contains philosophy the most profound, poetry the sweetest and most sublime, the most impassioned and most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand, central thought. Viewed in the light of this thought, every topic has a new significance. In it the most simply-stated truths are involved--principles that are as high as heaven, and that compass eternity.

The Bible is the most comprehensive and the most instructive history that men possess.

It came fresh from the Fountain of eternal truth, and a divine Hand has preserved its purity through the ages. Its bright rays shine into the far distant past, where human research seeks vainly to penetrate. In God's Word alone we find an authentic account of Creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. Here only can we find a history of our own race, unsullied by human prejudice or human pride.

Life in the Word

"The excellency of knowledge is, that wisdom giveth life to them that have it." "The words that I speak unto you," said Jesus, "they are spirit, and they are life." "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

The creative energy that called the world into existence is in the Word of God. This Word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and recreates the soul in the image of God.

The life thus imparted is in like manner sustained. "By every word that proceedeth out of the mouth of God," shall man live.

The mind, the soul, is built up by that upon which it feeds, and it rests with us to determine upon what it shall be fed. It is within the power of every one to choose the topics that shall occupy the thoughts, and shape the character. Of every human being privileged with access to the Scriptures, God says; "I have written unto him the great things of My law." "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

The Bible Brings Companionship

With the Word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He talks with men. As he studies and meditates upon the themes into which "the angels desire to look," he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words as when He taught upon mountain, and plain, and sea. He may dwell in this world in the atmosphere of heaven; imparting to earth's sorrowing ones thoughts of hope and longings for holiness: himself coming closer and still closer into fellowship with the Unseen; like him who of old walked with

God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones who, unseen, were on earth his companions-- voices that here he learned to distinguish and to love. He, who through the Word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship.

April 18, 1906

Our Great Treasure-House

"They are They Which Testify of Me"--Part 5

The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden, to that last glorious promise of the Revelation, "They shall see His face; and His name shall be in their foreheads," the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,--man's uplifting, the power of God, which giveth us the victory through our Lord Jesus Christ. Here we behold the Majesty of heaven, as He humbled Himself to become our Substitute and Surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these can not fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor.

The science of redemption is the science of all sciences; the science that is the study of the angels, and of all the intelligencies of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite,--"kept in silence through times eternal;" the science that will be the study of God's redeemed throughout the endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind, and uplift the soul.

Jesus said of the Old Testament Scriptures,--and how much more is it true of the New,--"They are they which testify of Me," the Redeemer, Him in whom our hopes of eternal life are centered. Yes, the whole Bible tells of Christ. From the first record of Creation--"for without Him was not anything made that was made"--to the closing promise, "Behold, I come quickly," we are reading of His works, and listening to His voice. If you would become better acquainted with the Saviour, study the Scriptures.

The Science and the Song

The theme of redemption is one that angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now?

The infinite mercy and love of Jesus, the sacrifice made in our behalf, calls for the most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in Jesus, and a daily living experience in His power to save to the uttermost all who come to God by Him. As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore. The more our thoughts dwell upon Christ, the more we shall speak of Him to others, and the more clearly represent Him to the world.

Every Essential Truth

In giving us His Word, God has put us in possession of every truth essential for our salvation. Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them, and what they are to Christ. But these searchers have not exhausted these grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and, looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness."

In eternity we shall learn that which, had we received the enlightenment that it was possible to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths which Christ longed to open to His disciples, but which they did not have faith to grasp. Forever and forever new views of the perfection and glory of Christ will appear. Through endless ages the faithful householder will bring forth from his treasures things new and old.

April 25, 1906

Our Great Treasure-House

The Mysteries of the Bible--Part 6

The mysteries of the Bible, so far from being an argument against it, are amongst the strongest evidences of its divine inspiration. If it contained no account of God but that which we could comprehend; if His greatness and majesty could be grasped by human minds, then the Bible would not, as now, bear the unmistakable evidences of divinity. The greatness of its themes should inspire faith in it as the Word of God.

The Bible unfolds truth with a simplicity and an adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while to the humble and uncultured, it also makes plain the way of life. "The wayfaring men, tho fools, shall not err therein." No child need mistake the path. Not one trembling seeker need fail of walking in pure and holy light. Yet the most simply-stated truths lay hold upon themes elevated, far-reaching, infinitely beyond the power of human comprehension,--mysteries that are the hiding of His glory,--mysteries that overpower the mind in its research, while they inspire the sincere seeker for truth with reverence and faith. The more we search the Bible, the deeper is our conviction that it is the Word of the living God, and human reason bows before the majesty of divine wisdom.

Ever Unfolding

God intends that to the earnest seeker the truths of His Word shall be ever unfolding. While "the secret things belong unto the Lord our God," "those things that are revealed belong unto us and to our children." The idea that certain portions of the Bible can not be understood has led to neglect of some of its most important truths. The fact needs to be emphasized, and often repeated, that the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in its purpose, but in our capacity. Of those very portions of Scripture so often passed by as impossible to be understood, God desires us to understand as much as our minds are capable of receiving. "All Scripture is given by inspiration of God," that we may be "thoroughly furnished unto all good works."

It is impossible for any human mind to exhaust one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern

only gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's Word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us, we behold a boundless, shoreless sea. Such study has vivifying power. The mind and heart acquire new strength, new life.

Food for the Soul

This experience is the highest evidence of the divine authorship of the Bible. We receive God's Word as food for the soul, through the same evidence by which we receive bread as food for the body. Bread supplies the need of our nature; we know by experience that it produces blood, bone, and brain. Apply the same test to the Bible; when its principles have actually become the elements of character, what has been the result? what changes have been made in the life?--"Old things are passed away; behold, all things are become new." In its power, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan, have been transformed into the image of God. The change is itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We can not understand it; we can only believe, that, as declared by the Scriptures, it is "Christ in you, the hope of glory."

A knowledge of this mystery furnishes a key to every other. It opens to the soul the treasures of the universe, the possibilities of infinite development.

And this development is gained through the constant unfolding to us of the character of God--the glory and mystery of the written Word. If it were possible for us to attain to a full understanding of God and His truth, there would be for us no further discovery of truth, no greater knowledge, no further development. God would cease to be supreme, and man would cease to advance. Thank God, it is not so. Since God is infinite, and in Him are all the treasures of wisdom, we may to all eternity be ever searching, ever learning, yet never exhaust the riches of His wisdom, His goodness, or His power.

May 9, 1906

Our Great Treasure-House

A Failure to Study and Teach God's Word--Part 7

It is God's plan that old and young shall study His Word. This is necessary for intellectual and spiritual growth. God would have all realize that the truth is capable of expanding and increasing in grace and power. The student of the Word finds that an effort to comprehend truth calls forth all his powers. The truth is broad and deep and high. Were it otherwise than this, it would not be the truth. But its clearness is equal to its depth. Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, enabling them to reach the standard of perfection.

But much ignorance of God's Word prevails, even among those who are themselves dull of comprehension. They do not bring the truth into the inner sanctuary of the soul. It is not a living reality to them, because they do not practise it. It has not been digested and converted into spiritual muscle and sinew.

Many who claim to believe the Bible do not eat the heavenly manna. Light shines upon them, but it is not appreciated. Many refuse to accept the light that God sends from heaven because it does not justify transgression of the law. They close their eyes, for fear that they will see and be converted.

Resulting Lack of Faith

Thus it was in the days of Christ. The leaders and teachers of Israel were powerless to resist the work of Satan. They were neglecting the only means by which they could have withstood evil spirits. It was by the word of God that Christ overcame the wicked one. The leaders of Israel professed to be the expositors of God's law, but they had studied it only to sustain their traditions, and enforce their man-made observances. By their interpretations they made it express sentiments that God had never given. Their mystical construction made indistinct that which He had made plain. They disputed over insignificant technicalities, and practically denied the most essential truths. Thus infidelity was sown broadcast. God's Word was robbed of its power, and evil spirits worked their will.

History is repeating. With the open Bible before them, and professing to reverence its teachings, many of the religious leaders of our time are destroying faith in it as the

Word of God. They busy themselves with dissecting the Word, and set their opinions above its plainest statements. In their hands God's Word loses its regenerating power. This is why infidelity is riot and iniquity is rife.

Incoming Delusions

When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. Those who turn from the plain teaching of scripture and the convicting power of God's Holy Spirit are inviting the control of demons. Criticism and speculation concerning the Scriptures have opened the way for Spiritualism and theosophy--those modernized forms of ancient heathenism--to gain a foothold even in the professed churches of our Lord Jesus Christ.

Side by side with the preaching of the Gospel, agencies are at work which are but the medium of lying spirits. Many a man tampers with these merely from curiosity, but seeing evidence of the working of a more than human power, he is lured on and on, until he is controlled by a will stronger than his own. He can not escape from its mysterious power.

In our day, as of old, the vital truths of God's Word are set aside for human theories and speculations. Many professed ministers of the Gospel do not accept the whole Bible as the inspired Word. One learned man rejects one portion; another questions another part. They set up their judgment as superior to the Word, and the scripture which they do teach rests upon their own authority. Its divine authenticity is destroyed. Thus the seeds of infidelity are sown broadcast; for the people become confused, and do not know what to believe. There are many beliefs that the mind has no right to entertain. In the days of Christ the rabbis put a forced, mystical construction upon many portions of the Scriptures. Because the plain teaching of God's Word condemned their practises, they tried to destroy its force. The same thing is done today. The Word of God is made to appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practises in His day. He taught that the Word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith.

The subject of Christ's teaching was the Word of God. He met questioners with a plain, "It is written;" "What saith the Scriptures?" "How readest thou?" At every opportunity, when an interest was awakened by either friend or foe, He sowed the seed of the Word. He who is the Way, the Truth, and the Life, Himself the living Word, points to the Scriptures, saying, "They are they which testify of Me."

June 6, 1906

Our Great Treasure-House

A Failure to Teach and Study God's Word--Part 8

The Bible has been robbed of its power, and the results are seen in a lowering of the tone of spiritual life. In the sermons of many pulpits of today there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" There are many who are crying out for the living God, longing for the divine Presence. Philosophical theories or literary essays, however brilliant, can not satisfy the heart. The assertions and inventions of men are of no value. Let the Word of God speak to the people. Let those who have heard only traditions and human theories and maxims hear the voice of Him whose Word can renew the soul unto everlasting life.

To a failure to study and obey the Scriptures may in a great degree be attributed the widespread iniquity in our world today. When the Word of God is set aside, its power to restrain the evil passions of the natural heart is rejected. Men sow to the flesh, and of the flesh reap corruption.

And here, too, is the great cause of mental weakness and inefficiency. In turning from God's Word to feed on the writings of uninspired men, the mind becomes dwarfed and cheapened. It is not brought in contact with deep, broad principles of eternal truth. The understanding adapts itself to the comprehension of the things with which it is familiar, and in this devotion to finite things it is weakened, its power is contracted, and after a time it becomes unable to expand.

All this is false education. The work of every teacher, every parent, should be to fasten the minds of the children and youth upon the grand truths of the Word of inspiration. This is the education essential for this life and for the life to come.

And let it not be thought that this will prevent the study of the sciences, or cause a lower standard in education. The knowledge of God is as high as heaven and as broad as the universe. There is nothing so ennobling and invigorating as the study of the great themes which concern our eternal life. Let the youth seek to grasp these God-given truths, and their minds will expand and grow strong in the effort. It will bring every student who is a doer of the Word into a broader field of thought, and secure for him a

wealth of knowledge that is imperishable.

The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family, and prepare him to share the inheritance of the saints in light.

Human theories and speculations will never lead to an understanding of God's Word. Those who suppose that they understand philosophy think that their explanations are necessary in order to unlock the treasures of knowledge, and to prevent heresies from coming into the church. But it is these explanations that have brought in false theories and heresies. Men have made desperate efforts to explain what they thought to be intricate scriptures; but too often their efforts have only darkened that which they tried to make clear.

The priests and Pharisees thought that they were doing great things as teachers, by putting their own interpretation upon the Word of God; but Christ said of them, "Ye know not the Scriptures, neither the power of God." He charged them with the guilt of "teaching for doctrines the commandments of men." Tho they were the teachers of the oracles of God, tho they were supposed to understand His Word, they were not doers of the Word. Satan had blinded their eyes, that they should not see its true import.

This is the work of many in our day. Many churches are guilty of this sin. There is danger, great danger, that the supposed wise men of today will repeat the experience of the Jewish teachers. They falsely interpret the divine oracles, and souls are brought into perplexity and shrouded in darkness because of their misconception of divine truth.

The Scriptures need not be read by the dim light of tradition or human speculation. As well might we try to give light to the sun with a torch, as to explain the Scriptures by human tradition or imagination. God's holy Word needs not the torch-light glimmer of earth to make its glories distinguishable. It is light itself--the glory of God revealed; and beside it every other light is dim.

But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence.

No earthly blessing can be obtained without earnest, patient, persevering effort. If men attain success in business, they must have a will to do, and a faith to look for results. And we can not expect to gain spiritual knowledge without earnest toil. Those who

desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No half-hearted, indifferent work will avail. It is essential for old and young, not only to read God's Word, but study it with a whole-hearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded; for Christ will quicken the understanding.

Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O, search the precious Bible with hungry hearts. Explore God's Word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declares, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

June 13, 1906

Our Great Treasure-House

What Shall We Read?--Part 9

The enemy knows that to a great degree the mind is affected by that upon which it feeds. He is seeking to lead both the youth and those of mature age to read story books, tales, and other literature. Those who yield to this temptation soon lose their relish for solid reading. They have no interest in Bible study. Their moral powers become enfeebled. Sin appears less and less repulsive. There is manifest an increasing unfaithfulness, a growing distaste for life's practical duties. As the mind becomes perverted, it is ready to grasp any reading of a stimulating character. Thus the way is open for Satan to bring the soul fully under his domination.

Works that do not so decidedly mislead and corrupt are yet to be shunned, if they impart a disrelish for the study of the Bible. This Word is the true manna. Let all repress the desire for reading matter that is not food for the mind. You can not possibly do the work of God with clear perceptions while the mind is occupied with this class of reading. Those who are in God's service should spend neither time nor money for light reading. What is the chaff to the wheat?

Question your own experience as to the influence of light reading. Can you, after spending time in such reading, open the Bible, and read with interest the words of life? Do you not find the book of God uninteresting? The charm of that love-story is upon the mind, destroying its healthy tone, and making it impossible for you to fix the attention upon the important, solemn truths that concern your eternal welfare.

In order to have a healthy tone of mind, and sound religious principles, we must live in communion with God through His Word. Pointing out the way of salvation, the Bible is our guide to a higher, better life. It contains the most interesting and most instructive history and biography that was ever written. Those whose imaginations have not been perverted by the reading of fiction will find the Bible the most interesting of all books.

Resolutely discard all worthless reading. Such reading will not strengthen your spirituality, but will introduce into the mind sentiments that will pervert the imagination, causing you to think less of Jesus, and to dwell less upon His precious lessons. Keep the mind free from everything that would lead it in a wrong direction. Do not encumber it with trashy stories, which impart no strength to the mental powers. The

thoughts will be of the same character as the food provided for the mind.

The Bible is the book of books. If you love the Word of God, searching it as you have opportunity, that you may come into the possession of the rich treasure that it contains, and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to Himself. But to read the Scriptures in a casual way, without seeking to comprehend Christ's lessons or to comply with His requirements, is not enough. There are treasures in the Word of God that can be discovered only by sinking the shaft deep into the mines of truth.

The carnal mind rejects the truth; but the soul that is converted undergoes a marvelous change. The books that before were unattractive, because they revealed truths that testify against the sinner, now become the food of the soul, the joy and consolation of the life. The Sun of Righteousness illuminates the sacred pages, the Holy Spirit speaks through them to the soul. To those who love Christ, the Bible is as the garden of God. Its promises are as grateful to the heart as the fragrance of flowers is to the senses.

Let those who have acquired a love for light reading now turn their attention to the Word of God. Let them begin to study with fresh interest the sacred records of the Old and New Testaments. The oftener and more diligently the Bible is studied, the more beautiful it will appear, and the less relish will there be for light reading.

June 20, 1906

Our Great Treasure-House

The Old Testament Scriptures--Part 10

It is in the written Word of God that a knowledge of God is most clearly revealed to fallen man. This is the treasure-house of the unsearchable riches of Christ.

The Word of God includes the Scriptures of the Old Testament as well as of the New. One is not complete without the other. Christ declared that the truths of the Old Testament are as valuable as those of the New. Christ was as much man's Redeemer in the beginning of the world as He is today. Before He clothed His divinity with humanity, and came to our world, the Gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan, and Lot in Sodom, bore the message, and from generation to generation faithful messengers proclaimed the coming One. He was the foundation of their system of sacrificial offerings, the great Antitype of all their religious services. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him.

Christ, as manifested to the patriarchs, as symbolized in the sacrificial service, as portrayed in the law, and as revealed by the prophets, is the riches of the Old Testament. Christ in His life, His death, and His resurrection; Christ, as He is manifested by the Holy Spirit, is the treasure of the New Testament. Our Saviour, the outshining of the Father's glory, is both in the Old and the New.

Old Truths Essential

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets," and "expounded unto them in all the Scriptures the things concerning Himself." But it is the light which shines in the fresh unfolding of the New that glorifies the Old. He who rejects the New, does not really possess the Old. For him it loses its vital power, and becomes but a lifeless form. In every page, whether history or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the Gospel. To Christ "give all the prophets

witness." From the promise given to Adam, down through the patriarchal line and the legal economy, Heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice, Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt.

What the Rejection of the Old Testament Means

There are those who profess to believe and teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. "Had ye believed Moses," Christ said, "ye would have believed Me; for he wrote of Me." Hence, there is no real power in their teaching of even the Old Testament.

Many who claim to believe and teach the Gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, "They are they which testify of Me." In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the Gospel, or the Gospel without the law. The law is the Gospel embodied, and the Gospel is the law unfolded. The law is the root, the Gospel is the fragrant blossom, and the fruit which it bears. The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker.

July 4, 1906

Our Great Treasure-House

The Book of Revelation--Part 11

As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.

The book of Revelation, in connection with the book of Daniel, demands close study. Let every God-fearing teacher consider how most clearly to comprehend and present the Gospel that our Saviour came in person to make known to His servant John,--"The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." None should become discouraged in their study of Revelation because of its apparently mystical symbols. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." We are to proclaim to the world the great and solemn truths contained in the book of Revelation. Into the very designs and principles of the church of God these truths are to enter. There should be a closer and more diligent study of this book, a more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,--a revelation of the most important events that are to take place in the last days of this earth's history. John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.

This instruction is of the greatest importance to us; for we are living in the last days of this earth's history. Soon we shall enter upon the fulfilment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

The book of Revelation must be opened to the people. Many have been taught that it is

a sealed book, but it is sealed to those only who reject truth and light. The truths that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The Third Angel's Message must be presented as the only hope for the salvation of a perishing world.

The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes that prophecy has revealed are soon to take place be left untouched. We are God's messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.

July 11, 1906

Our Great Treasure-House

The Bible to be Understood by All--Part 12

The Bible, with its precious gems of truth, was not written for the scholar alone. On the contrary, it was designed for the common people. The poor man needs it as much as the rich man, the unlearned as much as the learned. It is a great mistake for ministers to give people the impression that they can not understand the teachings of the Word of God, and should be content with the interpretation given by those whose business it is to proclaim the Word of God. Ministers who thus educate the people are themselves in error. To him who loves the truth, the Word of God is as a light shining in a dark place, pointing out the path so plainly that the wayfaring man, tho a fool, need not err therein.

The uneducated man, in earnest desire of soul, may in humility and simplicity reap from the Bible far greater consolation than the more highly educated man. He may never be able to present the same evidences of the inspiration of the Word that a learned man could, but he can bear in his life a testimony that will have greater power than any other testimony in convincing men and women of the power of the truths of God's Word.

A Sure Guide

It is God's purpose that the poor and uneducated shall have, in His Word, a sure guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of every one to understand the Word of God for himself. The great truths necessary for salvation are made as clear as noonday; and none need mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. A single text has proved in the past, and will prove in the future, to be a savor of life unto life to many a soul. As men diligently search, the Bible opens new treasures of truth, which are as bright jewels to the mind.

If the unlearned are not capable of understanding the Bible, then the mission of Christ to our world was useless; for He says, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

The command to search the Scriptures, Christ addressed not only to the scribes and Pharisees, but to the great multitude of the common people, who crowded about Him. If the Bible is not to be understood by every class of people, whether they be rich or poor, what would be the need of the Saviour's charge to search the Scriptures? What profit would there be in searching that which could never be understood? What would be the consistency of this command, if the searching of the Scriptures would not dispel the clouds of error, or lead to an understanding of the revealed will of God?

Let every one who has been blessed with reasoning faculties take up the Bible and search its pages, that he may understand the will of God concerning him. In this Book divine instruction is given to all. The Bible is addressed to every one--to every class of society, to those of every clime and age. Every one should read the Bible for himself. Do not depend on the minister to read it for you. The Bible is God's Word to you. And Christ has made this Word so plain that in reading it, no one need misunderstand. Let the humble cottager read and understand the Word given by the wisest Teacher the world has ever known, and among kings, governors, statesmen, there is none greater than He.

August 22, 1906

Our Great Treasure-House

The Promises of God's Word--Part 13

We are pilgrims and strangers on this earth, looking for a city which hath foundations, whose builder and maker is God. The path in which we travel is narrow, and calls for the exercise of self-denial and sacrifice, but God has not left us without help. He has filled His Word with wonderful promises, to strengthen and cheer His children. In these promises He draws back the veil from eternity, and gives us glimpses of the far more exceeding and eternal weight of glory that awaits the overcomer.

A Few Examples of Promise

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters thereof roar and be troubled, tho the mountains shake with the swelling thereof," "For this God is our God forever and ever; He will be our guide even unto death."

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy.... The Lord is good to all; and his tender mercies are over all His works.... The Lord upholdeth all that fall, and raiseth up all those that be bowed down.... The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them."

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.... When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads."

All along the pathway of life God places these fair flowers of promise, to brighten our journey. But many refuse to gather them, choosing instead the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord.

Rejoice Always

How much joy we might bring into our life here below if we would but make these promises our own. As we talk of the mansions that Christ is preparing for us, we shall forget the petty annoyances that we meet day by day. It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our hearts and into the hearts of others. God desires us to gather up His promises, that we may be strengthened and refreshed. Let us take our eyes off the curse, and fix them on the grace so abundantly provided.

Comfort, encouragement, and support have been provided for every condition of life. Let us rejoice in the love of God. Let us praise Him who has made promises so royal.

Let these promises keep our hearts in perfect peace. Jesus lives. His hand is guiding us. Constantly our hearts may be filled with the peace that passeth all understanding, even the peace that Jesus gives: Let us make the promises of God's Word our own. In times of test and trial these promises will be to us glad springs of heavenly comfort.

September 5, 1906

Our Great Treasure-House

Hidden Treasure--Part 14

Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." In ancient times it was customary for men to hide their treasures in the earth. Thefts and robberies were frequent. And whenever there was a change in the ruling power, those who had large possessions were liable to be put under heavy tribute. Moreover, the country was in constant danger of invasion by marauding armies. As a consequence, the rich endeavored to preserve their wealth by concealing it, and the earth was looked upon as a safe hiding place. But often the place of concealment was forgotten; death might claim the owner, imprisonment or exile might separate him from his treasure, and the wealth that he had taken such pains to preserve was left for the fortunate finder. In Christ's day it was not uncommon to discover in neglected land old coins and ornaments of gold and silver.

A man hires land to cultivate, and as the oxen plow the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that a fortune is within his reach. Restoring the gold to its hiding place, he returns to his home, and sells all that he has in order to purchase the field containing the treasure. His family and the neighbors think that he is acting like a madman. Looking on the field, they see no value in the neglected soil. But the man knows what he is doing, and when he has a title to the field, he searches every part of it to find the treasure that he has secured.

Efforts in Searching

This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring effort, in order to secure the hidden riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear in order to gain the treasures of truth.

In the parable, the field containing the treasure represents the Holy Scriptures. And the Gospel is the treasure. The man who bought the field searched every part of it to find the treasure he had secured. So we are to take the Word of God and search its pages, that we may find the treasures of truth. It is the Holy Spirit's office to direct and reward

this labor. The searcher finds lodes of precious ore, and he sinks the shaft still deeper for still more valuable treasure. The gold fields of earth are not more closely interlaced with veins of precious ore than are the fields of revelation with veins of truth that bring to view the unsearchable riches of God.

Many are too well satisfied with the surface truths of revelation. Precious gems are passed by because their value is not seen. Let the Bible student put his mind to the task as he studies God's Word; for the meaning often lies hidden beneath the surface. The knowledge thus gained will be like heavenly seed planted by the divine Sower.

Faithfulness Rewarded

The mine of truth is never exhausted. The more you search the Scriptures with humble hearts, the greater will be your knowledge, and the more you will feel like exclaiming with Paul, "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Every day you should learn something new from the Scriptures. Search them as for hid treasure, for they contain the words of eternal life. Pray for wisdom to comprehend these holy writings. If you would do this, you would find new glories in the Word of God; you would feel that you had received new and precious light on subjects connected with truth, and the Scriptures would gain constantly a new value in your estimation.

Knowledge of His Will All-Important

Salvation depends upon our knowledge of God's will as contained in His Word. Never cease asking and searching for truth. It is God's will that you shall know what He has said to you. But you must exercise faith. As you search the Scriptures, you must believe that God is, and that He is a rewarder of those who diligently seek Him.

Search, O search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you.

"Search the Scriptures; for in them ye think ye have eternal life." To search means to look diligently for something. Search for the hidden treasures in God's Word. You can not afford to be without them. Study the difficult passages, comparing verse with verse, and you will find that scripture is the key which unlocks scripture. Those who prayerfully study the Bible go from each search wiser than they were before.

That which is worth having is not obtained without earnest, persevering effort. In

business life, those only who are willing to put forth determined effort see successful results. Without earnest toil we can not expect to obtain a knowledge of spiritual things. Those who find the jewels of truth must dig for them as the miner digs for the precious ore hidden in the earth.

September 12, 1906

Our Great Treasure-House

The Value of Treasure--Part 15

Let none think that there is no more knowledge for them to gain. The depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination can not find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich, golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge.

No one can search the Scriptures in the Spirit of Christ without being rewarded. When a man is willing to be instructed as a little child, when he submits wholly to Christ, he will find the truth in His Word. If men would be obedient, they would understand the plan of God's government. The heavenly world would open its treasures of grace and glory for exploration. Human beings would be altogether different from what they are now; for by exploring the mines of truth, men would be ennobled. The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be, as they are now, vague in our minds. They would be, not only better understood, but altogether more highly appreciated.

The Saviour saw that men were absorbed in getting gain, and were losing sight of eternal realities. He undertook to correct this evil. He sought to break the infatuating spell that was paralyzing the soul. Lifting up His voice, He cried, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" He presents before fallen humanity the nobler world they have lost sight of, that they may behold eternal realities. He takes them to the threshold of the Infinite, flushed with the indescribable glory of God, and shows them the treasure there.

The value of this treasure is above gold or silver. The riches of earth's mines can not compare with it.

"The depth saith, It is not in me! The sea saith, It is not in me. It can not be gotten for

gold, Neither shall silver be weighed for the price thereof. It can not be valued with the gold of Ophir, With the precious onyx, or the sapphire. The gold and the crystal can not equal it; And the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls, For the price of wisdom is above rubies."

This is the treasure that is found in the Scriptures. The Bible is God's great lessonbook, His great educator. The foundation of all true science is contained in the Bible. Every branch of knowledge may be found by searching the Word of God. And above all else, it contains the science of all sciences, the science of salvation.

In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." This is true education. It imparts power. The experimental knowledge of God and of Christ transforms man into the image of God. It gives man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.

This is the knowledge that is obtained by searching the Word of God. And this treasure may be found by every soul who will give all to obtain it. "If thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God."

September 19, 1906

Our Great Treasure-House

How to Study the Bible--Part 16

The Mind Which Obtains Knowledge

A knowledge of the Word of God depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of truth.

God bids us fill our minds with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption.

The Bible contains all the principles that men need in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teachings can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the careless or hasty reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up a great whole must be searched out and gathered up "here a little and there a little."

A Means of Intellectual Growth

When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the Gospel. Every principle in the Word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but the Infinite could conceive or fashion.

Not alone in searching out truth and bringing it together does the mental value of Bible study consist. It consists also in the effort required to grasp the themes presented. The mind occupied with common place matters only becomes dwarfed and enfeebled. If

never taxed to comprehend grand and far-reaching truths, it after a time loses the power of growth. As a safeguard against this degeneracy, and a stimulus to development, nothing can equal the study of God's Word. As a means for intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite can not but expand and strengthen.

A Means of Spiritual Growth

And even greater is the power of the Bible in the development of the spiritual nature. Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, or satisfy the hunger and thirst of the soul. He who with sincere and teachable spirit studies God's Word, seeking to comprehend its truths, will be brought into touch with its Author, and, except by his own choice, there is no limit to the possibilities of his development.

In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child, He was daily, at His mother's knee, taught from the scrolls of the prophets. In His youth the early morning and evening twilight often found Him alone on the mountainside or among the trees of the forest, spending a quiet hour in prayer and in the study of God's Word. During His ministry His intimate acquaintance with the Scriptures testified to His diligence in their study. And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education.

September 26, 1906

Our Great Treasure-House--Part 17

[See Education, 185-190]

October 3, 1906

Our Great Treasure-House

How to Study the Bible--Part 18

When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious the treasure, he will seize upon every opportunity for acquainting himself with God's Word. His study will be restricted to no special time or place. And this continuous study is one of the best means of cultivating a love for the Scriptures. Keep the Bible always with you. As you have opportunity, read a text and meditate upon it. While walking the streets, waiting at a railway station, waiting to meet an engagement, improve the opportunity to gain some precious thought from the treasure-house of truth.

We should not take the testimony of any man as to what these Scriptures teach, but should study the Word of God for ourselves. If we allow others to do our thinking for us, we shall have crippled energies and contracted abilities. The noble powers of the mind may be so dwarfed by lack of exercise in themes worthy of their concentration as to lose their ability to grasp the deep meaning of the Word of God. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual.

There is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.

Study to Know what God Says

In your study of the Word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you study the Scriptures to vindicate your own theories. Leave these at the door, and with contrite heart go in to hear what the Lord has to say to you. As the humble seeker for truth sits at Christ's feet, and learns of Him, the Word gives him understanding. To those who are too wise in their own conceit to study the Bible, Christ says, "You must become meek and lowly in heart, if you desire to become wise unto salvation."

Do not read the Word in the light of former opinions. Do not try to make everything agree with your creed. With a mind free from prejudice, search the Word carefully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Do not allow what you have believed or practised in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the Word.

We can not obtain wisdom without earnest attention and prayerful study. Some portions of the Scriptures are indeed too plain to be misunderstood; but there are others whose meaning does not lie on the surface, to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful attention. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the view of the careless seeker. The words of Inspiration, pondered in the heart, will be as streams flowing from the fountain of light.

We should reverence God's Word. For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And never should the Scriptures be quoted in jest or paraphrased to point a witty saying. "Every word of God is pure;" "as silver tried in a furnace of earth, purified seven times."

Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit. And it will be given. When Nathanael came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom there is no guile." Nathanael said, "Whence knowest Thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." And Jesus will see us also in [the] secret place of prayer, if we will seek Him for light, that we may know what is truth.

October 10, 1906

Our Great Treasure-House

Blessed are They that Do--Part 19

The Bible teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us what characters we must form for the future life. We need not the dim light of tradition to make the Scriptures comprehensible. As well might we suppose that the noonday sun needs the glimmering torchlight of earth to increase its glory. The utterances of priest or minister are not needed to save men from error. Those who consult the divine oracle will have light. In the Bible every duty is made plain. Every lesson reveals to us the Father and the Son. The Word is able to make all wise unto salvation. In the Word the science of salvation is plainly revealed. Search the Scriptures; for they are the voice of God speaking to the soul.

Christ and His Word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light. If the people of God would appreciate His Word, we should have a heaven in the church here below. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare scripture with scripture, and to meditate upon the Word. They would be more eager for the light of the Word than for the morning paper, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result, their lives would be conformed to the principles and promises of the Word. Its instruction would be to them as the leaves of the tree of life. It would be to them a well of water, springing up unto everlasting life. Refreshing showers of grace would refresh and revive the soul, causing them to forget all toil and weariness. They would be strengthened and encouraged by the words of inspiration.

Weariness would be forgotten in the sunlight of Heaven. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh, running stream, constantly satisfying the soul.

The Lord's philosophy is the rule of the Christian's life. The entire being should be imbued with the life-giving principles of heaven. The busy nothings which consume the time of so many shrink into their proper position before a healthy, sanctifying, Bible piety.

The Bible, and the Bible alone, can produce this good result. It is the wisdom of God

and the power of God, and it works with power in the receptive heart. O what heights we might reach if we would conform our wills to the will of God. It is the power of God that we need, wherever we are. The frivolity that cumbers the church makes it weak and indifferent.

The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. And it is the only sure means of intellectual culture.

Causes of Falling

The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the Word of God and meditate upon it as they should. The lack of firm, decided will-power, which is manifest in life and character, results from their neglect of the sacred instruction of God's Word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought and divert it from that which is impure and untrue. There are few who choose the better part, few who sit at the feet of Jesus, as did Mary, to learn of Him. Few treasure His words in the heart and practise them in the life.

The truths of the Bible, received, will uplift the mind from earthliness and debasement. If the Word of God were appreciated as it should be, both old and young would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.

Let men teach and write the precious things of the Word of God. Let the thought, the aptitude, the keen exercise of brain power, be given to the study of the thoughts of God. Study not the philosophy of man's conjectures, but study the philosophy of Him who is truth. Other literature is of little value when compared with this.

The mind that is earthly finds no pleasure in contemplating the Word of God; but for the mind renewed by the Holy Spirit, divine beauty and celestial light shine from the sacred page. That which is to the earthly mind a desolate wilderness, to the spiritual mind becomes a land of living streams.

The Agency of Transformation

The Scriptures are the great agency in the transformation of character. Christ prayed, "Sanctify them through Thy truth; Thy Word is truth." If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ,

conforming us, soul, body, and spirit, to his own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.

The truths of the Word of God meet man's great practical necessity--the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the great things and all the little things of life.

Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving.

October 17, 1906

Our Great Treasure-House

Worth of Obedience--Part 20

It is because so many parents and teachers profess to live the Word of God while their lives deny its power, that the teaching of the Scripture has no great effect upon the youth. At times the youth are brought to feel the power of the Word. They see the preciousness of the love of Christ. They see the beauty of His character, the possibilities of a life given to His service. But in contrast they see the lives of those who profess to revere God's precepts. Of how many are the words true that were spoken to the prophet Ezekiel:

"The children of thy people" "speak to one another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."

It is one thing to treat the Bible as a book of good moral instruction, to be heeded as far as is consistent with the spirit of the time; it is another thing to regard it as it really is--the Word of the living God--the Word that is our life, the Word that is to mould our actions, our words, and our thoughts. To hold God's Word as anything less than this is to reject it. And this rejection by those who profess to believe it is foremost among the causes of skepticism and infidelity in the youth.

Conscience Must Be Quickened

If we would live a Christian life, the conscience must be quickened by constant contact with the Word of God. All the precious things which at infinite cost God has provided for us will do us no good; they can not strengthen us and produce spiritual growth, unless we appropriate them. We must eat the Word of God--make it a part of ourselves.

The increasing knowledge of Christ that is gained by a study of the Scriptures, under the teaching of the Holy Spirit, enables the receiver to distinguish between right and wrong in all the affairs of life.

Let us make the Word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become to us a daily companion and friend. Every thought will be brought into captivity to the obedience of Christ. With the apostle Paul we shall be able to say: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Thus, through faith, we shall come to know God by an experimental knowledge. We have proved for ourselves the reality of His Word, the truth of His promises. We have tasted, and we know that the Lord is good.

Wonderful possibilities are open to those who lay hold of the divine assurances of God's Word. There are glorious truths to come before the people of God. Privileges and duties which they do not suspect to be in the Bible will be laid open before them. As they follow on in the path of humble obedience, doing His will, they will know more and more of the oracles of God.

Let the student take the Bible as his guide, and stand like a rock for principle, and he may aspire to any height of attainment. All the philosophies of human nature have led to confusion when God has not been recognized as all and in all. But the precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier the desire for purity of heart and clearness of thought. The soul dwelling in the atmosphere of holy thought is transformed by intercourse with God through the study of His Word. Truth is so large, so far-reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love.

The natural powers are enlarged because of holy obedience. From the study of the words of life, students may come forth with minds expanded, elevated, ennobled. If they are, like Daniel, hearers and doers of the Word of God, they may advance as he did in all branches of learning. Being pure-minded, they will become strong-minded. Every intellectual faculty will be quickened. They may so educate and discipline themselves that all within the sphere of their influence may see what man can be, and what he can do, when connected with the God of wisdom and power.

"The stability of thy times and the strength of thy happiness shall be wisdom and knowledge"--that wisdom and knowledge that God's Word alone can impart. It is as true now as when the words were spoken to Israel of obedience to His commandments:

"This is your wisdom and your understanding in the sight of the nations."

Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation. Amidst all life's perplexities and dangers and conflicting claims, the one safe and sure rule is to do what God says. "The statutes of the Lord are right;" and, "he that doeth these things shall never be moved."

October 24, 1906

Accountability to God

To each of us God has committed sacred trusts, for which He holds us accountable. He designs that man shall be so educated as to develop his mental and moral powers, that he may have a well-balanced mind and a symmetrical character. But education alone will not prepare him to answer the object of his creation. He needs the grace of God, and divine aid awaits his demand. Divine power united with human effort will enable him to do good and glorify his Creator.

Few appreciate the value of man, and the glory that would redound to God were he to cultivate and preserve purity, nobility, and integrity of character. The value that God sets upon man is shown in the price that has been paid for his redemption; His love is expressed in that He withheld not His beloved Son, but gave Him to die for a sinful race. Angels could not, by any sacrifice that they could make, accomplish the work of man's redemption. It was only through the suffering and death of Christ that he could be restored to the favor of God. For our sakes, He who knew no sin was made an offering for sin. He was afflicted, insulted, oppressed. Arraigned as a criminal, He suffered shame, insult, mockery, and pain.

Exalting the Law

Christ bore all this to rescue man from the hopeless state into which he had been brought by his disobedience of the law of God; for sin is the transgression of the law, and death is its penalty. He did not suffer to do away with the law, or to lessen its force, but that its claims might be met, and the sinner be spared. Through His perfect obedience, the law was exalted and made honorable.

Christ will elevate man, and give him rich and glorious possessions, if he will respect the claims of God's law; but if he choose the service of Satan, and will ruin his hope of heaven by his stubborn sinfulness, he must lose these blessings. He will have a place with associates similar in character to himself,--with those defiled by sin, who consider it a virtue, an evidence of smartness, to doubt God's Word and be ranked among skeptics. To choose to be a sinner is to refuse to stand before the throne of God washed from the defilement of sin; it is to refuse the riches of eternal glory; it is to refuse to be a joint-heir with Christ to the immortal inheritance, and to be exalted to an equality with the heavenly angels;--it is to reject all these, and to choose instead the sure consequence of sin, the sinner's fixed doom.

Measure of Accountability

Those who might become co-laborers with Christ, and do good service in advancing the interests of His kingdom, but who use their talents and influence to tear down instead of to build up, are like noted rebels; their prominence, the value of the talent they use in the service of Satan, increases their guilt and makes their punishment sure. These will feel the wrath of God. They will experience what Christ suffered in saving men from the penalty of the broken law. The value of man and the measure of his accountability can be known only by the cross of Calvary. He who presents Himself to the sinner as the One strong to deliver, will prove Himself mighty to execute wrath and judgment upon every unrepenting son of Adam. He who holds the worlds in position, who weighs the hills in scales, and the mountains in a balance, who taketh up the isles as a very little thing, will show Himself mighty to avenge His unrequited mercy and spurned love. Those who flatter themselves that God is too merciful to punish the sinner, have only to look to Calvary to make assurance doubly sure that vengeance will be visited upon every transgressor of His righteous law.

The penalty for breaking the law of God is proportionate to the price paid to redeem its transgressors. What unutterable bliss is prepared for those who will be saved through Christ, and what depths of woe for those who despise and reject His great salvation! Whatever of a worldly nature men esteem valuable sinks into insignificance when viewed in this light, and how great appears our obligation to use in the service of God all the talents that He has entrusted to our keeping.

Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy can not explain it; it will ever remain a mystery that the most profound reason can not fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that One equal with the eternal Father should so abase Himself as to suffer the cruel death of the cross to ransom man; and it is a mystery that God so loved the world as to permit His Son to make this great sacrifice. The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the great salvation that we have through Him, and the sacred, elevated purity of His righteousness. Says Christ, "He shall take of Mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth; those who are taught of Him have entered the school of Christ. How must God esteem the race, that He gave His Son to die for them, and appoints His Spirit to be man's teacher and continual guide. Satan understands this, and he lays his plans to mar and wound man, the workmanship of God, and to prevent him from enjoying the happiness that this great rebel lost through his disobedience and malice.

Since his fall from heaven, it has been Satan's only joy and constant employment to thwart the plan of God by preventing the salvation of perishing men. He has carried on this work with marked success, and will continue it until Christ shall bring his career to an end. He has tried to induce men to aid him in treading the honor of God into the dust, and many have become co-laborers with him, and have encouraged his rebellion. Those who do this, who glory in their skepticism, and lead others to despise the law of Jehovah, place themselves in the ranks of the enemies of Christ, and use their influence to destroy rather than to save souls. They second Satan in his efforts to undermine the law of God by assuring the sinner that he will be saved while transgressing that law. They serve Satan, and will share his terrible fate.

The short space of time allotted to men here is exceedingly valuable. Now, while probation lingers, God proposes to unite His strength with the weakness of finite man. We should so educate ourselves that we can serve Him intelligently. Those who have cherished skepticism may, by proper discipline of the mind, learn to cherish faith. Those who truly love God will desire so to improve the talents that He has given them, that they may be a blessing to others. And by and by the gates of heaven will be thrown wide open to admit them, and from the lips of the King of glory the benediction will fall upon their ear like richest music, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Thus the redeemed will be welcomed to the mansions that Jesus is preparing for them. There their companions will not be the vile of earth,--liars, idolaters, the impure, or the unbelieving; but they will associate with those who have overcome Satan and his devices, and through divine aid have formed perfect characters.

Every sinful tendency, every imperfection that afflicts them here, has been removed by the blood of Christ; and the excellence and brightness of His glory, far exceeding the brightness of the sun in its meridian splendor, is imparted to them. And the moral beauty, the perfection of His character, shines through them, in worth far exceeding this outward splendor. They are without fault around the great white throne, sharing the dignity and privileges of the angels.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." In view of the glorious inheritance which may be his, "what shall a man give in exchange for his soul?" He may be poor; yet he possesses in himself a wealth and dignity that the world could never bestow. The soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in heaven, in the presence of God and holy angels, over one sinner that repents,--a joy that is expressed in songs of holy

triumph. Mrs. E. G. White

November 7, 1906

The Pathway of Life

Christ promises, "He that followeth Me shall not walk in darkness, but shall have the light of life." The way is plain; the will of God is manifest. We are not to live in doubt and uncertainty, and to rest satisfied while groping our way without a guide. Jesus does not, after giving us general directions, leave us to guess the way amid by-paths and dangerous passes. He leads us in a straight path; and while we follow Him, our footsteps will not slide. It was Jesus that led ancient Israel, tho the cloud by day and the pillar of fire by night concealed Him from their view; and in this important period of the world's history, He will as manifestly lead His people. The path is no uncertain one. The way is marked out, and every step is ordered of the Lord.

God has ample light and grace to bestow upon all them that fear Him. Especially will He help His people in these last days, when Satan's devices are so abundant, so deceptive, and so corrupting. To those who will walk in the truth, the God of truth will give grace according to their needs. He will fill their hearts with peace, and courage, and confidence. But mercy and truth are promised only to the contrite and obedient. God has said that justice and judgment are the habitation of His throne; and those who are disobedient and rebellious will not escape the visitation of His just anger.

We can not afford to separate ourselves from Jesus for a single hour. Without Him we are in danger of being overcome of Satan, who is ever watching to suggest doubt, unbelief, and error. The world is flooded with error; it meets us on every hand. It is taught from the sacred desk, and lurks in theology, in literature, in philosophy, in science. Error perverts the judgment and opens the door to temptation, and through its influence Satan seeks to turn hearts from the truth; but an intelligent love for the truth sanctifies the receiver, and keeps him from the enemy's deceptive snares.

Satan uses some professed Christians to lead souls from the simplicity of the Gospel of Christ. Worldly associates and amusements sow the seeds of doubt and skepticism. The sentiment of many worldly professors is, "Cause the Holy One of Israel to cease from before us." "Speak unto us smooth things; prophesy deceits." Many are daily cheating their souls with a form of godliness without the power; but the Lord has removed His smile and the inspiration of His Spirit from them. His displeasure is against them, because their deeds are evil. He demands decided changes in the life and character. Good intentions, good resolutions, good acts, can not be accepted as substitutes for repentance, faith, and willing obedience.

The people are too willing to believe their teachers without careful thought and prayerful investigation of God's Word. They love to have their consciences quieted--love to be rocked to sleep in the cradle of carnal security. In their blind selfishness, they deceive themselves in those things wherein they are willing to be deceived. Our Saviour declared to the Pharisees, "Ye will not come to Me, that ye might have life." And in His conversation with Nicodemus He said; "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." So in this age; the church will neither search the Scriptures nor listen to the truth, lest her works be reproved. She is more willing to depart from the commandments of God than from the customs and friendship of the world. And because great men and worldly wise men are in her favor, because numbers and temporal prosperity are hers, she believes herself favored of God--"rich, and increased with goods, and in need of nothing."

But earthly prosperity is no evidence of the favor of God. Christ and His apostles teach us, both by precept and example, that the true child of God can not enjoy the friendship of the world. If he seeks it, it will become a snare to him; he will adopt the customs, precepts, and standards of the world, and will finally become like them in spirit. But there can be no fellowship between the Prince of light and the prince of darkness. Says the apostle John, "The world knoweth us not, because it knew Him not. Beloved, now are we the sons of God." They are unknown, unacknowledged by the world; but their names, cast out as evil by the lovers of sin, are written in the book of life. They are the adopted heirs of Christ, the nobility of Heaven. These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

November 14, 1906

Trusting God

If we commit the keeping of our souls to God in the exercise of living faith, His promises will not fail us; for they have no limit but our faith. "All things are possible to him that believeth." We may make or mar our own happiness. Many pet and excuse the defects in their characters; but these must all be remedied. Every deviation from the right is sin, and sin must be put away. We can not afford to walk carelessly before our brethren or before the world.

Many confess their sins again and again, but do not put them away by genuine repentance. Unless we have a firm purpose and the aid of the grace of God, strong resolutions and vigilant watchfulness will be vain and powerless when temptations assail the soul; and under such circumstances some give up in despair, fearing that they must ever remain slaves of sin. These have not a living faith in Jesus. We can not trust in ourselves; if we do, we shall fail. Jesus has spoiled the powers of darkness; and it is through faith in His might that we shall be made strong. He will lift up a standard against Satan in behalf of every trusting, believing soul. We have the assurance that His grace is sufficient for us, and that we shall not be tempted above that we are able to bear. This is our only hope.

The apostle says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When the Holy Spirit was poured out upon the Christian church at Pentecost, great wisdom and grace rested upon the whole body of believers. This blessing was given in answer to earnest, persevering prayer; and today God is just as willing to listen to the petitions of His people. "Faithful is He that calleth you, who also will do it."

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these fruits appear in the life, a telling influence will be exerted upon the world. The truly converted man will cease aspiring to be thought great. He will not seek for worldly honor, nor for luxury, ease, or wealth; neither will he be sensitive to reproach or neglect. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Self is no longer the supreme object of love; family and friends are no longer the boundary. His heart is enlarged. Jesus has the first place in his affections; he loves Christians, because he sees in them the image of his Master, and all mankind with a love that prompts him to do them good. This is the fruit growing on the true Vine, more precious in the sight of God

than all the wealth and learning of earth's great men.

The unparalleled exhibition of love that was made on Calvary shows how God estimates souls. If we have this love in our hearts, we shall seek to win sinners to Jesus, that for them this great sacrifice may not have been made in vain. The language of the heart will be, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." We shall say with the psalmist, "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving-kindness and Thy truth from the great congregation." We shall rejoice to speak of the wisdom and goodness of God as shown in the way He has led His people; for we shall have proved that "the path of the just is as a shining light, that shineth more and more unto the perfect day."

November 21, 1906

The Result of Forgetting God

A great crisis is just before us. Men boast of the wonderful progress and enlightenment of the age, but God sees the guilt and depravity of the world. The heavenly Watcher sees the earth filled with violence and crime. Wealth is obtained by every species of iniquity. By robbery of God and of their fellows, men are amassing fortunes. Everything that they can grasp is made to minister to their greed. Avarice and sensuality bear sway. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They have accepted the enemy of all good as their leader, and have become imbued with his spirit.

The world is a theater, and the actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of humanity, there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, tho God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last scenes in the drama,--Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. Cause will be followed by effect.

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should be preparing for what is soon to break upon the world as an overwhelming surprise.

A Call to Christians

The people of each age will be judged by the light they have received. The church of today has been favored with great light and many opportunities--favored even as Chorazin and Bethsaida were favored. How Christ longed to see some fruit from the labor He expended on these cities. And how greatly He longs to see His church of today standing in freedom from sin. O that those for whom He has wrought so mightily would strive to be like Him in character! How it would cheer His heart to see them partaking of His nature, their works testifying to their faith in God, and to their realization of the obligation resting upon them to work for Him.

Many wonder at the blindness of the Jews in rejecting Christ. Had we lived in His day, they declare, we would gladly have received His teaching. We should never have been partakers of the guilt of those who rejected the Saviour. But too often, when obedience to God requires self-denial and sacrifice, these very ones stifle their convictions and refuse to obey.

God expects us to gain every day a clearer understanding of His will. He asks for the consecration to His service of all that we have and are. If you have caught a glimpse of Heaven's truth, turn not away. Be not disobedient to the heavenly vision. Walk in the light you have received, and your pathway will grow brighter and brighter. In the light shining from Calvary, you will see the sinfulness of sin, and you will see also God's willingness and power to save from sin. The Lord holds out to you the offer of partnership with Himself. Uniting with Christ, you can work the works of God.

Christ's Coronation Day

On His coronation day, Christ will not acknowledge as His any who bear spot or wrinkle. But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed. They will see the head once crowned with thorns crowned with a diadem of glory.

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and His trophies of victory--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by His redeemed ones--the witnesses that His mission of suffering and sacrifice has not been in vain.

November 28, 1906

The Closing Work

To each human being God has assigned a work. Abraham was called to go forth from his home, a lightbearer to the heathen. And without questioning he obeyed. "He went out, not knowing whither he went." So today God's servants are to go where He calls, trusting Him to guide them and give them success in their work.

The disciples of Christ are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. They are to be interested in everything that concerns the good of their fellow men. By their baptismal vows they are pledged to make persevering, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. They are to break every yoke, letting the oppressed go free from the power of vicious habits and sinful practises.

Christians are to be Christlike in their earnest desire to save souls. They should regard it as the highest honor to be enlisted in Christ's army. They should thank God for the privilege of using the talent of speech to win souls to the Saviour. They should look upon no privilege as more precious than that of imparting to others knowledge they have received.

Time is Passing; the End is Near

While you are unconsecrated, golden opportunities to help souls to see Jesus as He is full of grace and truth--are being lost. That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you can not now do. But through the grace of Christ, you may redeem the time by redoubling your exertions. Let your interest in the souls for whom Christ has died deepen and broaden. Do not ask, "What shall this man do?" for then Christ would say to you as He said to Peter, "What is that to thee? follow thou Me." Keep your own soul in the love of the truth, and work with untiring endeavor to win souls to the Saviour.

Look upon the world today. Is the voice of prayer heard amidst the din of confusion? Altars are erected, but it is not to God that the sacrifices are offered. Deceivers, robbers, and murderers are many. Pride of ancestry and pride of wealth minister to the work of soul-destruction. Avarice, sensuality, malice--these are the attributes that bear sway. Thousands are standing on the brink of perdition. Do you not see them, many of them

lost, eternally lost, whilst professing Christians sleep the sleep of indifference?

Earnest, Self-Sacrificing Men and Women are needed, men and women who will go to God, and with strong crying and tears plead for the precious souls that are going to ruin. There can be no harvest without seed-sowing, no result without effort.

Christ gave His life to save sinners, and He says to His followers, "Go ye into all the world, and preach the Gospel to every creature." "Lo, I am with you alway, even unto the end." He has laid out before us the work to be done, and has declared that He will give power for the accomplishment of this work. Shall we take Him at His word, believing that He meant just what He said when He declared that the whole world is to hear the message of mercy?

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. God is not willing that any should perish. He has provided abundantly for the salvation of all. If His people had gone forth as they should, giving the invitation of mercy, many souls would have been won to Christ. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of efficiency and strength. The Gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.

It is impossible for men who believe in Christ to see the work that needs to be done and not do anything. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. The church of God is weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message of Christ's soon coming will go forth to do something for the Master, relying on the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In practical obedience to the divine command, his confidence will increase and his talents will multiply.

January 2, 1907

The Life of the New Man

If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Nothing but divine power can regenerate the human heart and imbue souls with the love of Christ, which will ever manifest itself with love for those for whom He died. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. When converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises to the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great."

With Fear and Trembling

But those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed. We have no reason to fear while looking to Jesus, no reason to doubt but that He is able to save to the uttermost all that come unto Him; but we may constantly fear lest our old nature will again obtain the supremacy, that the enemy shall devise some snare whereby we shall again become his captives. We are to work out our "own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure." With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ.

We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are not to be discouraged; we are to pray more fervently, believe more fully, and try again with more steadfastness to grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance, and our God.

Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character,

meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in the hearts of His followers, to the glory of God.

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. As a man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will.

He who places himself unreservedly under the guidance of the Spirit of God will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and completeness. Weaknesses that have been manifested in a vacillating will and powerless character are overcome, for continual devotion and piety bring the man in such close relation to Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle. His perception is clear, and he manifests that wisdom which comes from God. Says James, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." This will be the wisdom manifested by him who takes the cup of salvation and calls upon the name of the Lord. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble, who hear thereof and are glad. Mrs. E. G. White

January 16, 1907

Witnessing for Christ

In order to save fallen man, under a sense of the infinite magnitude of the task, Christ undertook to represent to the world the character of God in His great love for the world. Nothing was allowed to divert His attention for a moment. His one effort was to carry out the plan of God laid before the foundation of the world. Said Christ, "Therefore doth My Father love Me, because I lay down My life that I might take it again." "As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep." That is: "My Father hath so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, His will is fulfilled, His law vindicated, and God can be just, and yet justify him who believes in Jesus."

This is a love that passeth knowledge. Shall we not be filled with astonishment at the amazing riches of the grace of Christ? Jesus alone could do the work. Knowing the height and depth of the love of God, he engaged to come into the world to make it manifest to sinners. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the love of God to lost humanity. It is impossible for us to conceive of the riches of His grace abundantly provided for all who believe on Christ. And having thus Himself represented the love of the Father, He has enjoined upon those who believe in Him to represent His character to the world, and thus reflect the glory of God in their own character.

Jesus says, "As Thou hast sent Me into the world, even so have I also sent them into the world," to be witnesses for Me. Christ calls upon each of His followers to represent His goodness, His mercy, and His love to the world, as He represented the love of the Father. He has made those who believe in Him as their personal Saviour, partakers of the divine nature, that they should not perish, but have everlasting life; and those who are saved by His grace are to reveal His power to others, that others may be saved thru their instrumentality. All who are truly converted are commissioned of God to be light bearers to the world.

"That Christi dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." It is the privilege and duty of every child of

God to obtain day by day a living experience in the things of Christ. Thru a connection with Christ, we are to go forth in His Spirit, with His mind, as agents to cooperate with the divine, to bear to the world the message of the love of God to man. We are to proclaim that Christ is our Advocate, that the bow of promise encircles the throne, that the Lord is waiting to be gracious. This work must not be set aside because it requires self-denial and self-sacrifice. Looking to the Author and Finisher of our faith, we must see there our pattern, and shape our life after the example He has given.

The church may individually be all that they profess to be; for if they will seek the Lord with all the heart, they will be filled with the Spirit. Jesus Christ is the Pattern, and every one who copies the Pattern will estimate the value of his own soul as the purchased possession of Christ. He will see that the Lord requires all the members of His church, as living, human agencies, to exert a sanctified influence in unity to build up the Redeemer's kingdom in the earth. The careless inaction, the indolence, the neglect to improve a single faculty and intrusted capability which might have been employed for blessing humanity, robs the world of the promised influence of the Holy Spirit, which might have accompanied with its presence the living witness for God. A message from heaven is sent to the world by those whom the Lord has called. They are to make known the salvation of God, that, by the testimony of those who are sanctified, many may be saved. Mrs. E. G. White

May 1, 1907

"Able to Make Us Wise unto Salvation"

How to Study the Bible

Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works"--the Book of books has the highest claims to our reverent attention. Superficial study of the word of God can not meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles.

To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit but little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

We can not obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are, indeed, too plain to be misunderstood; but there are many portions whose meaning can not be seen at a glance; for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value which are concealed from the careless seeker.

You must dig in the mine of truth till you find its greatest treasure, and by comparing scripture with scripture you may find the true meaning of the text. But if you do not make the sacred teachings of God's word the rule and guide of your life, the truth will be nothing to you. Truth is efficient only as it is carried out in practical life. If the word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the word of God, but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from earthliness and debasement. Those who are conversant with

the Scriptures will be men and women who exert an elevating influence.

In searching for Heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as are rarely seen in these times.

July 3, 1907

The Law Revealed in Christ

In the prayer of Christ for His disciples, He said concerning them: "The glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one [in spiritual union]; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

The glory of Christ is His character, and His character is an expression of the law of God. He fulfilled the law in its every specification, and gave to the world in His life a perfect pattern of what it is possible for humanity to attain unto by cooperation with divinity. In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character. God's law is an exponent of His character, an expression of His holiness; but, viewed by him who was fallen thru sin, it is a voice of condemnation, a ministration of death. It is not in the province of the law to pardon the transgressor; for "by the law is the knowledge of sin." "By ... the law there shall no sin be justified." No ray of hope shines forth from the law to the sinner, and its transgressor can find no answer from the law to his anxious inquiry, "What shall I do to be saved?" "How shall I be just with God?"

But thru Christ a way of escape has been provided. Our Redeemer came in the flesh to condemn sin in the flesh, to lay hold of the repenting soul with an unyielding grasp, and at the same time to grasp the throne of God, becoming the connecting link between humanity and divinity, between earth and heaven. He is the only refuge for the guilty soul. In searching to know God, man is directed to Christ, who lived out the law of God, and manifested to the world the attributes of the Father. In the Son of God the inexpressible goodness of God is revealed; for in Him mercy and truth meet together, righteousness and peace kiss each other. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ in the flesh, condemning sin in the flesh, was a perfect revelation of God to the world. Christ declared: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me."

In answer to the request of Philip, "Lord, show us the Father, and it sufficeth us," Jesus said: "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak

unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." The Lord Jesus is the embodiment of the glory of the Godhead. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. God has revealed Himself to men; He stooped to take upon Him our nature, and in His Son we see the glory of the divine attributes. Those who see not in Christ the divine character are in the shadow of Satan's misrepresentation of divinity. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." "In whom we have redemption thru His blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature."

In Christ Jesus is a revelation of the glory of the Godhead. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the truth as it is in Jesus, to which he can attain; for Christ is He who represents the Father. The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us." Christ is the wisdom of God. He is the great "I Am" to the world. As we contemplate the glory of the divine character as revealed in Christ, we are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" This wisdom is displayed in the love that reaches out for the recovery of lost and ruined man.

October 30, 1907

The Great Missionary

"Leaving you an example that ye should follow His steps"

Into this world came our Lord Jesus Christ as the unwearied Servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. He came to remove the burden of disease and wretchedness and sin. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

The Saviour's work was not restricted to any time or place. His compassion knew no limit. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered to those who came to Him; in the evening He gave attention to such as thru the day must toil to earn a pittance for the support of their families.

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Thru childhood, youth, and manhood, He walked alone. Yet it was heaven to be in His presence. Day by day He met trials and temptations; day by day He was brought into contact with evil, and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail nor become discouraged.

In all things He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us?" He answered,--and His answer is the keynote of His life-work,--"How is it that ye sought Me? Wist ye not that I must be about My Father's business?"

His life was one of constant self-sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest, and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much.

He was always patient and cheerful, and the afflicted hailed Him as a messenger of life

and peace. He saw the needs of men and women, children and youth, and to all He gave the invitation, "Come unto Me."

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words that He came not to destroy, but to save. He made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings that He might incline the hearts of men to receive the Gospel of His grace.

By the sea, on the mountainside, in the streets of the city, in the synagog, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words. The subject of Christ's teaching was the word of God. He met questioners with a plain, "It is written," "What saith the Scriptures?" "How readest thou?" At every opportunity when an interest was awakened by either friend or foe, He presented the word. With clearness and power He proclaimed the Gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived in the word of God such depth of meaning.

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory.

At the table of the publicans He sat as an honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power.

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He

humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread throughout Palestine. The sick came to the places thru which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the Gospel and healing the sick--the King of glory in the lowly garb of humanity.

November 20, 1907

Drunkenness and Crime

Their Significance

In these days when vice and crime of every form are rapidly increasing, there is a tendency to become so familiar with existing conditions that we lose sight of their cause and of their significance. More intoxicating liquors are used today than have ever been used heretofore. In the horrible details of revolting drunkenness and terrible crime, the newspapers give but a partial report of the story of the resultant lawlessness. Violence is in the land. And yet, notwithstanding the many evidences of the increase of crime and lawlessness, men seldom stop to think seriously of the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age.

Upon those to whom God has given light, rests the solemn responsibility of calling the attention of others to the significance of the increase of drunkenness and crime. They should also bring before the minds of others the Scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should they uplift the divine standard, and raise their voices in protest against the sanctioning of the liquor traffic by legal enactment.

The evils that are so apparent at the present time are the same that brought destruction to the antediluvian world. "In the days that were before the Flood," one of the prevailing sins was drunkenness. From the record in Genesis we learn that "the earth also was corrupt before God, and the earth was filled with violence." Crime reigned supreme. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being.

"As the days of Noah were, so shall also the coming of the Son of Man be." The drunkenness and the crime that now prevail have been foretold by the Saviour. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of Christ. The very conditions we see in the great cities of our land, the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of the rulers of the people, the dead and the dying whose destruction can be traced to the use of poisonous liquor--all these evils are but a fulfillment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

Divine Warnings

The Lord can not bear much longer with an intemperate and perverse generation. There are many solemn warnings in the Scriptures against the use of intoxicating liquors. In the days of old, when Moses was rehearsing the desire of Jehovah concerning His people, there were uttered against the drunkard the following words:

"And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, tho I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

Solomon says: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

The use of wine among the Israelites was one of the causes that finally resulted in their captivity. Thru the prophet Amos the Lord said to them:

"Woe to them that are at ease in Zion! ... Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall: that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."

"Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted."

These words of warning and command are pointed and decided. Let those in positions of public trust take heed, lest thru wine and strong drink they forget the law, and pervert

judgment. Rulers and judges should ever be in a condition to fulfil the instruction of the Lord: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in anywise, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless."

The Lord God of heaven ruleth. He alone is above all authority, over all kings and rulers. The Lord has given special directions in His word in reference to the use of wine and strong drink. He has forbidden their use, and enforced His prohibitions with strong warnings and threatenings. But His forbidding the use of intoxicating beverages is not an exercise of arbitrary authority. He seeks to restrain men, in order that they may escape from the evil results of indulgence in wine and strong drink. Degradation, cruelty, wretchedness, and strife follow as the natural results of intemperance. God has pointed out the consequence of following this course of evil. This He has done that there may not be a perversion of His laws, and that men may be spared the widespread misery resulting from the course of evil men who, for the sake of gain, sell maddening intoxicants.

The relation of crime to intemperance is well understood by men who have to deal with those who transgress the laws of the land. In the words of a Philadelphia judge: "We can trace four-fifths of the crimes that are committed to the influence of rum. There is not one case in twenty where a man is tried for his life, in which rum is not the direct or indirect cause of the murder. Rum and blood, I mean the shedding of blood, go hand in hand."

A district attorney in the city of Boston is reported as declaring that "ninety-nine out of one hundred of the crimes in our commonwealth are produced by intoxicating liquors."
(Concluded next week)

November 27, 1907

Drunkenness and Crime

The Work of the Liquor Seller

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; ... that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? ... Thine eyes and thine heart are not but for covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it."

This scripture pictures the work of those who manufacture and who sell intoxicating liquor. Their business means robbery. For the money they receive, no useful equivalent is returned. Every dollar they add to their gains has brought a curse to the spender.

Every year millions upon millions of gallons of intoxicating liquors are consumed. Millions upon millions of dollars are spent in buying wretchedness, poverty, disease, degradation, lust, crime, and death. For the sake of gain, the liquor-dealer deals out to his victims that which corrupts and destroys mind and body. He entails on the drunkard's family poverty and wretchedness.

Houses of prostitution, dens of vice, criminal courts, prisons, almshouses, insane asylums, hospitals, all are, to a great degree, filled as a result of the liquor-seller's work. Like the mystic Babylon of the Apocalypse, he is dealing in "slaves and souls of men." Behind the liquor-seller stands the mighty destroyer of souls, and every art which earth or hell can devise is employed to draw human beings under his power. In the city and the country, on the railway trains, on the great steamers, in places of business, in the halls of pleasure, in the medical dispensary, even in the church, on the sacred communion-table, his traps are set. Nothing is left undone to create and to foster the desire for intoxicants. On almost every corner stands the public house with its brilliant lights, its welcome and good cheer, inviting the working man, the wealthy idler, and the unsuspecting youth.

Day by day, month by month, year by year, the work goes on. Fathers and husbands and brothers, the stay and hope and pride of the nation, are steadily passing into the liquor-dealer's haunt to be sent back wrecked and ruined.

More terrible still, the curse is striking the very heart of the home. More and more, women are forming the liquor habit. In many a household, little children, even in the innocence and helplessness of babyhood, are in daily peril thru the neglect, the abuse, the vileness of drunken mothers. Sons and daughters are growing up under the shadow of this terrible evil. What outlook for their future but that they will sink even lower than their parents?

License Laws

The licensing of the liquor traffic is advocated by many as tending to restrict the drink evil. But the licensing of the traffic places it under the protection of law. The government sanctions its existence, and thus fosters the evil which it professes to restrict. Under the protection of license laws, breweries, distilleries, and wineries are planted all over the land, and the liquor-seller plies his work beside our very doors.

Often he is forbidden to sell intoxicants to one who is drunk, or who is known to be a confirmed drunkard; but the work of making drunkards of the youth goes steadily forward. Upon the creating of the liquor appetite in the youth, the very life of the traffic depends. The youth are led on, step by step, until the liquor habit is established, and the thirst is created that at any cost demands satisfaction. Less harmful would it be to grant liquor to the confirmed drunkard, whose ruin in most cases is already determined, than to permit the flower of our youth to be lured to destruction thru this terrible habit.

By the licensing of the liquor traffic, temptation is kept constantly before those who are trying to reform. Institutions have been established where the victims of intemperance may be helped to overcome their appetite. This is a noble work; but so long as the sale of liquor is sanctioned by law, the intemperate receive but little benefit from inebriate asylums. They can not remain there always. They must again take their place in society. The appetite for intoxicating drink, tho subdued, is not wholly destroyed; and when temptation assails them, as it does on every hand, they too often fall an easy prey.

A Solemn Warning

Concerning those who practise various forms of wickedness that are today so prevalent in many of our cities, the Lord has spoken plainly. He says:

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an

ephah.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands.

"Therefore [for the reasons above given] My people are gone into captivity, because they have no knowledge; and their honorable men are famished, and the multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled; but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness....

"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

"Woe unto them that are wise in their own eyes, and prudent in their own sight!

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!

"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

"Therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still."

Has not this prediction been fulfilled in San Francisco, in Valparaiso, and in Kingston? Yet how few recognize the hand of God in these judgments!

Well could it be said of the cities of our world today, as the Saviour declared of the cities wherein most of His mighty works were done, "Woe unto thee!" "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah." When the Lord sees men whom He has spared as He spared the inhabitants of Nineveh, continue to legalize and carry on the liquor traffic, the next stroke of the Infinite will be to destroy life. God has given men an opportunity to repent, to prepare to meet death with Christ's armor on, if death must come; and yet they continue in the wicked works that brought the cities under the rebuke and the chastening hand of God and caused the devastation of that in which they took so much pride.

In recent disasters human lives have been wonderfully spared. Should there not be an acknowledgement of the Lord's mercy? Should there not be heartfelt repentance? Should not the liquor-saloons that have wrought so much evil be entirely abolished?

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.

"If thou forbear to deliver them that are drawn unto death, And those that are ready to be slain; If thou sayest, Behold, we knew it not: Doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it?" And "what wilt thou say when He shall punish thee?" (Concluded next week)

December 4, 1907

Drunkenness and Crime

The man who has a vicious beast and who, knowing its disposition, allows it liberty is by the laws of the land held accountable for the evil the beast does. In the laws given to Israel the Lord directed that when a beast known to be vicious caused the death of a human being, the life of the owner should pay the price of his carelessness or malignity. On the same principle the government that licenses the liquor-seller should be held responsible for the results of his traffic. And if it is a crime worthy of death to give liberty to a vicious beast, how much greater is the crime of sanctioning the work of the liquor-seller!

The Liquor Traffic in San Francisco

For a time after the great earthquake along the coast of California, the authorities in San Francisco and in some of the smaller cities and towns ordered the closing of all liquor saloons. So marked were the effects of this strictly-enforced ordinance that the attention of thinking men throughout America, and notably on the Pacific Coast, was directed to the advantages that would result from a permanent closing of all saloons.

During many weeks following the earthquake in San Francisco, very little drunkenness was seen. No intoxicating drinks were sold. The disorganized and unsettled state of affairs gave the city officials reason to expect an abnormal increase of disorder and crime, and they were greatly surprised to find the opposite true. Those from whom was expected much trouble, gave but little. This remarkable freedom from violence and crime was largely traceable to the disuse of intoxicants.

The editors of some of the leading dailies took the position that it would be for the permanent betterment of society and for the upbuilding of the best interests of the city, were the saloons forever to remain closed. But wise counsel was swept aside, and within a few short weeks permission was given the liquor-dealers to reopen their places of business upon the payment into the city treasury of a license-tax considerably higher than had formerly been paid.

In the Outlook of November 3, 1906, the situation is thus described:

"During the two months and a half after April 18, San Francisco was probably the most orderly large city in the United States. Violence and crime were practically unknown.

During that time the saloons and liquor-stores of the city were closed tight. About the middle of July the saloons were permitted to open again. This action of the city government was accompanied by the expectation on the part of many citizens of an outbreak of violence and disorder. Clergymen, and it is said even the police, advised men and women to carry firearms for their own protection. For the past three months San Francisco has been living under a reign of terror. In eighty days eighty-three murders, robberies, and assaults were registered on the police records. A despatch to "Ridgeway's," a new weekly periodical, reports the sale in San Francisco during one week in October of over six thousand revolvers. The police have been, and are, powerless to preserve order and protect the city--in the opinion of the best citizens of San Francisco because the heads of the force are corrupt and are doing the will of a corrupt government."

In the calamity that befell San Francisco the Lord designed to wipe out the liquor-saloons that have been the cause of so much evil, so much misery and crime. In legalizing the sale of liquor, the guardians of the public welfare proved unfaithful to their trust. Those who were placed in positions of official responsibility were given opportunity to become thoroughly familiar with the advantages of the closed saloon, but they deliberately chose to enact laws sanctioning the carrying on of the liquor traffic. Did they not know that in doing this they were virtually licensing the commission of crime?

Every kind of wickedness continues to be practised in San Francisco. What a record of dishonesty and conniving has been brought to light in the investigations of the action of men in official positions! Are we not almost led to inquire, Whom can we trust? Where can we find men of honor?

Thru the liquor traffic Satan is at work to corrupt with his deceiving policies the rulers and the people. As this work is carried on from city to city, the guilt of the whole world will be made manifest, and it will be plainly seen why God permits His judgments to fall on the earth. Because of the pride of the heart, the falsehood, the dishonesty, the profanity that is manifest, the Lord will soon come "out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

The people of San Francisco must answer at the judgment bar of God for the reopening of the liquor saloons in that city. O that our cities might reform! In places where the judgments of heaven have fallen, God is now proving those whose lives He has spared as to whether they will continue to allow health and reason to be destroyed by the sale of maddening drink. Today, in many places, men are being tried in courts of justice,

because, under the influence of drugged liquor, they have committed all manner of crime. Satan looks on, highly gratified over the persistent determination of men to sell and use these poisonous drinks.

May 6, 1908

"Follow Me, and I Will Make You Fishers of Men"

And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship."

The discourse ended, Jesus turned to Peter, and bade him launch out into the sea, and let down his net for a draft; but Peter was disheartened. All night he had taken nothing. During the lonely hours he had thought of the fate of John the Baptist, who was languishing alone in his dungeon. He had thought of the prospect before Jesus and His followers, and of the ill-success of the mission to Judea, and the malice of the priests and rabbis. Even his own occupation had failed him; and as he watched by the empty nets, the future had seemed dark with discouragement. "Master," he said, "we have toiled all night, and have taken nothing; nevertheless at Thy word I will let down the net."

Night was the only favorable time for fishing with nets in the clear waters of the lake. After toiling all night without success, it seemed hopeless to cast the net by day; but Jesus had given the command, and love for their Master moved the disciples to obey. Simon and his brother together let down the net. As they attempted to draw it in, so great was the quantity of fish enclosed that it began to break. They were obliged to summon James and John to their aid. When the catch was secured, both the boats were so heavily laden that they were in danger of sinking.

But Peter was unmindful now of boats or lading. This miracle, above any other he had ever witnessed, was to him a manifestation of divine power. In Jesus he saw One who held all nature under His control. The presence of Divinity revealed his own unholiness. Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him. While his companions were securing the contents of the net, Peter fell at the Saviour's feet exclaiming, "Depart from me; for I am a sinful man, O Lord."

Altho Peter said to Christ, "Depart from me," he still clung to the Saviour's knees, feeling that he could not be parted from Him. "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." When they had brought their ships to land, Peter

and his companions forsook all, and followed Jesus. Thus were these humble fishermen called by the God of heaven to their life-work.

Every one who in living faith follows Jesus, with an eye single to His glory, will see of the salvation of God just as surely as these discouraged fishermen saw their boats filled by the miraculous draft. It was because Christ was in the ship that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls.

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth as our Redeemer. Here He lived as a Man among men, meeting the temptations that we must meet, and overcoming thru strength from above. By His sinless life He demonstrated that thru the power of God it is possible for man to withstand Satan's temptations.

We may endeavor to resist temptation in our own strength, doing our best to overcome; but we shall meet with disappointment after disappointment. And thus it is in our efforts to win men and women to the Saviour. Dependence on our own wisdom will result in repeated failure, causing us much anxiety and sorrow. This was the condition of mind in which Christ found the fishermen on the shore of the Sea of Galilee, after their night of unrewarded labor.

Long had the fishermen toiled that night; often had they been disappointed, as time and again the net was drawn up empty. But now, at the bidding of the Divine One, they launched out into the deep, and once more cast their net into the sea. And what an abundance of fish they gathered! The sight of the miraculous draft swept away their unbelief, and they were ready to respond to the Saviour's invitation to follow Him, and learn to be fishers of men.

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do His bidding--all these are object-lessons for us in the work of soul-saving. However long and faithfully we may toil in our human strength, we can hope for no results for good; but as soon as we welcome Christ into the heart, He works with and thru us for the salvation of souls.

God has promised to cooperate with those who choose to labor in harmony with His purpose. We are to do our utmost to act our part faithfully, in order that He may demonstrate to the world what He can do thru us. "Ye are laborers together with God," He declares. It is God that gives success to human endeavor. Without His presence with

us, our efforts would amount to nothing. We are simply channels thru which His blessings flow to our fellow beings. From every one in whose heart Christ is an abiding presence, will go forth a power that will influence others to accept the Saviour as their Redeemer.

May 20, 1908

Our Comfort in Trial

God sees and tenderly sympathizes with those who are tempted. He hears the voice of supplication and distress. Not a groan, not a tear, not a sigh, escapes His notice. Christ came to this world to work out the plan of redemption in man's behalf, to show him how to overcome the temptations of the enemy. Will God, then, withhold from His children anything that will perfect their characters? If He did not love us, this great sacrifice would not have been made.

The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for good. All experiences and circumstances are God's workmen whereby good is brought to us.

The gift of Christ is our pledge of help in trouble, and of victory in conflict. In Christ is the strength of His people; for to Him all power has been given. "He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the darkest hour, let faith pierce the cloud surrounding you; for Christ is behind, and He does all things well. We have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty the gentleness and tenderness of the shepherd. He has pledged Himself to supply all our need. Have faith in Him; for His honor is at stake. He will not alter the thing that has gone out of His mouth. He will fulfil His promise. Absolute power is His, and no obstacle can stand before Him. His understanding is infinite; He can not err. He is never in perplexity in regard to the means that He will employ. He says, "Fear thou not; for I am with thee.... I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee."

Nothing of the world can make sad those whom Jesus makes glad by His presence. In perfect acquiescence there is perfect peace. "Thou wilt keep him in perfect peace, whose

mind is stayed on Thee; because he trusted in Thee." Our lives may seem a tangle; but as we commit our lives to the keeping of the Master-worker, He will bring out the pattern of life and character that will be to His own glory.

As thru Jesus we enter into rest, heaven begins here. We respond to His invitation, "Come, learn of Me," and in thus coming, we begin the life eternal. Heaven is a ceaseless approaching to God thru Christ. The longer we are in the heaven of bliss, the more and still more of glory will be revealed to us; and the more we know of God the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with the hereafter! There "are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

June 3, 1908

True Happiness in Service

The man whose experience is least to be envied is the one who shuts up his sympathies within his own heart. Those who get the most good out of life, who feel the truest satisfaction, are those who receive to give. Those who live for self are always in want; for they are never satisfied. There is no Christianity in shutting our sympathies up in our own selfish hearts. We are to bring brightness and blessing into the lives of others. The Lord has chosen us as His channels thru which to communicate His blessings.

The Lord has provided for every one pleasure that may be enjoyed by rich and poor alike,--the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service, the light of Christ shines forth to brighten lives darkened by shadows.

Christ bound men to His heart by the ties of love and devotion; and by the same ties He bound them to their fellow men. With Him love was life, and life was service. "Freely ye have received," He said, "freely give."

It was not on the cross only that Christ sacrificed Himself for humanity. As "He went about doing good," every day's experience was an outpouring of His life. In one way only could such a life be sustained. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their life fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

"God sent not His Son into the world to condemn the world; but that the world thru Him might be saved." Looking upon men in their suffering and degradation, Christ perceived ground for hope where appeared only despair and ruin. Wherever there existed a sense of need, there He saw opportunity for uplifting. Souls tempted, defeated, feeling themselves lost, ready to perish, He met, not with denunciation, but with blessing.

The beatitudes were His greeting to the whole human family. Looking upon the vast throng gathered to listen to the Sermon on the Mount, He seemed to have forgotten for the moment that He was not in heaven, and He used the familiar salutation of the world

of light. From His lips flowed blessings as the gushing forth of a long-sealed fountain.

Turning from the ambitious, self-satisfied favorites of this world, He declared that those were blessed who, however great their need, would receive His light and love. To the poor in spirit, the sorrowing, the persecuted, He stretched out His arms, saying, "Come unto me, ... and I will give you rest."

In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace,--in "the beauty of the Lord our God." Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence, souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life.

Every true, self-sacrificing worker is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honor." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow beings. He may lose his life in service; but when Christ gathers His jewels to Himself, he will find it again.

There are many souls in perplexity, weighed down by a load of guilt. They desire to be delivered from sin. They have wandered from the springs of true happiness, and have poisoned their lives by drinking of the murky waters of transgression. They need the help of a friendly, outstretched hand. Teach them how to reach upward, how to live so that they will gain the respect of their fellow men. Altho the will has been depraved and weakened, there is hope for them in Christ. He will waken in their hearts higher impulses and holier desires.

They need to hear words of encouragement, that they may lay hold of the hope set before them in the Gospel. The promises of God's word will be to them as the leaves of the tree of life. Patiently continue your efforts, until with grateful joy the trembling hand grasps the hope of redemption thru Christ.

It is the one who has been tempted and tried, and whose hope was well-nigh gone, but who was saved by hearing a message of love, who can best understand the message of soul-saving. He whose heart is filled with the love of Christ, because he has been sought

for by the Saviour, and brought back to the fold, knows how to work for others. He can point sinners to the Lamb of God. He has given himself without reserve to God, and has been accepted in the Beloved. The hand that in his weakness he held out for help has been grasped. By the ministry of such ones many prodigals will be brought to the Father, to present themselves before Him in contrition and penitence.

June 10, 1908

Unreserved Surrender

Those who would at last be received into heaven as members of the royal family must here give themselves--body, soul, and spirit--to the service of Him who paid the price of their redemption. All that we have and are belongs to the Lord. "Ye are not your own," the apostle declares; "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Christ declares, "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and the Father's, and of the holy angels."

By the casting of grain into the earth, the Saviour represents His sacrifice for us. "Except a corn of wheat fall into the ground and die," He says, "it abideth alone; but if it die, it bringeth forth much fruit." Only thru the sacrifice of Christ, the Seed, could fruit be brought forth for the service of God.

So with all who bring forth fruit as workers together with Christ, self-love, self-interest, must perish; the life must be cast into the furrow of the world's need. But the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So the life that will be preserved is the life that is freely given in service to God and man.

The fulfilment of the promise that we shall be joint-heirs with Christ rests upon our willingness to deny self. When Christ takes possession of His kingdom, it will be those who on this earth have followed Him in self-denial and self-sacrifice that will receive the reward of everlasting life.

Christ's call to sacrifice and unreserved surrender means crucifixion of self. In order to obey it, we must have unquestioning faith in Him as the perfect example, and a clear realization that we are to represent Him to the world. The characters of those who work for Christ are to be conformed to His character. They are to work in His lines; they are to live His life. His call to unreserved surrender is to be to them supreme. They are to allow no earthly tie or interest to prevent them from giving Him the homage of their

hearts and the service of their lives. Earnestly and untiringly they are to labor with God to save perishing souls from the power of the tempter.

Those who are thus connected with Christ learn constantly of Him, passing thru the successive stages of progress in Christian experience. Difficulty and perplexity come to them that they may learn more perfectly the will and way of Christ. But they pray and believe, and by exercise their faith increases.

"Take My yoke upon you," Christ said, as in human nature He lived and worked upon this earth. Constantly He wore the yoke of submission, meeting the difficulties that human beings must meet, bearing the trials that they must bear. The enemy will constantly assault as he assaulted Christ, bringing against us strong temptation. But for every one there is a way of escape. "Take My yoke upon you," Christ says, "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."

God's true workers accept their calling with an understanding of the conditions on which they serve the Master who was crucified for them. They stand ready to go where God sends them. They hold their possessions at His disposal, regarding themselves as stewards of His grace. Such Christians Christ counts worthy of a place in His kingdom. Their hearts throb in unison with the heart of Christ. Hearing the Macedonian cry, they say, "Lord, here am I; send me." Desire ripens into earnest endeavor as they move forward in His strength. They delight to testify of their loyalty to Him whose goodness they can never repay. Their hearts are filled with thanksgiving to Him whose mercies are too numerous to be numbered; and their great desire is to do something for Him who loves them and calls them His friends.

July 8, 1908

Teaching Lessons of Purity

It is the mother's privilege to bless the world by her influence, and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, thru sunshine and shadow, to the glorious heights above. But it is only when she seeks in her own life to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine Example.

The world teems with corrupting influences. Fashion and custom exert a strong power over the young. From their infancy children should be taught lessons of purity. Mothers can not begin too early to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure.

Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping-rooms be scrupulously neat and clean. Teach them habits of order and neatness. See that they have a daily bath, followed by friction until their bodies are aglow. Tell them that God does not like to see His children with unclean bodies and ragged garments. Then go farther and speak of inward purity. Let it be your constant effort to uplift and ennoble your children.

Order is Heaven's first law, and the Lord desires His people to give in their homes a representation of the order and harmony which pervade the heavenly courts. Truth never places her delicate feet in the path of uncleanness and impurity. Truth does not make men and women coarse or rough or untidy. It raises all who accept it to a higher level. Under Christ's influence, a work of constant refinement goes on.

We are living in the last days. Soon Christ is coming for His people, to take them to the mansions He is preparing for them. But nothing that defiles can enter those mansions. Heaven is pure and holy, and those who pass thru the gates of the city of God must be clothed with inward and outward purity. They must be without "spot, or wrinkle, or any such thing." The charge to us is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting [holiness] in the fear of God."

Influence of Association

God's word places great stress upon the influence of association, even upon men and women. How much greater is its power upon the developing mind and character of children and youth! The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here, and of their future eternal interest.

It is a terrible fact, and one that should make the hearts of parents tremble, that in so many of the schools and colleges to which the youth are sent for mental culture and discipline, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Thru contact with the irreligious, the pleasure-loving, and the corrupt, many, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer.

Many who enter school with the purpose of fitting themselves for some line of unselfish ministry become absorbed in secular studies. An ambition is aroused to win distinction in scholarship and to gain position and honor in the world. The purpose for which they entered school is lost sight of, and the life is given up to selfish and worldly pursuits. And often habits are formed that ruin the life both for this world and for the world to come.

As a rule, men and women who have broad ideas, unselfish purposes, noble aspirations, are those in whom these characteristics were developed by their association in early years. In all His dealings with Israel, God urged upon them the importance of guarding the associations of their children. All the arrangements of civil, religious, and social life were made with a view to preserving the children from harmful companionship, and making them, from their earliest years, familiar with the precepts and principles of the law of God. The object-lesson given at the birth of the nation was of a nature deeply to impress all hearts. Before the last terrible judgment came upon the Egyptians in the death of the first-born, God commanded His people to gather their children into their own homes. The door-post of every house was marked with blood, and within the protection assured by this token all were to abide. So today parents who love and fear God are to keep their children under "the bond of the covenant,"--within the protection of those sacred influences made possible thru Christ's redeeming blood.

July 15, 1908

Christ's Example in Prayer

Prayer is communion with God. It is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

Jesus Himself, while He dwelt among men, was often in prayer. Prayer went before and sanctified every act of His ministry. It was by prayer that He was braced for duty and for trial. He is a brother in our infirmities, and was "in all points tempted like as we are;" but as the Sinless One, His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege.

To the believing Jews in Jerusalem in the time of Christ, Olivet was a frequent resort for devotion. The hills and valleys about Jerusalem, now so bleak and bare, were then studded with olive-groves and orchards, and here the faithful in Israel would often go to search the Scriptures and to pray. The Garden of Gethsemane was among the places thus frequented. It was to this place, when the city of Jerusalem was hushed in the silence of midnight, that Jesus often repaired for communion with His Father. When those to whom He had ministered all the day went every man to his house, Jesus, we read, "went unto the Mount of Olives." He would sometimes take His disciples with Him to this place of retirement, that they might join their prayers with His. In prayer Christ had power with God, and prevailed. Morning by morning, and evening by evening, He received grace that He might impart to others. Then, His soul replenished with grace and fervor, He would set forth to minister to the souls of men.

We should not think that Christ's need of prayer in His human life lessens His dignity as our Redeemer. He came to be our Example in all things. He identified Himself with our weakness that we might identify ourselves with His strength. He was tempted in all points like as we are, yet He did not yield in a single instance to the sins that were proving the ruin of the sons of men. Thru prayer and communion with God, we, like Him, are to come forth refreshed and strengthened for the battles of life.

In the Saviour's last recorded prayer for His disciples, we are given an inspiring view of the divine and human that combined in the nature of Christ. Behold the kneeling form in the shadow of Olivet! As a humble suppliant the Saviour pleads for strength for Himself and for His disciples in the coming struggle. With strong crying and tears He pleads in behalf of those whom He has called out from the world to give the message of salvation

to men. "I have given them Thy word; and the world hath hated them," He pleads. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them thru Thy truth: Thy word is truth." "Neither pray I for these alone, but for them also which shall believe on Me thru their word."

"O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them."

The Son of God, now at the Father's right hand, still pleads as man's intercessor. He still retains His human nature, is still the Saviour of mankind. We need to appreciate more than we do the precious privilege we have of presenting our petitions to Him as He presented His prayers to the Father. "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.... If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

It is only at the altar of God that we kindle the taper with holy fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability, and give clear, distinct views of the perfection and purity of Jesus Christ. It is only as we behold Jesus that we desire to become like Him. Only as we view His righteousness do we hunger and thirst to possess it. Only as we ask in earnest prayer and with the humility and simplicity of a little child, can God grant us our heart's desire. Such prayer is heard and answered. The Lord is more willing to give His Holy Spirit to those who earnestly desire it than earthly parents are to give good gifts to their children. Christ has promised the Holy Spirit to guide us into all truth and righteousness and holiness. The Spirit of God is not given by measure to those who earnestly seek for it, who by faith stand upon the promises of God. They plead the pledged word of God, saying, "Thou hast said it. I will take Thee at Thy word."

The Comforter is given that He may take of the things of Christ and show them unto us, that He may present in their rich assurance the words that fell from His lips, and convey them with living power to the soul who is obedient, who is emptied of self. It is then that the soul receives the image and superscription of the Divine. Then Christ is formed within, the hope of glory.

July 22, 1908

"God Is Our Refuge"

In his long life, David found on earth no resting-place. In his manhood a hunted fugitive, finding refuge in the rocks and caves of the wilderness, he wrote:

"O God, Thou art my God; early will I seek Thee: My soul thirsteth for Thee, my flesh longeth for Thee In a dry and thirsty land, where no water is.... Thou hast been my help, Therefore in the shadow of Thy wings will I rejoice."

"Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; For I shall yet praise Him, Who is the health of my countenance, And my God."

"God is our refuge and strength, A very present help in trouble. Therefore will not we fear, tho the earth be removed, And tho the mountains be carried into the midst of the sea."

In the ninety-first psalm is a most wonderful description of the coming of the Lord to bring the wickedness of the wicked to an end, in which He gives to those who have chosen Him as their Redeemer the assurance of His love and protecting care:

"He that dwelleth in the secret place of the Most High Shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: My God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, And under His wings shalt thou trust: His truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night; Nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; Nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, And ten thousand at thy right hand; But it shall not come nigh thee. Only with thine eyes shalt thou behold And see the reward of the wicked.

"Because thou hast made the Lord, which is my refuge, Even the Most High, thy habitation: There shall no evil befall thee, Neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee,

To keep thee in all thy ways. They shall bear thee up in their hands, Lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: The young lion and the dragon shalt thou trample under foot. Because He hath set His love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."

The time has come when the righteous should understand that the judgments of God are to fall upon all those who transgress His law, but that those who walk humbly before Him will triumph with holy gladness, realizing constantly that they are under the assuring protection of His everlasting covenant of love. As Jehovah is holy, He requires His people to be holy, pure, undefiled; for "without holiness no man shall see the Lord." Those who worship Him in sincerity and truth will be accepted by Him. So long as God's people, in this time of peril, are sincere and upright, pure and undefiled, and trust alone in the One who is all-wise, all-merciful, and full of compassion, they walk in safe paths, and will not be turned aside. God is their defense, their front-guard and rear-ward.

Slighting God's Mercies

At any moment God could withdraw from the impenitent the tokens of His wonderful mercy and love. O, that human agencies would consider what will be the sure result of their ingratitude to Him, their disregard of the infinite Gift of Christ to the world! Loving transgression more than obedience, the blessings of God, which they enjoy but do not appreciate, will become the occasion of their eternal ruin. Choosing to engage in worldly amusements and sinful pleasures rather than to check themselves in a course of sin and live for the honor of God, they learn too late what it means to be without God, without hope. Then they learn what they have lost by choosing to stand in rebellion to His commandments. In the past they have defied His power, rejected His overtures of mercy. When His judgments fall upon them they realize that they have lost happiness, life--eternal life in the heavenly courts. Surely they will say, "Our life was full of madness against God, and now we are lost."

In the time when God's judgments are falling without mercy, O, how enviable to the wicked will be the position of those who abide "in the secret place of the Most High,"--the pavilion in which the Lord hides all who have loved Him and obeyed His commandments. But when probation has ended, the door of mercy is closed to the wicked. No more prayers in their behalf are answered.

There Is Yet Time

But this time has not yet come. Mercy's sweet voice is still heard. The Lord is still calling sinners to come to Him. As the light of truth reaches their hearts, will they repent and be converted? Will they, in humility, in meekness and lowliness of heart, come to the foot of the cross to learn of Jesus? Will they say to Him, "I will wash mine hands in innocency; so will I compass Thine altar, O Lord: that I may publish with the voice of thanksgiving and tell of all thy wondrous works"?

The righteous understand God's government, and will triumph with holy gladness in the everlasting protection and salvation that Christ thru His merits has secured for them. Great joy will come to them in that day when every man shall receive according to his works; and songs of joy will burst from their lips as they recall all that God has done for His people.

Until that day of final triumph comes, it is the privilege of every trusting believer to join in the song:

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, Even mine adversaries and my foes, they stumbled and fell. Tho an host should encamp against me, My heart shall not fear: Tho war should rise against me, Even then will I be confident. One thing have I asked of the Lord, that will I seek after; That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord, and to inquire in His temple; For in the day of trouble He shall keep me secretly in His pavilion: In the covert of His tabernacle shall He hide me; He shall lift me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; And I will offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

August 12, 1908

The Grace of God

The grace of God is the chief theme of the Gospel. God's grace is the manifestation of His love--a love that makes it possible, thru Christ, for fallen man to be saved, makes possible the union and cooperation of humanity with divinity.

Not because we first loved Him did Christ love us; but "while we were yet sinners," He died for us. He does not treat us according to our desert. Altho our sins have merited condemnation, He does not condemn us. Year after year He has borne with our weakness and ignorance, with our ingratitude and waywardness; notwithstanding our wanderings, our hardness of heart, our neglect of His Holy word, His hand is stretched out still.

At what infinite cost to the Father and to the Son was the merciful, wondrous provision made for our redemption! Christ stepped down from His high estate as Commander in the heavenly courts; and laying aside His royal robe and kingly crown, clothed his divinity with humanity, and came to this earth, that He might dwell with us and give to men and women grace to overcome as He overcame. The disobedience of Adam in believing the falsehood of Satan cost the life of the Son of God; but notwithstanding the great and immeasurable cost, the love and goodness of God shine forth brighter than even at the first creation. "Where sin abounded, grace did much more abound."

The Lord God thru Jesus Christ holds out His hand all the day long in invitation to the sinful and the fallen. He will receive all. He welcomes all. It is His glory to pardon the chief of sinners. He will take the prey from the mighty; He will deliver the captive; He will pluck the brand from the burning; He will lower the golden chain of His mercy to the lowest depths of human wretchedness and woe, and lift up the debased soul defiled with sin.

Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock.

The Saviour's example is to be the standard of our service for the tempted and the erring. The same interest and tenderness and long-suffering that He has manifested toward us, we are to manifest toward others. "As I have loved you," He says, "that ye also love one another." If Christ dwells in us, we shall reveal His unselfish love toward

all with whom we have to do. As we see men and women in need of sympathy and help, we shall not ask, "Are they worthy?" but "How can I benefit them?"

The wonderful example of the life of Christ, the matchless tenderness with which He entered into the feelings of the oppressed, His joy over those who rejoiced in His love, can not fail to have a deep influence upon the character of all who follow Him in sincerity. Learning of Him, they will give their sympathy, not grudgingly, but liberally; by kindly words and acts they will try to make the path easy for weary feet. By the grace of God revealed in human kindness and love, many things that appear formidable will be overcome. Self-renunciation will be the law of the life.

It is Christ's desire that His children shall reach this place. He longs to reveal thru them the treasure of His grace. He says to them, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And He says this because He knows that it is possible for them to reach perfection. The life that He lived in this world, they can live. He met the foe single-handed, as they must meet him. He asked for and received power to enable Him to overcome in conflict. And those who walk in God's way have the same power. The same angels that ministered to Christ minister to those also who shall be heirs of salvation.

It is our own character and experience that determine our influence upon others. In order to convince others of the power of Christ's grace, we must know its power in our own hearts and lives. The Gospel we present for the saving of souls must be the Gospel by which our own souls are saved. Only thru a living faith in Christ as a personal Saviour is it possible to make our influence felt in a skeptical world. If we would draw sinners out of the swift-running current, our own feet must be firmly set on the Rock, Christ Jesus.

The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the Gospel is a loving and lovable Christian.

To every one who becomes a partaker of His grace, the Lord appoints a work for others; and the grace of God in all its fulness and efficiency is promised to those who engage in His service. The love that is bestowed by the Holy One is to be manifested by them to others. As we study the life of Christ, talk of Him, become more and more able to behold Him; as we avail ourselves of His grace, and receive the blessings He proffers

us, we shall have something with which to help others. That which is good in the world will be stronger for our words and our presence, while evil will be made to appear as it is.

September 23, 1908

The Saviour's Characteristics

The plan of redemption, by which the merciful divine-human Redeemer rescued man from the thralldom of sin, is beyond the comprehension of men or of angels. It is a mystery so surpassing, so grand, so sublime, that we can never hope fully to understand it. Christ's sacrifice for fallen man has no parallel. It is the most exalted, sacred theme on which we can meditate. Every heart that is enlightened by the grace of God is constrained to bow with inexpressible gratitude and adoration before the Redeemer for His infinite sacrifice.

In His earthly life, Jesus of Nazareth differed from all other men. His entire life was characterized by disinterested benevolence and the beauty of holiness. In His bosom existed the purest love, free from every taint of selfishness and sin. From the beginning of His ministry, men began more clearly to comprehend the character of God.

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear rather than love. Christ's mission was to reveal to men that God is not a despot, but a Father, full of mercy and love for His children. He spoke of God by the endearing name of "Father." In answer to the anxious questionings of Joseph and Mary, after they had found Him in the temple, He said, "Wist ye not that I must be about My Father's business?" He did not refer to Joseph, His earthly father. It was not Joseph's business in which He was engaged with the doctors of the law.

To give a true representation of the tender, loving, pitying care exercised by His Father, Jesus gave the parable of the prodigal son. Tho His children err and stray from Him, if they repent and return, He will receive them with a joy greater than the earthly parent feels in the recovery of a long-lost son. In all the sufferings and afflictions of men, there is an Eye to pity, a Heart to love. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." God's tenderest care is exercised over us. He pities us in our weakness and in our sorrow. We may be despondent, even despairing; the heavy clouds of affliction may be over us; but there is light ahead. Beyond the gloom is a sympathetic, compassionate Friend, One who does not willingly grieve or afflict the children of men.

"All things whatsoever ye would that men should do to you, do ye even so to them" The Saviour taught this principle to make mankind happy, for in no other way can happiness come. God gives to men and women the boon of life, not merely to enable them to gain

wealth and worldly advantages, but that they may improve the higher powers, by doing the work He has entrusted to mankind, the work of searching out and relieving the necessities of their fellow men. Man should not work for his own selfish interest, but for the interest of every one about him, blessing others by his influence and kindly deeds. This purpose of God is exemplified in Christ's life.

The Saviour declared, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The incident of the good Samaritan is given as an illustration of our duty to those in need of sympathy and help. The Jews had been instructed by their leaders to despise the Samaritans; but Jesus showed that one of this hated class was far in advance of the priests in the performance of deeds of compassion, mercy, and benevolence. The Levites, chosen to fill sacred, holy offices among God's favored people, did not improve the opportunity. The Samaritan, scorned by priest and Levite, despised by the Jews as a member of a despised race, was pointed out by Christ as one who obeyed the law of human kindness and who showed true mercy. His compassionate act the Saviour extols, and stamps with the seal of divine approval.

Christ carried out in His life His own divine teachings. He was absorbed in the work He came to perform; His devotion to the work of saving the lost was manifest on all occasions. While He rebuked sin with severity, He ever showed tender love for the sinner. In Him were blended the wisdom of the serpent and the harmlessness of the dove. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet He possessed a reserved dignity that did not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world, yet He was not indifferent to the wants of the least among men.

The feeding of the five thousand is an illustration of Christ's tender solicitude. The multitude, forgetting the wants of nature, had listened with deepest interest to His ministry of truth; but He, like a pitying father, was mindful of their needs. Often hungry Himself, He was awake to the necessities of others. Calling His disciples to Him, He said, "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." The Saviour remembered that after His long fast in the wilderness of temptation, He had fainted, and that angels had ministered to Him. Without hesitation He wrought a miracle to feed the thousands who had followed Him in order that they might hear the gracious words proceeding from His lips.

The Saviour's example is to be the standard of our service for the tempted and the

erring. The same interest and tenderness and long-suffering that He has manifested toward us, we are to manifest toward others. "As I have loved you," He says, "that ye also love one another." If Christ dwells in us, we shall reveal His unselfish love toward all with whom we have to do.

October 21, 1908

A Warfare

The new man in Christ is born to conflict, toil, and labor, born to engage in the good fight of faith. The warfare in which he is engaged is a hand-to-hand struggle, and will require to exercise of every energy. He must meet human beings of power and influence who are on Satan's side of the controversy; he must also meet unseen agencies of evil. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But there is a power within his reach through which he can obtain the victory in every onset, power to make him more than conqueror over every temptation.

A Wily Foe

Satan watches his opportunity, when the Christian is unguarded, to seize from him the precious graces, but it is the privilege of the follower of Christ to obtain strength from God to hold every precious gift. He will often have severe conflict with the powers of darkness in order to retain them; or if he has lost a heavenly grace through lack of watchfulness, he will have a struggle to regain it. Fervent and effectual prayer will be regarded in heaven. When the servants of God take the shield of faith for their defense and the sword of the Spirit for war, they will succeed. When truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord.

The triumph of Christianity is dependent on the influence of its adherents. Manfully the Christian is to fight the good fight of faith. Lawfully he is to strive, never relaxing his efforts, day by day seeking for greater power to help those around him. His words are to be right words, pure and true, fraught with sympathy and love, his actions right actions, a help and a blessing to the weak. Never is he to grow weary in his work. He will meet with trial, but he must always be brave and cheerful, bringing joy and courage into other lives.

Obedience and faith must characterize us as the servants of Christ. Our Redeemer unfolded before His disciples that He must go to Jerusalem and suffer many things of the chief priests and elders, and be killed, and be raised from the dead the third day. He was already standing under the shadow of the cross. He fully comprehended the great work He came to do, and He would have His disciples understand the greatness of this work, and the responsibilities which would rest upon them in the performance of their

duty in carrying forward His work when He should leave them. He said to them, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever shall save his life shall lose it; ... for what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."

Loyalty Demanded

Those who hesitate to devote themselves unreservedly to God make poor work of following Christ. They follow Him at such a distance that they do not really know whether they are following in His footsteps or in those of the enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies and follow their customs and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we can not be His disciples.

The life and Spirit of Christ are the only standard of excellence and perfection, and our only safe course is in following His example. He will guide us by His counsel, and afterward receive us to glory. We must strive diligently and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of His free Spirit, if we will strive for it, live for it, believe for it. Then we can walk in the light as He is in the light. We can feast upon His love, and drink in of His rich fulness.

Our country claims of fathers and mothers their sons; it demands that brothers and husbands be given up to leave their homes for the field of carnage and bloodshed. They must face peril, endure privation and hunger, weariness and loneliness; they must make long marches, footsore and weary, through heat of summer and through winter's cold; they run the risk of life. They are compelled to follow the commander. Sometimes they are not even allowed time to eat. And all this severe experience is in consequence of sin. There is an enemy to meet, an enemy to be resisted. Enemies of our country will destroy her peace and bring disaster and ruin, unless driven back and repulsed. "Conquer or die," is the motto.

Thus it is with the Christian warfare. We have an enemy that we must meet, who is never off his guard one moment. The claims of our country are not higher than the claims of God. If hardships are borne and trials are endured by our soldiers fighting in behalf of their country to obtain the mastery and bring to obedience the rebellious, how

much more willingly should the soldiers of Christ endure privation, self-denial, and taxation for His sake!

November 4, 1908

The Plan of Redemption

When Sin Entered

The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but One who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and the Son. Christ would reach to the depths of misery to rescue the ruined race.

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words can not express. Long continued was that mysterious communing--"the counsel of peace"--for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is a lamb "foreordained before the foundation of the world"; yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." O, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore.

The plan by which alone man's salvation could be secured involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption; for man's salvation must cost their loved Commander unutterable woe. With what wonder and grief did they listen to His words as He told them how He must

descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He would appear upon earth and humble Himself as a man, and by his own experience become acquainted with the sorrows and temptations which man would have to endure. All this would be necessary in order that He might succor those who should be tempted. He must be delivered into the hands of wicked men, and be subjected to every insult and torture that Satan could inspire them to inflict. He must die the cruelest of deaths, lifted up between the heavens and the earth as a guilty sinner. He must endure anguish of soul, the hiding of His Father's face, while the guilt of transgression--the weight of the sins of the whole world--should be upon Him.

How gladly would the angels have given themselves to die in place of their Commander if the sacrifice could have been accepted in behalf of man! But only He who created man had power to redeem him; yet the angels were to have a part to act in the plan of redemption. Christ was to be made "a little lower than the angels for the suffering of death." As He should take human nature upon Him, they were to minister to Him in His sufferings. They were also to be ministering spirits sent forth to minister for those who should be heirs of salvation. They would guard the subjects of grace from the power of evil angels, and from the darkness thrown around them by Satan.

By His death, Christ would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, never more to disturb the peace of heaven or earth.

What wonder that joy, inexpressible joy, filled heaven! The glory and blessedness of a world renewed outmeasured even the anguish and sacrifice of the Prince of Life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem--"Glory to God in the highest, and on earth peace, goodwill toward men." With a deeper gladness now than in the rapture of the new creation, "the morning stars sang together, and all the sons of God shouted for joy."

The First Promise of Salvation

To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. Adam and Eve stood as criminals

before the righteous Judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Tho they must suffer from the power of their mighty foe, they could look forward to final victory.

A Complete Restoration

Not only man but the earth also had by sin come under the control of the wicked one, and was to be restored by the plan of redemption. At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan, and the dominion which he held passed to his conqueror. Thus Satan became "the god of this world." He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. The prophet says, "O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." And the apostle Paul points forward to the "redemption of the purchased possession." God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him."

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The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a profession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that death is the result of sin, the transgression of the law of God. To Adam the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which God alone could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed

the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future, and relieved it of its utter desolation.

The Law the Point of Issue

From the first, the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, and that His law was faulty, and that the good of the universe required it to be changed. In attacking the law, he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable.

When Satan was thrust out of heaven, he determined to make the earth his kingdom. When he had tempted and overcome Adam and Eve, he claimed that by virtue of this conquest, the fallen race were his rightful subjects, and the world was his. By sin the human race had been alienated from God, they were brought into sympathy with Satan, and were ready to unite with him in rebellion against God's law. Christ undertook to redeem man and rescue the world from the grasp of Satan.

The law of God could not be set aside even to save lost man. The well-being of the universe demanded that the divine government should be maintained. But in His infinite love and mercy, the Creator sacrificed Himself. In His Son, God Himself bore the penalty of transgression, "that He might be just, and the justifier of him that believeth in Jesus." Thus man, redeemed from Satan's power, and brought again into harmony with God, might be restored to "the first dominion." In this world the great controversy was to be decided. The plan of redemption was to be wrought out on the very field that Satan claimed as his.

December 9, 1908

Saved Through Faith

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Faith is trusting God--believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles. Every good impulse or aspiration is the gift of God; faith receives from God the light that alone can produce true growth and efficiency.

Wonderful is the work that God designs to accomplish through His servants that His name may be glorified. It is His purpose to manifest through them the principles of His kingdom. Through the humble receiver of His promises, God allows His blessings to flow out freely to the world. Every believer in whose heart Christ abides through belief of the truth will be a representative of the Saviour to show forth God's love before all with whom he comes in contact. Through faith he will lay hold of divine strength, and become a laborer together with God, a blessing to himself and to his fellow men.

It is a mistake to suppose that we must feel ourselves accepted of God before we can appropriate the promises of His word. Faith must not rely upon feeling, but upon the promises of God. Faith takes hold of the divine word; whereas feeling often eclipses faith in a "Thus saith the Lord." "If thou wilt enter into life," Christ says, "keep the commandments." Live out My law "as the apple of thine eye." God's commandments obeyed are "life unto those that find them, and health to all their flesh." God bids us walk by faith in a "Thus saith the Lord," and stand fast in the liberty wherewith Christ has made us free.

The Lord says, "Call upon Me in the day of trouble." He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions. By our importunate prayers we give evidence of our strong confidence in God. The sense of our need leads us to pray earnestly, and our heavenly Father is moved by our supplications.

If we surrender our lives to His service, we can never be placed in a position for which

God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, "I am the Way, the Truth, and the Life." "He shall deliver the needy when he crieth; the poor also, and him that hath no helper."

The Lord declares that He will be honored by those that draw nigh to Him. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." The arm of Omnipotence is outstretched to lead us onward and still onward. Go forward, the Lord says; I will send you help. It is for My name's glory that you ask, and you shall receive. I will be honored before those who are watching for your failure. They shall see My word triumph gloriously. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

The Lord will give precious victories to those who put their faith in Him and seek to become one with Him, enabling them to work out His righteous will. What joy it gives to parents to bestow good gifts upon their children! Yet the Saviour says, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." The Father is more willing to bestow His grace than we are to ask for it. "If ye shall ask anything in My name," He says, "I will do it." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Whatever we ask in Christ's name, and in accordance with His will, He gives us. But it means much to ask in Christ's name. It means to ask in the simplicity of a little child, and with full trust that what we ask for we shall receive.

The world's Redeemer came to our world to live the life of humanity, that humanity through faith in Him, might lay hold of divinity, and escape the corruption that is in the world through lust. The agencies of Satan are always at work to hinder the work that will make man successful over the powers of darkness; but this should not discourage us or cause us to cease our efforts. Christ was tempted in all points like as we are, yet He did not fail nor become discouraged. Ever before His mind was the result of His mission. He knew that truth would finally triumph in the great contest with evil. To His disciples He says, "Be of good cheer; I have overcome the world." A life of sanctification and joy in believing is held out to every soul who in faith will claim the promises of the word of God, and draw upon divine strength for the work of overcoming. It is the privilege of the Christian to wax strong under difficulties. If the religious life is constantly sustained by relying on the Author and Finisher of our faith, God will give a rich experience. A true discerning of Christ will lead to a true confiding

in Him, and this will give comfort and courage and hope in Him.

Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.

January 13, 1909

"Herein Is Love"

Christ was not only an expression of the Father's love, but a channel to convey the love of God to men. Christ loved us, and gave Himself for us. He gave His life that He might bring salvation to perishing sinners. Man could not satisfy the claims of justice; no human hand could apply the atoning blood and cleanse the heart from sin. Christ alone, by clothing His divinity with humanity, could reach mankind and bring it near to God.

And "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In the compassionate life of Christ we behold the character of the Father. "He that hath seen Me," Christ declares, "hath seen the Father."

God does not love us because Christ died for us, but it was because He loved us that He gave Christ as a ransom for our sins. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are "thoughts of peace, and not of evil." It declares that while God's hatred of sin is strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work.

No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.

When Christ came to the time of His great trial, His thoughts were not for Himself, but for the disciples whom He was to leave in the world to meet its trials and conflicts. "Little children," He said to them, "yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go ye can not come: so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one for another."

The Demonstration of His Love

"As I have loved you," the Saviour said. The fulness of that love was yet to be more fully demonstrated in His sufferings and cruel death at the hands of men who hated Him because His piety and grace revealed their own great lack. To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practised by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealings one with another.

This love is the evidence of their discipleship. "By this shall all men know that ye are My disciples," said Jesus, "if ye have love one to another." When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the human heart.

Love Begets Love

God and Christ alone know what the souls of men have cost. For our sakes the Son of God became poor, that we through His poverty might be made rich with eternal riches. His love has bought for us immeasurable grace. "His divine power hath given unto us all things that pertain unto life and godliness," that we "with open face, beholding as in a glass the glory of the Lord," may be "changed into the same image, from glory to glory."

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We can not come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the

needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

Tho now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. Today the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly His people that are in the world. "And they shall never perish; neither shall any man pluck them out of My hand." The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast.

Because we are the gift of His Father, and the reward of His work, Jesus loves us. He loves us as His children. Reader, He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust.

January 20, 1909

Truth's Power to Sanctify

There is only one power that can guide the heart and mind in paths of truth and righteousness. We must know the love of Christ in our individual experience. This love in the soul will purify the entire being and renew it in the likeness of God. More and more familiar are we to become with Christ's divine human life; we are to make it ours by personal experience, until it can be said of us as it was said of Him, "Thou hast loved righteousness, and hated iniquity."

The prayer of Christ for His disciples was, "Sanctify them through Thy truth; Thy word is truth." Truth may occupy a small compass, but it will ever be effectual for the perfecting of the church of Christ. If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin; and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit, to His own image.

Meet All Our Needs

The truths of the word of God meet man's great practical necessity,--the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the great things and all the little things of life. Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind, and the energies of the soul. It enlarges the capacity for feeling, for loving.

When in our Christian experience the word of God becomes our meat and our drink, the righteous character of Christ will be revealed in us. Beholding Him in the study of His word, we learn to love and practise His virtues and living the word of God before a world fallen through sin, we are changed into the same divine image. When we really receive Christ as our Redeemer, our life becomes one with His life. We are born again, not of flesh, but of the Spirit; and day by day we learn to reveal more fully the sacred principles that mark the sons and daughters of God. Partakers of the life of Christ, we are partakers of His nature, and reproduce in our lives the very characteristics that made His life that of no other man.

Lifting Up Christ

The Lord would have us very earnest in making the truth of the Gospel our hope and crown of rejoicing. A sincere belief in Christ's sacrifice in our behalf will beget in the soul an intense desire to lift up Christ before men and to magnify His great grace. It will awaken a determination to represent Christ in the individual experience and to create a desire in other souls for the truth of the Gospel.

The figure used by the disciple John, in which the believer is represented as eating the flesh and drinking the blood of the Son of God, is an illustration of the growth of Christian experience. "As the living Father hath sent Me, and I live by the Father," the Saviour declared, "so he that eateth Me, even he shall live by Me." As we partake of Christ's experience of self-denial and self-sacrifice, we are making Him a part of our life. But to feast upon Christ we must trust Him fully; we must claim the salvation He has provided. Unless we hunger and thirst for His righteousness, we can never rejoice in Him as our Saviour, or receive the benefits of His perfect life.

The Leaven of Truth Work - A Creative Power

It is a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Through its life-giving power it brings all there is of mind and soul and strength into harmony with the divine life. Man with his human nature becomes a partaker of divinity. Christ is honored in excellence and perfection of character. As these changes are effected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.

The apostle Peter exhorts us, "As He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy." And Paul exhorts, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and

admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

January 27, 1909

The Importance of True Temperance

Temperance In All Things

The apostle Paul here mentions the foot-races, with which the Corinthians were familiar. The contestants in these races were subjected to the most severe discipline in order to fit them for the trial of their strength. Their diet was simple. Luxurious food and wine were prohibited. Their food was carefully selected. They studied to know what was best adapted to render them healthful and active, and to impart physical vigor and endurance, that they might put as heavy a tax as possible upon their strength. Every indulgence that would tend to weaken the physical powers was forbidden.

By this figure, Paul seeks to impress upon the Christian the necessity of doing his best to obtain a fitness for the work to which he is called. "So run, that ye may obtain," he says. To win the prize for which these contestants strove,--a chaplet of perishable flowers, bestowed amid the applause of the multitude,--was considered the highest honor. But what a vast difference between the contest for such a crown and the race of the Christian for a crown incorruptible!

The Saviour presents for our consideration something higher than what we shall eat and drink and wherewithal we shall be clothed. In our days, eating and drinking and dressing are carried to such excess that they become sinful. They are among the marked sins of the last days, and constitute a sign of Christ's soon-coming. Time, money, and strength, which belong to the Lord, but which He has entrusted to us, are wasted in superfluities of dress, and in luxuries for the perverted appetite, indulgences which lessen vitality and bring suffering and decay.

Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health. If we are sick, we impose a wearing tax upon our friends, and unfit ourselves for doing our duty, either to the family or to our neighbors. And when premature death is the result, we bring sorrow and suffering to others; we rob our families of the comfort and help which they should have received from us, and rob God of the service He claims of us to advance His glory.

In order to preserve health, we must practise temperance in all things--temperance in labor, in study, in eating and in drinking. Our heavenly Father would have us use with discretion the good things He has provided for us.

Temperance and Spirituality

Those who by habits of intemperance injure mind and body, place themselves in a position where they are unable to discern spiritual things. The mind is confused, and they yield readily to temptation, because they have not a clear discernment of the difference between right and wrong. Sinful indulgence defiles the body, and unfits men for spiritual worship. He who cherishes the principles of true temperance, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards the laws of his physical being, how can he perfect holiness in the fear of God?

The religion of the Bible is not detrimental to the health of either body or mind. The influence of the Spirit of God is the very best medicine for disease. Heaven is all health; and the more deeply heavenly influences are realized, the more sure will be the recovery of the believing invalid. The true principles of Christianity open before all a source of inestimable happiness. True religion is a continual well-spring, from which the Christian can drink at will, and never exhaust the fountain.

The relation which exists between the body and the mind is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health of the physical system. If the mind is free and happy, from a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood, and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others, will realize that wondrous blessing in both heart and life.

Our Reasonable Service

The apostle Paul exhorts the church, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Those who have been bought by the blood of His Son, God does not excuse from working faithfully in His service. Every true Christian is a coworker with Christ. Nothing can be more offensive to God than to cripple or abuse the gifts lent us to be devoted to His service. It is written, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

In every important work, there are times of crisis, when there is great need that those

connected with the work should have clear minds. There must be men who realize, as did the apostle Paul, the importance of practising temperance in all things. There is work for us to do--stern, earnest work for our Master. All our habits, tastes, and inclinations must be educated in harmony with the laws of life and health. By this means we may secure the very best physical condition, and have mental clearness to discern between the evil and the good.

Intemperance of any kind benumbs the perceptive organs, and so weakens the brain nerve-power that eternal things are not appreciated, but are placed on a level with common things. The higher powers of the mind, designed for noble purposes, are brought into slavery to the baser passions. If the physical habits are not right, the mental and moral powers can not be strong; for great sympathy exists between the physical and the moral. The apostle. Peter understood this, and raised his voice of warning: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

Thus the word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual. Lustful indulgence wars against health and peace. A warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of unsanctified appetite.

As we receive light, we are to make advance moves. No one can depend upon a past experience. Let all seek to walk in the light, cleansing themselves from every habit that would tend to defile the physical system. We are to govern our appetites and passions by the revealed will of God.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

February 10, 1909

"Rejoice in the Lord Always"

Life is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. The standard is high to which we must attain if we would be children of God, pure, holy, and undefiled; but how could we reach this standard if there were no difficulties to meet, no obstacles to surmount, nothing to develop patience and endurance? Trials are not the smallest blessings that come to us. They are designed to nerve us to determination to succeed. Instead of allowing them to hinder, oppress, and destroy us, we are to use them as God's means of enabling us to gain the victory over self.

Those who walk in wisdom's ways, even in tribulation, are exceedingly joyful; for He whom their soul loveth walks invisible beside them. At each upward step they discern more distinctly the touch of His hand; brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching ever a note higher, ascend to join the songs of the angels before the throne. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."

Talk Faith

It is the duty of the children of God to talk faith, and not doubt. They are to be hopeful and cheerful in Him. Christ accomplishes our salvation by inspiring faith in our hearts and a belief in the truth. The truth makes free; and those whom the Son makes free are free indeed. God's children should honor Him by revealing a constantly increasing confidence in the assurance that He will accept every soul who serves Him in sincerity.

The Lord would have us take comfort in His promises, and praise Him much more than we do. He would have us cultivate the heart's best affection. Let the voice of thanksgiving and praise be heard in an acknowledgment of the grace of Christ vouchsafed to us. Render to the Lord the fruit of the lips. We are not as faithful as we should be in acknowledging the goodness and blessings of God. "Whosoever offereth praise glorifieth God."

When we are in perplexity and trouble we would do well to consider how much our salvation cost the God of heaven. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting

life." We would do well to make an earnest study of the life of Christ. The only-begotten Son of God consented to leave the heavenly courts, and come to live with an ungrateful people who refused His gracious mercies. He consented to live a life of poverty and to endure suffering and temptation. Let us consider what Christ has endured to make our salvation possible. This will hush every murmur and complaint. If we teach our hearts to respond to God's love, our voices will ascend in thanksgiving when we are called to suffer in any way for Him who gave His life for us.

Christ was a man of sorrows, yet He had peculiar joys--joys that did not spring from earth, but were born of His connection with divinity. He is the Saviour of those who are perishing for lack of His life. He desires to make them partakers of the divine nature, and thus escape the corruption that is in the world through lust. Amid perplexities and distresses the believing soul may have the assurance of sonship with God. Looking to Jesus, he learns how to conduct himself under every circumstance. He has the experience of Christ to guide him, and the consolation of Christ to sustain him.

A Joyful Life

The Lord does not desire His people to be sad and disconsolate. He does not want His obedient followers to cover the altar with their tears, but to walk happily and cheerfully along. "In the world ye shall have tribulation," He says, "but in Me ye shall have peace." "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you." "These things have I spoken unto you that My joy might remain in you, and that your joy might be full."

A Heavenly Reward

While the people are looking for earthly good, Jesus points them to a heavenly reward. But He does not place it all in the future life; it begins here. The Lord appeared of old to Abraham, and said, "I am thy shield, and thy exceeding great reward." This is the reward of all who follow Christ. Jehovah Emmanuel--He "in whom are hid all the treasures of wisdom and knowledge," in whom dwells "all the fulness of the Godhead bodily"--to be brought into sympathy with Him, to know Him, to possess Him, as the heart opens more and more to receive His attributes; to know His love and power, to possess the unsearchable riches of Christ, to comprehend more and more "what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God,"--"this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

It was this joy that filled the hearts of Paul and Silas when they prayed and sang praises

to God at midnight in the Philippian dungeon. Christ was beside them there, and the light of His presence irradiated the gloom with the glory of the courts above. From Rome, Paul wrote, unmindful of his fetters, as he saw the spread of the Gospel, "I therein do rejoice, yea, and will rejoice." And the very words of Christ upon the mount are reechoed in Paul's message to the Philippian church, in the midst of their persecutions, "Rejoice in the Lord always; and again I say, Rejoice."

Tell of His Wisdom, Love, and Power

We are not only to contemplate the glory of Christ, but also to speak of His excellencies. Isaiah not only beheld the glory of Christ, but he also spoke of Him. While David mused, the fire burned; then spoke he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only-begotten Son of God, and not speak of it? Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that we might not perish, but have everlasting life--who can behold this, and have no words with which to extol the Saviour's glory?

Christ accepts, O so gladly, every human agency that is surrendered to Him. He brings the human into union with the divine, that He may communicate to the world the mysteries of incarnate love. Talk it, pray it, sing it; proclaim abroad the message of His glory, and keep pressing onward to the regions beyond.

Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love habitually revealed, are the lights that shine forth in the character in contrast with the darkness of the selfish heart, into which the light of life has never shone.

February 17, 1909

The Enmity

When Satan swerved from his allegiance, and, with the angels who sympathized with him, was cast out of heaven, he became the avowed enemy of God. He planted his standard on the earth, and established a rival empire, in which all the powers of evil combined to oppose the influence of God. Actuated by intense hatred for the God he had dishonored, he left no means untried to attract men to himself and conform them to his nature.

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.

By the awful event of man's fall, it was Satan's purpose to make of the beautiful world God had created, a home of sin and woe. He designed to set the human race in rebellion and hostility against their Maker. But he was not left free to drag them down without divine interposition. The holy pair had fallen, and henceforth the earth must be marred by the curse of sin; but through the gift of the only-begotten Son of God, earth was to be restored to its Edenic purity and beauty, and man renewed in the image of God.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The divine sentence pronounced against Satan after the fall of man, was also a prophecy, embracing all the ages to the close of time, and foreshadowing the great conflict to engage all the races of men who should live on the earth.

Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure cooperation in his warfare against heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe.

But when Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power.

Satan's enmity against the human race is kindled, because, through Christ, they are the objects of God's love and mercy. He desires to thwart the divine plan for man's redemption, to cast dishonor upon God, by defacing and defiling His handiwork; he would cause grief in heaven, and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man.

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.

Satan triumphs in his knowledge and skill and his power to deceive. He does not come to every soul alike. He modulates his arts to those whom he desires to deceive. Often he comes to men clothed in the garments of righteousness. Under some seemingly good and merciful deed he conceals for a time his real character, and thus often gains the allegiance of those who had they been living in watchful and prayerful communion with heaven, would not have been overcome. The warning comes to all who would successfully meet the power of the enemy, "Watch and pray, lest ye enter into temptation."

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.

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.

Ever since the time that man aspired to be as God, and fell through Satan's deceiving power, there has been a controversy between man and his Maker--a determination on the part of man to gain an independence wholly opposed to the life and lessons of Christ. Christians are to lay this struggle for independence on God's altar. Until we do this, God can not imbue us with His Spirit. All self-sufficiency is to be given up. The will is to be wholly yielded to God's will. He who is truly seeking for help from on high will welcome the assistance and counsel that God sends, whatever means He may employ to give His directions.

In giving His only-begotten Son to live in our world and to be subject to temptation, the Father has made ample provision that we should not be taken captive by the enemy. Meeting the foe, Christ overcame in behalf of humanity. By a study of His experience we are to learn to discern the temptations of Satan, and in the strength of God's grace, to overcome. Through the imparted merits of Christ, he who was once a sinful human being may be refined and purified, and stand before his fellow men as a laborer together with God. To the earnest seeker after God the divine nature will surely be imparted. The compassion of Christ will certainly be vouchsafed.

February 24, 1909

Business Principles of the Christian

In his business life the Christian is to stand as a representative of the principles of heaven. He is bound by sacred obligations to bear witness to truth in its virtue and holiness. Gentleness and kindness and strict truthfulness should mark his words and actions. If he is consecrated to God, set apart to sacred service, he will always honor his religious faith. No thread of selfishness will be woven into the character. He will educate himself to reveal the Spirit of God in all his life work.

The Holy Spirit will never lead the steps of God's children astray. Through the power that the Spirit of God imparts, we may weed out from our lives every questionable thing. If we will come out of the darkness with which a lack of faith enshrouds the soul, and place ourselves where the clear shining of the light of God's word can fall fully upon us, we shall be led step by step in the path that leads to holiness. "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The love and honor and perfection revealed in the Gospel are a revelation to man of the character of God. The justice and goodness and benevolence that were seen in the character of Christ are to be repeated in the lives of those who accept the privileges of the Gospel. By a study of the word, we are to see Him as He is, and, charmed with the view of His divine perfection, we are to grow into the same image. We need to understand that the Gospel fully reveals the glory of the Lord. It is the mirror that reveals the character of God to the converted soul. The likeness of God is revealed in the perfect character of His Son, that we may understand what it means to be made in the likeness of the image of God, and what we may become if by constantly beholding we allow ourselves to be changed from "glory to glory."

It is our privilege, by an earnest study of the word, to learn wherein we are not manifesting the principles of that word in our lives. And as the mirror reveals to us our defects, we are to seek by earnest prayer and faith to put them away. As we strive to meet the perfection that God requires, insensibly to us the human will become molded to the divine. Christ's nature will be revealed in human nature; the words will become gentle and courteous, the ways kind and helpful. Tho we may be largely unconscious of the change, yet the transformation is being surely wrought. Beholding day by day the glory of the Lord, we are molded into conformity to His Spirit and will.

Manifesting Right Principles

God is very particular that all who profess to serve Him shall manifest the superiority of right principles. By the true follower of Christ every business transaction will be regarded as a part of his religion, just as prayer is a part of his religion. The study of the Scriptures will be considered a part of his religion; for by this he learns his orders. In the light of the Scriptures he regards himself as God's servant, employed to do His will. Sometimes he finds those orders different to that which he would choose were the decision left to him; but he does not find fault with his work because of this. And as he seeks to carry out the will of the Master, angels of God are with him, to be his defense against the wiles of Satan.

Satan is offering to every soul the kingdoms of this world in return for the carrying out of his will. This was the great inducement he presented to Christ in the wilderness of temptation. And so he says to many of Christ's followers, If you will follow my business methods, I will reward you with wealth. Every Christian is at some time brought to the test which will reveal his weak points of character. If the temptation is resisted, precious victories are gained. He must choose whether he will serve Christ or become a follower of the deceiver, and a worshiper of him.

A Worse Than Earthly Loss

Satan is the arch deceiver. The results to us of accepting his temptations are worse than any earthly loss that can be realized, yes, worse than death itself. Those who purchase success at the fearful cost of submission to the will and plans of Satan, will find that they have made a hard bargain. Everything in Satan's trade is secured at a high price. The advantages he presents are a mirage. The high hopes he holds out are secured at the loss of things that are good and holy and pure. Let Satan be always confounded by the word, "It is written." "Blessed is every one that feareth the Lord, that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee."

He who stands prepared to do the works of righteousness will not be deceived by the allurements of the enemy. His actions will be guided by an exalted sense of right, and he will be enabled to distinguish between right and wrong, between truth, exalted truth, and error. Those who enter the kingdom of heaven will be those who have reached the highest standard of moral obligation, those who have not sought to hide the truth or to deceive, those by whom God has been exalted and His word defended, those in whom principle has not been misapplied to vindicate the wiles of Satan.

The path cast up for the ransomed of the Lord is far above all worldly schemes and practises. Those who walk in it are to show by their works the purity of their principles. They have a heaven to win, and by a well-ordered life and a godly conversation they are to show the genuineness of their profession. They are to work out their own salvation with fear and trembling, fearing lest they shall not perfect a Christian character, yet striving to follow on in the footsteps of Christ, keeping His life and His teachings ever before them. As they do this, God will work in them, to will and to do of His good pleasure.

March 3, 1909

Home Religion

One great need of the world today is home religion. Parents stand in the place of God to their children during the tender years of childhood. They are to mold and fashion their characters after the divine pattern. In the highest sense of the term, Christian parents are to be educators. The home can be made a place where God's Spirit loves to dwell; and every Christian who labors to this end is striving to place the religion of Christ on the highest basis.

The parents who are channels of light in the home are acknowledged by all heaven as faithful stewards of the manifold grace of God. They are teachers, educating their children in lines that make them considerate and compassionate. They know that as Christ's representatives they are dealing with human minds to teach the beauty of holiness, and to communicate the knowledge and wisdom of God. Such parents take their children with them in the heavenward way.

Jesus loves little children. He gave His life for their salvation. While He was ministering on earth, one mother desired to bring her child to Him for His blessing. But the Saviour was not near her, and it seemed too great an undertaking to go to Him. But Jesus came nearer and still nearer, until He was near enough for her to reach Him. Then she started on her journey, and on the way another mother joined her with her children, and afterwards still others, until several mothers with their little ones were in the company that came to the disciples and made known their request.

Thinking to do Christ a favor, His disciples sent the mothers away. But when Jesus saw them going away disappointed, He rebuked His disciples, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven."

Christ saw those children leaving their homes. He saw the little company coming along the dusty road, increasing in number as they journeyed. And when the children came to Him, He took them in His arms and blessed them. Some of the weary little ones fell asleep in His arms, resting their heads upon His bosom.

The burdened mothers were comforted. They returned with light hearts, strengthened and blessed, carrying with them the Saviour's blessing, which ever afterward they cherished in their humble homes.

Let us pray for the blessing of Christ's abiding presence in our homes. Let us take time to teach our children lessons of faith and trust in Him. We may think that by so doing we are neglecting our business, but are we? We never lose by taking time to seek God for His blessing. Those who receive His blessing receive the vivifying power of His Spirit, which revives their health and strengthens them for their work.

Christ has committed to parents the sacred work of teaching His commandments to their children. In order to be fitted for this work, they themselves must live in obedience to all His precepts. They must watch their actions, and guard carefully their words. Every wrong habit must be overcome, and a complete surrender to God be made. For wisdom for this work, let parents go to Christ. He will willingly supply them with His divine sympathy, His free grace. He who for thirty years was a faithful son, working at the carpenter's bench in order to do His part in bearing the burdens of the family firm, will give His followers strength to do their part in sharing the burdens of the home life.

Parents, you know the way; your children, young and inexperienced, do not. They are helpless and ignorant. They need wise, careful, loving guidance, that their feet may not stray into forbidden paths. Remember that you are molding their characters for eternity. Patiently train them to habits of neatness, usefulness, and purity. By your example show them the charm of becoming behavior. Do not become weary in your labor of love. The angel of mercy pauses not in his efforts till the last sinner has heard the message of mercy. Patiently, untiringly, work for your little ones. Think of how young they are, how much they have to learn! Deal with them gently and lovingly. By the cords of unselfish love bind them to yourself and to Christ.

Too often parents give to the world the time and attention that belong to their children. If they would realize the responsibilities resting upon them if they would do all in their power for their children, God would work with them. The Lord will not do the work that He has given parents to do; but He will be their helper, cooperating with every sincere, unselfish effort they make.

God is high and lifted up, but the voice of prayer will reach His throne. The prayers of Christian mothers are regarded by the Father of all. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the day of conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands.

May the Lord impress fathers and mothers with the sacredness of their responsibilities. As you unite with the Lord in bringing up your children in His fear, you are preparing for--I was about to say higher responsibilities, but I can not. There is no higher

responsibility than the training of children. Study how to train your children so that they will develop into well-balanced, symmetrical men and women, useful to their fellow men, and prepared to shine in the courts of the Lord.

April 14, 1909

Christ the Medium of Prayer and Blessing

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jehovah did not deem the plan of salvation complete while invested only with His love. He has placed at His altar an Advocate clothed in our nature. As our intercessor, Christ's office work is to introduce us to God as His sons and daughters. He intercedes in behalf of those who receive Him. With His own blood He has paid their ransom. By virtue of His merits, He gives them power to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, death, and mediation of His Son.

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, for us to enjoy and to impart to others. "Ask in My name," Christ says; "I do not say that I will pray the Father for you; for the Father Himself loveth you. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full."

Christ is the connecting link between God and man. He has promised His personal intercession. He places the whole virtue of His righteousness on the side of the suppliant. He pleads for man; and man, in need of divine help, pleads for himself in the presence of God, using the influence of the One who gave His life for the life of the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in the censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications.

Yes, Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity with humanity. God's appointments and grants in our behalf are without limit. The throne of grace itself is occupied by One who permits us to call Him Father.

No sooner does the child of God approach the mercy-seat than he becomes the client of

the great Advocate. At his first utterance of penitence and appeal for pardon, Christ espouses his case, and makes it His own, presenting the supplication before the Father as His own request.

God desires His obedient children to claim His blessing, and to come to Him with praise and thanksgiving. God is the Fountain of life and power. He can make the wilderness a fruitful field for the people that keep His commandments; for this is the glory of His name. He has done for His people that which should inspire every heart with thanksgiving, and it grieves Him that so little praise is offered.

If we would think of God as often as we have evidence of His care for us, we should keep Him ever in our thoughts, and should delight to talk of Him and to praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends, and it should be the most natural thing in the world to make Him first in all our thoughts, to talk of His goodness and tell of His power. The rich gifts He has bestowed upon us were not intended to absorb our thoughts and love so much that we should have nothing to give to God; they are to remind us constantly of Him, and to bind us in bonds of love and gratitude to our heavenly Benefactor. We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Jesus Christ, who "is able also to save them to the uttermost that come unto God by Him."

We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God; and when we realize His great love, we should be willing to trust everything to the hand that was nailed to the cross for us. "For in Him dwelleth all the fullness of the Godhead bodily, and in Him ye are made full."

April 21, 1909

Life's Greatest Compensation

In our life here, earthly, sin restricted tho it is, the greatest joy and the highest education are in service. And in the future state, untrammled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found,--witnessing, and ever as we witness learning anew "the riches of the glory of this mystery," "which is Christ in you, the hope of glory."

Love, the basis of creation and redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "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." To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being--the body, the mind, as well as the soul--the image of God is to be restored.

Like the first is the second commandment, "Thou shalt love thy neighbor as thyself." The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven; for we receive heaven into our hearts.

Christ bound men to His heart by the ties of love and devotion; and by the same ties He bound them to their fellow men. With Him love was life and life was service. "Freely ye have received," He said, "freely give."

It was not only on the cross alone that Christ sacrificed Himself for humanity. As "He went about doing good," every day's experience was an outpouring of His life. In one way only could such a life be sustained. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men.

The palm-tree, beaten by the scorching sun and the fierce sandstorm, stands green and flourishing and fruitful in the midst of the desert. Its roots are fed by living springs. Its crown of verdure is seen afar off over the parched, desolate plain; and the traveler, ready to die, urges his failing steps to the cool shade and the life-giving water.

The tree of the desert is a symbol of what God means the life of His children in the world to be. They are to guide weary souls, full of unrest, and ready to perish in the desert of sin, to the living water. They are to point their fellow men to Him who gives the invitation, "If any man thirst, let him come unto Me, and drink."

When the providences of God are seen in the light of eternity, those who have wrought with unselfish spirit will behold the fruit of their labors. The outworking of every right principle and noble deed will be seen. Something of this we see here. But how little of the result of the world's noblest work is in this life manifest to the doer! How many toil unselfishly and unweariedly for those who pass beyond their reach and knowledge! Parents and teachers lie down in their sleep, their life-work seeming to have been wrought in vain; they know not that their faithfulness has unsealed springs of blessing that can never cease to flow; only by faith they see the children that they have trained become a benediction and an inspiration to their fellow men and the influence repeat itself a thousandfold. Many a worker sends out into the world messages of strength and hope and courage, words that carry blessing to hearts in every land; but of the results he, toiling in loneliness and obscurity, knows little. So gifts are bestowed, burdens are borne, labor is done. Men sow the seed from which, above their graves, others reap blessed harvests. They plant trees that others may eat the fruit. They are content here to know that they have set in motion agencies for good. In the hereafter the action and reaction of all these will be seen.

Of every gift that God has bestowed, leading men to unselfish effort, a record is kept in heaven. To trace this in its widespreading lines, to look upon those who by our efforts have been uplifted and ennobled, to behold in their history the outworking of true principles,--this will be one of the studies and rewards of the heavenly school.

The histories of Bible characters are of vital interest. To none are they of deeper importance than to the youth. Moses renounced a prospective kingdom, Paul the advantages of wealth and honor among his people, for a life of burden-bearing in God's service. To many the life of these men appears one of renunciation and sacrifice. Was it

really so? Moses counted the reproach of Christ greater riches than the treasures in Egypt. He counted it so because it was so. Paul declared: "What things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." He was satisfied with his choice.

Moses was offered the palace of the Pharaohs and the monarch's throne; but the sinful pleasures that make men forget God were in those lordly courts, and he chose instead the "durable riches and righteousness." Instead of linking himself with the greatness of Egypt, he chose to bind up his life with God's purpose. Instead of giving laws to Egypt, he by divine direction enacted laws for the world. He became God's instrument in giving to men those principles that are the safeguard alike of the home and of society, that are the corner-stone of the prosperity of nations,--principles recognized today by the world's greatest men as the foundation of all that is best in human governments.

The greatness of Egypt is in the dust. Its power and civilization have passed away. But the work of Moses can never perish. The great principles of righteousness which he lived to establish are eternal.

Moses' life of toil and heart-burdening care was irradiated with the presence of Him who is "chiefest among ten thousand," and the One "altogether lovely." With Christ in the wilderness wandering, with Christ on the mount of transfiguration, with Christ in the heavenly courts,--his was a life on earth blessing and blessed, and in heaven honored.

Paul also in his manifold labors was upheld by the sustaining power of His presence. "I can do all things," he said, "through Christ which strengtheneth me." "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Who can measure the result to the world of Paul's life work? Of all those beneficent influences that alleviate suffering, that comfort sorrow, that restrain evil, that uplift life from the selfish and the sensual, and glorify it with the hope of immortality, how much is due to the labors of Paul and his fellow workers, as with the Gospel of the Son of God they made their unnoticed journey from Asia to the shores of Europe?

What is it worth to any life to have been God's instrument in setting in motion such influences of blessing? What will it be worth in eternity to witness the results of such life work?

July 14, 1909

"Thou Shalt Love Thy Neighbor as Thyself"

Questioning Christ

A certain lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" The Saviour answered him, "What is written in the law? how readest thou? And he answering said, 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." Jesus said, "Thou hast answered right: this do, and thou shalt live."

But the lawyer, willing to justify himself, asked, "Who is my neighbor?" Then the Saviour related the story of a certain Jew, robbed and beaten and helpless, and left by the roadside to die. Having pictured before His hearers the wounded man's helpless condition, and his need of sympathy and help, the Saviour continued, "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

The parable ended, the Saviour laid upon the lawyer the burden of answering his own question. "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

The lawyer had thought to find something in the answer of Christ by which to accuse Him. The priests and rulers also were listening for some word by which they could bring a charge against Him. But Jesus read their hearts, and formed His answer in such a way that the purposes of His enemies were defeated.

Removing Perplexities

Much of Christ's time was spent in explaining misunderstandings and in seeking to clear away difficulties by which Satan was perplexing minds. The answers He gave to the questions that were brought to Him were of more value than silver or gold to those who desired to know the Way, the Truth, and the Life. He clothed His lessons of truth with

freshness and a power that could not fail to bring conviction to hearts. Truth had been perverted and mingled with tradition and superstition, until its original purity was almost lost to men. The teachings of Christ swept away the false interpretations. By simple illustrations He showed the value of human kindness, of sympathy and love, teaching that these were necessary to the fulfilment of the law of God. Every effort made by priests and rulers to mystify, the Saviour met with clear and decided explanation of what true righteousness meant. And His lessons were immortalized in the minds of those who had ears to hear, and hearts to understand.

Lesson of the Parable

By the parable of the good Samaritan the Saviour teaches that we are to seek to do good to all men, not only to those who are of the household of faith, but to all who need sympathy and help. The instruction given to the lawyer contains lessons for His people in every age. Let those who would be sure of the mercy and love of God extended to themselves, follow the command of the Saviour, "Go, and do thou likewise," Our religion is to make itself known in deeds of mercy. When the spirit of unselfish labor for others characterizes our lives, there will be seen the outworking of the love of God that will result in the conversion of heart and the transformation of life and character.

The work of Christ in the world was to reveal the Father. Man must be given a knowledge of God through a revelation of the character of His Son. By coming to earth and taking the nature of man, the Saviour bridged the gulf between heaven and earth, and made it possible for man to understand the character of God and to understand His purpose for mankind. As the Prince of peace, Christ would reconcile man to God and make him understand the relation that existed between him and the Father. Thus He united man with God and with his fellow man, teaching him to see in the poor and the oppressed and suffering the purchase of the blood of Christ, and to value them as the property of God. He taught lessons which, if truly learned, would righten every wrong between man and his fellow man.

Helping Others

"Is not this the fast that I have chosen," the Lord through His prophet declares, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" And note the inspired promise to those who do all in their power to relieve distress: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness

shall go before thee; the glory of the Lord shall be thy reward."

As Christians, we are to have a righteousness that represents the character of Christ. We are to feel for our fellow men the same sympathy and compassion that Christ has felt for us. His sympathy, His love, led Him to redeem us at the cost of his lifeblood. If we would carry out the great principles that He laid down for His followers, we must love our neighbor as ourselves.

Christ Identified with the Suffering

If the love of God is in the heart, it will surely be revealed in tender love for others. The Lord is honored by our acts of mercy, by the exercise of thoughtful consideration for the unfortunate and distressed. The widow and the fatherless need more than our charity. They need sympathy and watchcare, compassionate words, and a helping hand to place them where they can help themselves. All deeds done for those who need help are done to Christ. In our study to know how to help the unfortunate, we should study the way in which Christ worked. He did not refuse to work for those who made mistakes; His works of mercy were performed for every class, the righteous and the unrighteous. For all alike He healed disease and gave lessons of instruction.

Those who represent Christ in deeds of kindness and mercy will never know until the day of Judgment what good they have done in seeking to follow the example of the Saviour. In heaven a book is written for those who interest themselves in the needs of their fellow beings, a book whose record will be revealed in that day when every man will be judged according to the deeds written therein. Then God will repay every act of mercy done to the poor. Those who have regarded the needs of the unfortunate and have had compassion on the needy will hear from His gracious lips the words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

August 11, 1909

"That Your Joy Might Be Full"

These things have I spoken unto you," the Saviour said to His disciples, "that My joy might remain in you, and that your joy might be full."

The grand design of God in giving Christ to the world was to inspire fallen man with hope, and to enable him to remedy the defects occasioned by self-indulgence and sin. Where sin abounded, the Lord designed that grace should much more abound. He would redeem from all iniquity, and purify unto Himself a peculiar people, zealous of good works. God would not have His people remain in a hopeless condition, the subjects of unbelief. He would have them cast themselves upon the Saviour's strength, accepting with joy the assurance, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The life in which the fear of the Lord is cherished will not be a life of sadness and gloom. It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. Those who are filled with self-esteem and self-love do not feel the need of a living, personal union with Christ. The heart that has not fallen on the Rock is proud of its wholeness. Men want a dignified religion. They desire to walk in a path wide enough to take in their own attributes. Their self-love, their love of popularity, and love of praise, exclude the Saviour from their hearts; and without Him there is sadness and gloom. But Christ dwelling in the soul is a well-spring of joy. For all who receive Him, the keynote of the word of God is "rejoicing."

Why Not Be Joyful?

Why should not our joy be full--full, lacking nothing? We have the assurance that Jesus is our Saviour, and that we may freely partake of the rich provision He has made for us. We may believe on Him, knowing that He will give us grace and power to do just as He bids us. He has given us every assurance that He will fulfil all that He has promised. It is our privilege to seek constantly the joy of His presence. He desires us to be cheerful and to be filled with praise to His name. He wants us to carry light in our countenances and joy in our hearts. We have a hope that is far above any pleasure the world can give; why should we not then be joyful?

We are to have Christ's joy, and His greatest joy was to see men obeying the truth. Can we desire more than this? "Greater works than these shall ye do," the Saviour said,

"because I go unto My Father." He who truly believes this promise can never be half hearted in the service of Christ. May the God of heaven tear away the veil that dims our perception and hinders us from discerning His requirements and from following Christ. O that by living faith we would grasp the hand of infinite Power, receiving strength to work His works. This it is our privilege to do. If we will take Christ at His word, He will be honored and glorified, and we shall be partakers of His joy.

Happy, indeed, are the people who have laid hold of the divine nature, and escaped the corruption that is in the world through lust.

The Mission of Christ

The prophet Isaiah speaks of the mission of the Saviour in these words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, ... to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." "That He might be glorified." O that this might be the purpose of our lives! Then we should have regard to the expression of our countenance, to our words, and to the tone of our voice.

The Christian life does not call for undue hardship and suffering, and the Lord is not pleased to have His people like a band of mourners. We are not asked to sit in sackcloth and ashes; but we are bidden to recognize God as our helper, and to cooperate with Him in doing His will, so that He may bless us, and enable us to live Christ-like lives. He wants us to enjoy the liberty of the sons of God. Then we shall be filled with the praise of God, and our lives will be a blessing to others.

The Purpose of Trials

God brings us into trials in order that we may be drawn nearer to Him. The psalmist says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." David was a representative man. His history is of interest to every soul who is striving for eternal victories. In his life two powers struggled for the mastery. Unbelief marshaled its forces, and tried to eclipse the light shining upon him from the throne of God. Day by day the battle went on in his heart, Satan disputing every step of advance made by the forces of righteousness. David understood what it meant to fight against principalities and powers, against the rulers of the darkness of this world. At times it

seemed that the enemy must gain the victory. But in the end, faith conquered, and David rejoiced in the saving power of Jehovah.

The struggle that David endured, every follower of Christ must go through. Satan has come down with great power, knowing that his time is short. The controversy is being waged in full view of the heavenly universe, and angels stand ready to lift up for God's hard-pressed soldiers a standard against the enemy, and to put into their lips songs of victory and rejoicing.

Our Assurance

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

"O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving-kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

Our Peace

When we believe in Christ as our personal Saviour, the peace of Christ is ours. The reconciliation provided for us in the atonement of Christ, is the foundation of our peace. Gloomy feelings are no evidence that the promises of God are of no effect. You look at your feelings, and because your outlook is not all brightness, you begin to draw more closely the garment of heaviness about your soul. You look within yourself, and think that God is forsaking you. You are to look to Christ. "In Me," Christ says, "ye shall have peace." Entering into communion with the Saviour, we enter the region of peace.

Let us pledge ourselves before God and the angels of heaven that we will not dishonor God by speaking words of discouragement or unbelief. If we talk faith, we shall have faith, we shall be confirmed in faith. Close the door to distrust, and open the door wide to faith. Invite into the soul-temple the heavenly guests. Entertain the precious thought

that Jesus loves us, each one. In this way the clouds of despondency and gloom will be rolled back from the soul, and we shall be enabled to make melody in our hearts to God.

August 18, 1909

The Value of Trial

The furnace fires are not to destroy, but to refine, ennoble, sanctify. Without trial we would not feel so much our need of God and His help; and we would become proud and self-sufficient. In the trials that come to us we should see the evidences that the Lord's eye is upon us, and that He means to draw us to Himself. It is not the whole, but the wounded, who need a physician; it is those who are pressed almost beyond the point of endurance who need a Helper.

The fact that we are called upon to endure trial, proves that the Lord sees something in us very precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name. He would not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into His furnace. It is valuable ore that He tests.

The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction, in order that He may see what temper they are of, and whether He can mold and fashion them for His work.

God the Purifier

It may be that much work needs to be done in your character-building, that you are a rough stone which must be squared and polished before it can fill a place in God's temple. You need not be surprised if, with chisel and hammer, God cuts away the sharp corners of your character, until you are prepared to fill the place He has for you. No human being can accomplish this work. Only by God can it be done. And be assured that He will not strike one useless blow. His every blow is struck in love, for your eternal happiness. He knows your infirmities, and works to restore, not to destroy.

When trials arise that seem unexplainable, we should not allow our peace to be spoiled. However unjustly we may be treated, let not passion arise. By indulging a spirit of retaliation, we injure ourselves. We destroy our own confidence in God, and grieve the Holy Spirit. There is by our side a witness, a heavenly messenger, who will lift up for us a standard against the enemy. He will shut us in with the bright beams of the Sun of Righteousness. Beyond this, Satan can not penetrate. He can not pass this shield of holy light.

While the work is progressing in wickedness, none of us need flatter ourselves that we shall have no difficulties. But it is these very difficulties that bring us into the audience-chamber of the Most High. We may seek counsel of One who is infinite in wisdom. Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm-clouds and darkness.

Paul's Experience

Paul was a man who knew what it meant to be a partaker of Christ's sufferings. His life was one of constant activity, notwithstanding he was subject to many infirmities. He was constantly followed by the hatred and malice of the Jews. They were exceedingly bitter against him, and did all in their power to hinder him in his work. Yet we hear his voice sounding down along the line to our time, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us." None too highly does Paul estimate the privileges and advantages of the Christian life.

Paul says further, "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." One of the lessons that we are to learn in the school of Christ is that the Lord's love for us is far greater than that of our earthly parents. We are to have unquestioning faith and perfect confidence in Him. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Visions of the Future

There are revealed in these last days visions of future glory, scenes pictured by the hand of God; and these should be dear to His church. What sustained the Son of God in His hour of betrayal and trial?--He saw of the travail of His soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who, through His humiliation, should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon Him, and with His stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

We must have a vision of the future, and of the blessedness of heaven. Stand on the threshold of eternity and hear the gracious welcome given to those who in this life have cooperated with Christ, regarding it as a privilege and honor to suffer for His sake. As they unite with angels, they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.... Honor and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

September 8, 1909

The Sure Foundation

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

In these words Christ presents before us two classes of builders. One class build upon the rock, and the building is proof against the force of the tempest, for the foundation is sure. The other class build upon the sand, and the house is swept away before the fury of the storm. It is important to us to know how we are building. Are we simply hearers of the words of Christ, or are we doers of them? The answer to this question will tell upon what foundation we are building. If we are obedient to the words of Christ, we are building wisely. In order to build securely, we must be like Christ, He said, "I have kept My Father's commandments." John writes, "He that saith he abideth in Him, ought himself also so to walk, even as He walked."

The popular teaching of the present day is largely made up of the injunction, "Believe, make a profession," and that is the end of obligation to God. But saving faith is a working faith; it will accomplish something for our character and life, for it works by love, and purifies the soul. It makes the Lord's great standard of righteousness the standard of the life, and brings the heart into obedience to the divine precepts. The law of God condemns all sin, and requires all righteousness. It demands not only an outward profession of godliness, but also a pure heart, a spotless character. The law of God is adapted to all men, to the conditions of every nation and period. There are many in this age who cast contempt upon the law of God, even from the pulpit; and many who profess holiness cry, "Away with the law." But those who turn away from God's great standard of righteousness, only turn to a standard of their own, which they exalt in self-righteousness. While living in transgression of God's law, their claims to holiness bring contempt upon the law of God. Those who have this loose kind of religion are represented by the foolish man who built his house upon the sand; they are hearers, but not doers, of the word. The religion that will stand the test is characterized by a living faith that will unite us as closely to Christ as the branch is united to the living vine.

How anxious, how determined, we should be to build upon the right foundation; for we know that every soul is to be tested, and only those will stand the test who build upon the solid Rock, Christ Jesus. When the truth of God has found its way into our hearts, and we receive it in love, we shall be enlightened as to what we must do to be saved. We shall have no self-sufficient spirit. The more we search the Bible, meditating upon its precepts, the more clearly we shall see the reasonableness, the perfection, the beauty, of the divine requirements. We shall realize that the law, holy and just and good, is at variance with selfishness, with deception, with unchaste thoughts and actions, and we shall feel our dependence upon Christ for strength to receive and to fulfill the requirement of God. When we accept the testimony of Scripture, and incorporate its teaching into our life our friends will see a work of transformation in us. We are in this world that through the grace of Christ we may develop a pure character, like unto the Master's. Such a character will make us successful candidates for an eternal home in the kingdom of glory.

John saw a company in white robes standing around the throne of God, and he says: "One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb?" This is the work that we must do in this day of preparation. We are to cleanse our characters, and imitate the life of Christ. We must build upon the sure foundation; for other foundation can no man lay than that is laid, which is Jesus Christ.

But every building erected on other foundation than God's word, will fall. He who, like the Jews in Christ's day, builds on the foundation of human ideas and opinions of forms and ceremonies of man's invention, or on any work that he can do independently of the grace of Christ, is erecting his structure of character upon the shifting sand. The fierce tempests of temptation will sweep away the sandy foundation, and leave his house a wreck on the shores of time.

You who are resting your hope on self, are building on the sand. But it is not yet too late to escape the impending ruin. Before the tempest breaks, flee to the sure foundation. "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation; he that believeth shall not make haste." "Look unto Me, and be ye saved all the ends of the earth; for I am God, and there is none else."

October 6, 1909

Opening the Word

The history of the life, death, and resurrection of Jesus, as that of the Son of God, can not be fully demonstrated without the evidence contained in the Old Testament. Christ is revealed in the Old Testament as clearly as in the New. The one testifies of a Saviour to come, while the other testifies of a Savior that has come in the manner predicted by the prophets. In order to appreciate the plan of redemption, the Scriptures of the Old Testament must be thoroughly understood. It is the glorified light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Jesus are a proof of His divinity; but the strongest proofs that He is the world's Redeemer are found in the prophecies of the Old Testament compared with the history of the New. Jesus said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." At that time there was no other Scripture in existence save that of the Old Testament; so the injunction of the Saviour is plain.

This mighty Conqueror of death, who had reached to the very depths of human misery to rescue a lost world, assumed the humble task of walking with the two disciples to Emmaus, to teach and comfort them. Thus He ever identifies Himself with His suffering and perplexed people. In our hardest and most trying paths, lo, Jesus is with us to smooth the way. He is the same Son of Man, with the same sympathies and love which He had before He passed through the tomb and ascended to His Father.

At length, as the sun was going down, the disciples with their companion arrived at their home. The way had never before seemed so short to them, nor had time ever passed so quickly. The stranger made no sign of halting; but the disciples could not endure the thought of parting so soon from One who had inspired their hearts with new hope and joy, and they urged Him to remain with them overnight. Jesus did not at once yield to their invitation, but seemed disposed to pursue His journey. Thereupon the disciples, in their affection for the Stranger, importuned Him earnestly to tarry with them, urging as a reason that the day was far spent. Jesus yielded to their entreaties and entered their humble abode.

The Saviour never forces His presence upon us. He seeks the company of those who He knows need His care, and gives them an opportunity to urge His continuance with them. If they, with longing desire, entreat Him to abide with them, He will enter the humblest homes, and brighten the lowliest hearts. While waiting for the evening meal, Jesus

continued to open the Scriptures to His hosts, bringing forward the evidence of His divinity, and unfolding to them the plan of salvation. The simple fare was soon ready, and the three took their position at the table, Jesus taking His place at the head as was His custom.

The duty of asking a blessing upon the food usually devolved upon the head of the family; but Jesus placed His hands upon the bread and blessed it. At the first word of His petition the disciples looked up in amazement. Surely none other than their Lord had ever done in this manner. His voice strikes upon their ear as the voice of their Master, and, behold, there are the wounds in His hands! It is indeed the well-known form of their beloved Master! For a moment they are spellbound; then they arise to fall at His feet and worship Him; but He suddenly disappears from their midst.

Now they know that they have been walking and talking with the risen Redeemer. Their eyes had been clouded so that they had not before discerned Him, altho the truths He uttered had sunk deep in their discouraged hearts. He who had endured the conflict of the Garden, the shame of the Cross, and who had gained the victory over death and the tomb--He before whom angels had fallen prostrate, worshiping with thanksgiving and praise, had sought the two lonely and desponding disciples, and been in their presence for hours, teaching and comforting them, yet they had not known Him.

Jesus did not first reveal Himself in His true character to them, and then open the Scriptures to their minds; for He knew that they would be so overjoyed to see Him again, risen from the dead, that their souls would be satisfied. They would not hunger for the sacred truths which He wished to impress indelibly upon their minds, that they might impart them to others, who should in their turn spread the precious knowledge, until thousands of people should receive the light given that day to the despairing disciples as they journeyed to Emmaus.

He maintained His disguise till He had interpreted the Scriptures, and had led them to an intelligent faith in His life, His character, His mission to earth, and His death and resurrection. He wished the truth to take firm root in their minds, not because it was supported by His personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of His life and death, presented unquestionable evidence of that truth. When the object of His labors with the two disciples was gained, He revealed Himself to them, that their joy might be full, and then vanished from their sight.

When these disciples left Jerusalem, to return to their homes, they intended to take up their old employment again, and conceal their blighted hopes as best they could. But

now their joy exceeded their former despair. "And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

They forgot their hunger and fatigue, and left the prepared repast, for they could not tarry in their homes and hold their newly found knowledge from the other disciples. They longed to impart their own joy to their companions, that they might rejoice together in a living Saviour risen from the dead. Late as it was, they set about retracing their way to Jerusalem; but how different were their feelings now from those which depressed them when they set out upon their way to Emmaus. Jesus was by their side, but they knew it not. He heard with gladness their expressions of joy and gratitude as they talked with each other by the way.

They were too happy to notice the difficulties of the rough, uncertain road. There was no moon to light them, but their hearts were light with the joy of a new revelation. They picked their way over the rough stones and the dangerous ledges, sometimes stumbling and falling in their haste. But not at all disconcerted by this, they pressed resolutely on. Occasionally they lost their path in the darkness, and were obliged to retrace their steps until they found the track, when they renewed their journey with fresh speed. They longed to deliver their precious message to their friends. Never before had human lips such tidings to proclaim; for the fact of Christ's resurrection was to be the great truth around which all the faith and hope of the church would center.

December 15, 1909

A Lesson in Economy

The Lord would have His people exercise carefulness in the use of all His gifts. It is the duty of all who are seeking to advance the kingdom of Christ in the earth, to be saving and economical. We are to save that we may give. "It is more blessed to give," the Saviour said, "than to receive."

The Saviour taught a precious lesson in economy when, after performing the wonderful miracle by which He fed the multitude with five loaves and a few small fishes, He commanded that all that was left over from the feast should be carefully gathered up. He would show that the bounties of Providence are not given to be squandered, or to be used in an aimless or wasteful manner.

Christ's care of the fragments is a striking evidence of His divinity. It was as essential for Him to bid the disciples gather up the fragments, as it was for Him to create the food to feed the multitude. He must point the people to God's standard of economy in the saving of food as well as of money. There was use for it all.

The lesson was twofold. In spiritual as in temporal things, nothing is to be wasted. We are to let slip no temporal opportunity, no spiritual advantage; we are to waste nothing that will tend to benefit a human being or that will help to relieve the necessities of earth's hungry ones.

When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost.

The lesson should be carefully studied. The Lord values every gift that He bestows upon man, and His command on this occasion demonstrated to the whole multitude the value He places on His blessings. We are dependent upon God for life, for means, for health, for food, for the very air we breathe. Christ's own example of industry and frugality teaches us to use with care the gifts we receive at His hand.

Often those who are favored with wealth act as if they had a right to use with

prodigality the gifts that God entrusts to them to be used wisely. They walk and talk as if riches entitled them to high honor. Sometimes the poor are favored by them, but more often the moneyed men waste their Lord's goods in selfish indulgence. They forget that all their treasures are entrusted gifts, and that they must render to God a strict account of the use they have made of His property.

Willingly and cheerfully the true Christian will bind about his inclinations to expend his means; and when he sees his fellow laborers in other portions of the field distressed and perplexed for lack of proper facilities, he will willingly impart to them a portion of what the Lord has entrusted to him. As he shows by his unselfishness that he loves his neighbor as himself, the Lord says of him in the councils of heaven: "He is My faithful steward. I can trust him to handle My goods. He keeps My fear before him. His works of righteousness will be a continual stream flowing to the desert portions of My vineyard. He will not claim what he has as his own, to use as the human agent shall please; but will heed My counsel, and do with My goods as I shall choose."

My brethren and sisters, shall we not deny ourselves, in order that we may help to send the present truth to needy fields? We have very little time now in which to work. Let us deny ourselves for the building up of the cause of God. The money we invest in this work will be returned to us with large interest. Let us take hold in faith. Let us pray and believe. Let us act, and the Lord will encourage and strengthen us in the way. The Lord expects His human agencies to do their best. The fragments are to be gathered up. All needless expenditures for selfish gratification are to be cut off. Let self-denial and the cross become a part of our individual experience.

Many despise economy, confounding it with stinginess and narrowness. But economy is consistent with the broadest liberality. Indeed, without economy there can be no true liberality. We are to save that we may give.

None can practise real benevolence without self-denial. Only by a life of simplicity, self-denial, and close economy, is it possible for us to accomplish the work appointed us as Christ's representatives. Pride and worldly ambition must be put out of our hearts. In all our work the principle of unselfishness revealed in Christ's life is to be carried out. Upon the walls of our homes, upon the furnishings, we are to read the command, "Bring the poor that are cast out to thy house." On our wardrobes we are to see written, as with the finger of God, "Clothe the naked." In the dining-room, on the table laden with food, we are to see traced, "Is it not to deal thy bread to the hungry?"

A thousand doors of usefulness are open before us. Often we lament the scanty resources available; but were Christians thoroughly in earnest, they could multiply the

resources a thousandfold. It is selfishness, self-indulgence, that bars the way to our usefulness.

How much means is expended for things that are mere idols, things that engross time and thought and strength, that should be put to a higher use. How much money is wasted on expensive houses and furniture, on selfish pleasures, luxuries, and unwholesome food. How much is squandered on gifts that benefit no one. For things that are needless, often harmful, professed Christians today are spending more, many times more, than they spend in seeking to rescue souls from the tempter.

Christ bids us, "Gather up the fragments that remain, that nothing be lost." While thousands are every day perishing from famine, bloodshed, fire, and plague, it becomes every lover of his kind to see that nothing is wasted, that nothing is needlessly expended, whereby he might benefit a human being.

It is wrong to waste our time, wrong to waste our thoughts. We lose every moment that we devote to self-seeking. If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves and for the world. In the expenditure of money, in the use of time, strength, opportunities, let every Christian look to God for guidance. And "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

January 25, 1910

Our Message

The fourteenth chapter of Revelation outlines the work that is to be done by the people of God just before the second advent of our Saviour. Three messages are there represented, which must go to all the inhabitants of the world.

John writes of an angel which he saw flying "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

These three angels represent the people who accept the light of God's messages, and go forth as His agents to sound the warning throughout the length and breadth of the earth. Christ declared to His followers, "Ye are the light of the world." To every soul that accepts Jesus, the cross of Calvary speaks: "Behold the worth of the soul. 'Go ye into all the world, and preach the Gospel to every creature.'" Nothing is to be permitted to hinder this work. It is the all-important work for this time, and it is to be far-reaching as eternity.

From the beginning of this world's history, there has been opposition between the forces of good and of evil. God declared, "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel." Man vainly attempted to exalt himself by following his own way, in harmony with Satan's temptation and in opposition to the will of God. He thus gained a knowledge of evil, but he gained it at the cost of his loyalty; and his disobedience opened the flood-gates of woe upon our world.

Ever since the fall of Adam, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men's plans may seem to them to be exceedingly wise, but there is no safety in following them unless they are in accordance with a "Thus saith the Lord."

Separate from the World

The Lord called out His people Israel, and separated them from the world, that He might commit to them a sacred trust. He made them the depositaries of His law; and He designed through them to preserve among men the knowledge of Himself. Through them the light of heaven was to shine out to the dark places of the earth, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living and true God.

Had the Hebrews been true to their trust, they would have been a power in the world. God would have been their defense, and He would have exalted them above all other nations. His might and truth would have been revealed through them, and they would have stood forth under His wise and holy rule as an example of the superiority of His government over every form of idolatry. But they did not keep their covenant with God. They followed after the idolatrous practises of other nations; and instead of making their Creator's name a praise in the earth, they brought it into contempt.

Yet the purpose of God must be accomplished. The knowledge of His will must be given to the world. God brought the hand of oppression upon His people, and scattered them as captives among the nations. In affliction many of them repented of their transgressions, and sought the Lord. Thus scattered throughout the countries of the heathen, they spread abroad the knowledge of the true God.

In this day, God has called His church, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth,--the messages of the first, second, and third angels,--He has separated a people from the churches and from the world, to bring them into a sacred nearness to Himself. He has made them the depositaries of His law, and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world.

Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, and is the message for this time, will be no less widespread. The banner on which is inscribed, "The commandments of God and the faith of Jesus," is to be raised aloft. The power of the first and second messages is to be

intensified in the third. It is represented in the prophecy as being proclaimed with a loud voice by an angel flying in the midst of heaven, and it will command the attention of the world.

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. But men are not left in darkness concerning this important matter; the warning against the worship of the beast and his image is to be given to the world before the visitation of God's judgments, that all may know why the judgments are inflicted, and may have opportunity to escape.

A Dividing Message

In the issue of the contest, all Christendom will be divided into two great classes,--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Altho church and state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive "the mark of the beast," yet the true people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the "song of Moses the servant of God, and the song of the Lamb."

The third angel's message increases in importance as we near the close of this earth's history. It is the last offer of mercy to the world, the most solemn message ever given to mortals. In heaven there is a record kept of the impieties of nations, of families, of individuals. God may bear long while the account goes on; calls to repentance and offers of pardon may be given; yet a time will come when the account will be full, when the soul's decision will have been made, when by his own choice man's destiny will have been fixed. Then the signal will be given for judgment to be executed.

The forbearance that God has exercised toward the wicked has emboldened men in transgression; but their punishment will be none the less certain and terrible for being long delayed. "The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." To our merciful God the act of punishment is a strange act. Yet He will "by no means clear the guilty." By terrible things in righteousness He will vindicate the authority of His downtrodden law. The very fact of His reluctance to execute justice, testifies to the enormity of the sins that call forth His judgments, and to the severity of the retribution awaiting the transgressor.

All the inhabitants of earth are soon to meet the great Lawgiver over His broken law. There are many, many in the popular churches who know little of the real meaning of the message for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O how many who have not sought their soul's salvation, will soon make the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved!"

When will men learn that God is God, not man, and that He does not change? Every calamity, every death, is a witness to the power of evil and to the truth of the living God. The Word of God is life, and it will abide forever. Through all eternity it will stand fast. How can man, knowing what God is and what He has done, choose Satan's way instead of God's way? There is only one path to Paradise restored,--the path of obedience.

February 1, 1910

God's Eternal Law

Adam and Eve, at their creation, had a knowledge of the law of God. They were acquainted with its claims upon them; its precepts were written upon their hearts. When man fell by transgression, the law was not changed, but a remedial system was established to bring him back to obedience. The promise of a Saviour was given; and sacrificial offerings pointing forward to the death of Christ as the great sin-offering, were established.

Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But notwithstanding the gracious provision for man's redemption, there were few who accepted it and rendered obedience. By transgression the world became so vile that it was necessary to cleanse it by the Flood from its corruption. The law was preserved by Noah and his family, and Noah taught his descendants the Ten Commandments.

As men again departed from God, the Lord chose Abraham, of whom He declared, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." To him was given the rite of circumcision, which was a sign that those who received it were devoted to the service of God,--a pledge that they would remain separate from idolatry, and would obey the law of God. The failure of Abraham's descendants to keep this pledge, as shown in their disposition to form alliances with the heathen and adopt their practises, was the cause of their sojourn and bondage in Egypt.

The Written Law

In their intercourse with idolaters, and their forced submission to the Egyptians, the divine precepts became still further corrupted with the vile and cruel teachings of heathenism. Therefore when the Lord brought them forth from Egypt, He made known to them once more the requirements of His law. The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world.

The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great

fundamental principle of love. They stand forth alone, bearing the distinct, awful significance of their supreme importance. They mean life to the obedient, and death to the disobedient.

The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. Through the ages that law has been preserved as the highest standard of morality. Not all the inventions of science or the imaginations of fruitful minds have been able to discover one essential duty not covered by this code.

God's law is the security of life and property, of peace and happiness. It was given to secure our present and eternal good. A thoughtful kindness runs through every enactment. Each commandment is an enactment of mercy, love, and saving power.

The Sabbath Not New

The Sabbath institution originated in Eden, and is therefore as old as the world itself. In six days the great work of creation had been accomplished; and God "rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested." The Sabbath was observed by all the patriarchs, from creation down. During the bondage in Egypt, the Israelites were forced by their taskmasters to violate the Sabbath, and to a great extent they lost the knowledge of its sacredness. When the law was proclaimed from Sinai, the very first words of the fourth commandment were, "Remember the Sabbath day, to keep it holy," showing that the Sabbath was not then instituted; we are pointed back for its origin to creation.

Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctity of the Sabbath. He rained manna from heaven for their food, and each day they gathered this manna; but on the sixth day they gathered twice as much, according to the directions of Moses: "The Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

"The children of Israel did eat manna forty years, until they came to a land inhabited; ... unto the borders of the land of Canaan." Thus for forty years God worked each week a miracle before His people, to show them that His Sabbath was a sacred day.

A Sign of God's Law

God gave the Sabbath to His people to be a continual sign of His love and mercy, and of their obedience. As He had rested upon this day and been refreshed, so He desired His people to rest and be refreshed. It was a continual reminder to them that they were included in His covenant of grace. Throughout your generations, He said, the Sabbath is to be My sign, My pledge, to you that I am the Lord that doth sanctify you; that I have chosen you, and set you apart as My peculiar people.

When the Sabbath was changed, the seal was taken from the law. Now the disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority. The prophet Isaiah thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."

This prophecy also applies in our own time. A breach was made in the law of God when the Sabbath was changed; but the time has come for that institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up. The Lord has His messengers, whom He bids to proclaim His law to be changeless in its character, as enduring as eternity.

Thus the Sabbath is a token between God and His people. It is God's holy day, given to man as a day on which to rest and reflect upon sacred things. God designed it to be observed through every age, as a perpetual covenant. His people are to regard the Sabbath as a peculiar treasure, a trust to be carefully cherished.

As we observe the Sabbath, let us remember that it is the sign Heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the city of God, and partake of the fruit of the Tree of Life. As we refrain from labor on the seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to His commandments. Thus we recognize as our Sovereign the God who made the world in six days, and rested on the seventh.

From beginning to end, God's law is a law of love. John says: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as tho I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments." "Hereby we do know that we know Him, if we

keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected."

February 8, 1910

The Dragon Voice

To the apostle John on the Isle of Patmos, were opened scenes of deep and thrilling interest in the experience of the church. Subjects of vast importance were presented to him in figures and symbols, that those who should turn from error to truth might become intelligent concerning the perils and conflicts before them. The history of the Christian world to the very close of time, was revealed to him. With great clearness he saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing message which is to ripen the harvest of the earth, either as sheaves for the heavenly garner, or as fagots for the fires of the last day.

John beheld in vision the redeemed people of God. He saw the triumph of those who had gained the victory over the beast and over his image. He marked the trials which they had endured for the truth's sake. He saw their unyielding firmness in adhering to the commandments of God against the oppressive powers that sought to force them to disobedience.

Important Symbols

Under the symbols of the great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly governments which would be especially engaged in trampling upon God's law and persecuting His people, were presented to John. Their war is to be carried on till the close of time. The people of God, symbolized by a holy woman and her children, are represented as greatly in the minority. In the last days, only a remnant still exists. John speaks of them as those that "keep the commandments of God, and have the testimony of Jesus Christ."

For many centuries, first through paganism and then through the Papacy, Satan exerted his powers to blot from the earth God's faithful witnesses. Both heathen and papists were actuated by the same dragon spirit. They differed only in that the Romish apostate, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism., Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the true people of God suffered under the dragon's ire.

A New Persecutor

At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized--the United States.

The "two horns like a lamb" well represent the character of our own Government, as expressed in its two fundamental principles,--Republicanism and Protestantism. These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of America, rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty.

But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." Prophecy declares that he will say to them that dwell on the earth, "that they should make an image to the beast," and that it will cause "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Thus Protestantism is to follow in the steps of the Papacy.

God's Warning

It is at this time that the third angel is seen flying in the midst of heaven, proclaiming, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

In marked contrast with this multitude stands a little company who will not swerve from their allegiance to God. "Here are they that keep the commandments of God, and the faith of Jesus." These are they of whom Isaiah speaks: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in." The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up. And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of Man is seen by the prophet coming in glory to reap the harvest

of the earth.

February 22, 1910

The Final Test of God's People

In the eighteenth chapter of the Revelation, the apostle-prophet John speaks of "another angel" whom he saw coming down from heaven, having great power, so that the whole earth "was lightened with his glory." With a strong voice the angel cried, mightily, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication."

It is the church of Rome which, thinking to prove itself not only equal to God, but above God, has changed the rest-day of Jehovah, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the Papacy to be regarded as sacred. This is called in the Word of God "her fornication." Thus the people of the world, in giving their sanction to a false sabbath and trampling under their feet the Sabbath of the Lord, "have drunk of the wine of the wrath of her fornication." Wherever the papal sabbath is honored in preference to the Sabbath of the Lord, there is the man of sin exalted above the Creator of the heavens and the earth.

The angels and the holy inhabitants of other worlds watch with intense interest the events taking place on this earth. Now as the close of the great controversy between Christ and Satan draws near, the heavenly host behold men trampling upon the law of Jehovah, making void the memorial of God,--the sign between Him and His commandment-keeping people,--setting it aside as a thing of naught, something to be despised, while the rival sabbath is exalted. They see men claiming to be Christians, calling upon the world to observe this spurious sabbath that they have made.

The Special Point of Controversy

When the Sabbath shall become the special point of controversy throughout Christendom, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. Satan will excite indignation against the humble remnant who conscientiously refuse to accept the customs and traditions of error. Blinded by the prince of darkness, popular religionists will see only as he sees, and feel as he feels. They will determine as he determines, and oppress as he has oppressed. Liberty of conscience, which has cost this nation so great a sacrifice, will no longer be respected. The church and the world will unite, and the world will lend to the church her power to crush out the right of the people to worship God according to His

Word.

It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. This argument will appear conclusive; and against those who hallow the Sabbath of the fourth commandment will finally be issued a decree denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death.

Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin.

An Ancient Example

The decree which is to go forth against the people of God in the near future, will be in some respects similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprang from the malice of Haman toward Mordecai. Not that Mordecai had done Haman harm, but he had refused to flatter his vanity by showing him the reverence which belongs only to God.

The king's decision against the Jews was secured under false pretenses,--a misrepresentation of that peculiar people. Satan instigated the scheme in order to rid the earth of those who preserved the knowledge of the true God. But his plots were defeated by a counter-power that reigns among the children of men. Angels that excel in strength were commissioned to protect the people of God, and the plots of their adversaries returned upon their own heads.

History will repeat itself. In this age the test will be on the point of Sabbath observance. The same masterful mind that plotted against the faithful in ages past, is now at work to gain control of the falling churches, that through them he may condemn and put to death all who will not worship the idol sabbath.

Our battle will not be with men, altho it may appear so; we war "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." But if the people of God will put their trust in Him, and by faith rely upon His power, the devices of Satan will be defeated in our time, as signally as in the days of Mordecai.

The people of God will enter into no controversy with the world over this matter. They

will simply take God's Word for their guide, and maintain their allegiance to Him whose commandments they keep. They will obey the words of Jehovah, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore ... for a perpetual covenant."

To every soul will come the searching test, Shall I obey God rather than man? The decisive hour is even at hand. Satan is putting forth his utmost efforts in a last despairing struggle against Christ and His followers. In this closing scene, false teachers are employing every possible device to stimulate the hardened sinner in his rebellious daring, to confirm the questioning, the doubting, the unbelieving, and by misrepresentation and falsehood to deceive, if it were possible, the very elect.

Who are prepared to stand firmly under the banner on which is inscribed, "The commandments of God and the faith of Jesus"?

March 8, 1910

The Work of the Holy Spirit in Conversion

At infinite cost provision has been made for men to reach perfection of Christian character. Those who have been impressed by the Holy Scriptures as the voice of God, and desire to follow its teachings, are to be daily learning, daily receiving spiritual fervor and power, which have been provided for every true believer in the gift of the Holy Spirit.

The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him; and human minds, human judgment, and human methods can no more set boundaries to its working, or prescribe the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner." As the wind moves in its force, bending and breaking the lofty trees in its path, so the Holy Spirit influences human hearts, and no finite man can circumscribe its work.

Born from Above

When Nicodemus, a great teacher in Israel, sought the Master in that night interview on the Mount of Olives, Jesus laid before him the conditions of conversion, saying, "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God."

In astonishment Nicodemus said, "How can a man be born when he is old?" Here the Jewish ruler showed his unbelief; but Jesus answered, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Perplexed and wondering, Nicodemus said, "How can these things be?" Jesus said, "Art thou a master in Israel, and knowest not these things?" A teacher, a man among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of conversion!

Nicodemus was not willing to admit the truth, because he could not understand all that was connected with the operation of the power of God; and yet he accepted the facts of

nature, altho he could not explain or even comprehend them. Like other men of all ages, he was looking to forms and precise ceremonies as more essential to religion than the deep movings of the Spirit of God.

Jesus continued, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." By nature the heart is evil, and "who can bring a clean thing out of an unclean? Not one." No human invention can find a remedy for the sinning soul. "The carnal mind .. is not subject to the law of God, neither indeed can be." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The fountain of the heart must be purified before the streams can become pure. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old life, but a transformation of the nature. There is a death to sin and self, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.

An Invisible Worker

Jesus pointed out to Nicodemus that, altho he could not see the wind, yet he could discern its action. The operating agency was not revealed to view; men could not tell whence it came or whither it went. They could not define by what law it was governed; but they could see the effects produced by its action. So this teacher in Israel might never be able to explain the process of conversion, but he would be able to discern its effects. No human reasoning, no skill of the most learned men, can define the operations of the Holy Spirit upon human minds and characters; yet they can see the effects upon the life and actions.

The Spirit of God is manifested in different ways upon different individuals. One, under the movings of this power, will tremble before the Word of God. His convictions are so deep that a tumult of feeling seems to rage in his heart, and his whole being is prostrated under the convicting power of the truth.

When the Lord speaks forgiveness to such a repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, and the life-giving Spirit which he has received can not be repressed. Christ is in him, a well of water springing up unto everlasting life. His feelings of love are as deep and ardent as were his distress and agony. His soul is like the fountain of the great deep broken up, and he pours forth his thanksgiving and praise, his gratitude and joy, until the heavenly harps are tuned to notes of rejoicing with him. He has a story to tell, but not in any precise, common, methodical way. He is a soul ransomed through the merits of Jesus Christ, and his whole being is thrilled with the realization of the salvation of God.

Others are brought to Christ in a more gentle way. Men who have been dead in trespasses and sins, become convicted and converted under the operations of the Spirit. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober, and pure. The rebellious and obstinate become meek and Christlike.

When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its working in the changed character of those who were hardened and obdurate sinners.

The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. A deep and thorough work is wrought in the soul, which the world can not see. Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again.

Only by Experience

What can the world know of Christian experience? Verily, nothing! "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." The great Teacher explained this instruction by saying, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Those who not only hear but do the words of Christ, make manifest in their character the internal operations of the Holy Spirit. The result is demonstrated in the outward conduct.

If one who daily communes with God errs from the path, if he turns for a moment from looking steadfastly to Jesus, it is not because he sins wilfully; for when he sees his mistake, he fastens his eyes again upon Jesus; and the fact that he has erred does not make him less dear to the heart of God. When reprov'd for his mistake, he learns a lesson from the words of his Saviour, turns the mistake into a victory, and takes heed that he be not again deceived.

The Christian can not serve the world, or yield to the claims of any power, relation, or society that will make him deny Christ, dishonor God, or prove disloyal to His holy law. The Christian is to surrender himself unreservedly to God as His purchased possession.

The life of the Christian is hid with Christ in God; and God acknowledges those who

are His, declaring, "Ye are My witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man, so that those who are associated with them are convinced that they are making Christ their pattern. Those who truly love God have the internal evidence that they are beloved of God. They have communion with Christ, and their hearts are warmed with fervent love toward Him. God claims them for Himself, and will impart to them special favors, enabling them to be complete in Christ, more than conquerors through Him who has loved them.

March 15, 1910

The Gifts of the Spirit

Before He left His disciples, Christ breathed on them, and said, "Receive ye the Holy Ghost." Again He said, "Behold, I send the promise of My Father upon you." But not until after the ascension was this gift received in its fulness. Not until through faith and prayer the disciples had surrendered themselves fully for His working, was the outpouring of the Spirit bestowed. Then in a special sense the goods of heaven were committed to the followers of Christ.

"When He ascended up on high, He led captivity captive, and gave gifts unto men." "Unto every one of us is given grace according to the measure of the gift of Christ," the Spirit "dividing to every man severally as He will." The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God.

Talents and Gifts

The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." Not all the gifts are imparted to each believer, but to every servant of the Master some gift of the Spirit is promised, according to his need for the Lord's work.

In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him.

God has different ways of working, and He has different workmen to whom He entrusts varied gifts. One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special skill in explaining the Word of God with clearness. And each gift is to

become a power for good, because God works with the laborer. To one God gives the word of wisdom, to another knowledge; but all are to work under the same Head. The diversity of gifts leads to a diversity of operations; but "it is the same God which worketh all in all."

Mutual Interdependence

Different gifts are imparted to different ones, that the workers may feel their need of one another. God bestows these gifts, and they are employed in His service, not to glorify the possessor, not to uplift man, but to uplift the world's Redeemer. They are to be used for the good of all mankind, by representing the truth, not testifying to a falsehood.

It may seem to some that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort; but when they remember that there are varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to the same truth as presented in a different manner by another, they will hopefully endeavor to labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed; and as each worker fills his appointed place faithfully, the prayer of Christ for the unity of His followers will be answered, and the world will know that these are His disciples.

Former and Latter Rain

The outpouring of the Spirit in the days of the apostles was the "former rain;" and glorious was the result. But the "latter rain" will be still more abundant. What is the promise to those living in these last days?--"Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee." "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

Christ declares that the divine influence of the Spirit was to be with His followers unto the end. But by some this promise is not appreciated as it should be; its fulfillment is not realized as it might be. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. When His disciples are connected with Christ, when the gifts of the Spirit are theirs, even the poorest and most ignorant of them will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe.

As the divine endowment--the power of the Holy Spirit--was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation, and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. "These things have I spoken unto you," He says, "that My joy might remain in you, and that your joy might be full." Joy in the Holy Spirit is health-giving, life-giving. In giving us His Spirit, God gives us Himself,--a fountain of divine influences, to give health and life to the world.

The promise of the gifts is just as strong and trustworthy now as in the days of the apostles. "These signs shall follow them that believe." The gifts of Him who has all power in heaven and in earth, are in store for His children,--gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity.

Will you not come to God as little children, appropriate His promises, plead them before Him as His own words? If you do, you will receive fulness of joy.

March 22, 1910

The Sign of Loyalty

In the issue of the great contest between the forces of good and of evil, two parties are to be developed,--those who "worship the beast and his image, and receive his mark," and those who receive "the seal of the living God," and have "the Father's name written in their foreheads."

In the fourth commandment is found the seal of God's law. This only, of all the ten, brings to view the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law was given.

The Sabbath enjoined by the fourth commandment was instituted to commemorate the work of creation. Had the seventh day always been kept, there would never have been an idolater, and atheist, or an infidel. The sacred observance of God's holy day would have directed the minds of men to their Creator, the true and living God. Everything in nature also would have brought Him to their remembrance; and would have borne witness to His power and love.

The Seal of God

The Sabbath of the fourth commandment is the seal of the living God. It points to God as the Creator, and is the sign of His rightful authority over the beings He has made. Those who obey this law will bear the seal of God, for He has set apart this day as a sign of loyalty between Himself and His people. To Moses on Mount Sinai He said, "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

The mark of the beast is the opposite of this,--the observance of the first day of the week as the sabbath enforced by human law. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God.

Claimed as Her Mark

As the sign of the authority of the Catholic Church, papist writers cite "the very act of

changing the Sabbath into Sunday, which Protestants allow of, ... because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin."

The Roman church thus declares that by observing the first day of the week as the sabbath, Protestants are recognizing her power to legislate in divine things. And it is true that those who, understanding the claims of the fourth commandment, choose to observe a false sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded.

The Roman church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome,--that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

With rapid steps we are approaching this period. When the Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution: when the state shall use its power to enforce the decrees and sustain the institutions of the church,--then will Protestant America have formed an image to the Papacy, and there will be a national apostasy which will end only in national ruin.

God Rather than Man

The laws of nations should be respected as long as they do not conflict with the laws of God; but when there is collision between them, every true disciple of Christ will say, as did Peter when commanded to speak no more in the name of Jesus, "We ought to obey God rather than men."

Paul wrote to the Romans, "If it be possible, as much as lieth in you, live peaceably with all men." But there is a point beyond which it is impossible to maintain union and harmony without the sacrifice of principle. Separation then becomes an absolute duty.

Christ never purchased peace and friendship by compromise with evil. The life of Jesus, the suffering which He endured from a perverse nation, demonstrate to His followers

that there must be no sacrifice of principle. Peace is too dearly obtained if purchased by the smallest concession to Satan's agencies. The least surrender of principle entangles us in the snares of Satan.

The Sabbath question is to be the issue in the great final conflict, in which all the world will act a part. Men have honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each Sabbath institution, both true and false, bears the name of its author, an ineffaceable mark that shows the authority of each.

The great decision now to be made by every one is, whether he will receive the mark of the beast and his image, or the seal of the living and true God And now, when we are on the very borders of the eternal world, what can be of so much value to us as to be found loyal and true to the God of heaven? What is there that we should prize above His truth and His law? What is so necessary as a knowledge of "what saith the Scripture?"

March 29, 1910

Christ and the Law

At a very early age Jesus began to act for Himself in the formation of His character, and not even respect and love for His parents could turn Him from obedience to God's Word. "It is written" was His reason for every act that varied from the family customs.

But the influence of the rabbis made His life a bitter one. Even in His youth He had to learn the hard lesson of silence and patient endurance. His brothers, as the sons of Joseph were called, sided with the rabbis. They insisted that the traditions of the Jewish priests must be heeded, as if they were the requirements of God; and they were greatly annoyed at the clear penetration of Jesus in distinguishing between the false and the true. His strict obedience to the law of God they condemned as stubbornness.

They were surprised at the knowledge and wisdom He showed in answering the rabbis. They knew that He had not received instruction from the wise men, yet they could not but see that He was an instructor to them. They recognized that His education was of a higher type than their own. But they did not discern that He had access to the tree of life, a source of knowledge of which they were ignorant.

All through His ministry to this earth, Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, "Which of you convicteth Me of sin?"

In His sermon on the mount, Jesus did not dwell on the specifications of the law, but He did not leave His hearers to conclude that He had come to set aside its requirements. He knew that spies stood ready to seize upon every word that might be wrested to serve their purpose. He knew the prejudice that existed in the minds of many of His hearers, and He said nothing to unsettle their faith in the religion and institutions that had been committed to them through Moses. Christ Himself had given both the moral and the ceremonial law. He did not come to destroy confidence in His own instruction. It was because of His great reverence for the law and the prophets, that He sought to break through the wall of traditional requirements which hemmed in the Jews. While He set aside their false interpretations of the law, He carefully guarded His disciples against yielding up the vital truths committed to the Hebrews.

The Pharisees prided themselves on their obedience to the law; yet they knew so little of

its principles through every-day practise, that to them the Saviour's words sounded like heresy. As He swept away the rubbish under which the truth had been buried, they thought He was sweeping away the truth itself. They whispered to one another that He was making light of the law. He read their thoughts, and answered them, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Here Jesus refutes the charge of the Pharisees. His mission to the world is to vindicate the sacred claims of that law which they charge Him with breaking. If the law of God could have been changed or abrogated, then Christ need not have suffered the consequences of our transgression. He came to explain the relation of the law to man, and to illustrate its precepts by His own life of obedience.

God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy. When at Jesus' birth the angels sang,

"Glory to God in the highest,

And on earth peace, good-will toward men" they were declaring the principles of the law which He had come to magnify and make honorable.

When the law was proclaimed from Sinai, God made known to men the holiness of His character, that by contrast they might see the sinfulness of their own. The law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do. In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart, as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith.

"Till heaven and earth pass," said Jesus, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Tho they may pass away, the divine precepts shall endure. "It is easier for heaven and earth to pass, than one tittle of the law to fail." The system of types that pointed to Jesus as the Lamb of God, was to be abolished at His death; but the precepts of the Decalogue are as immutable as the throne of God.

Since "the law of the Lord is perfect," every variation from it must be evil. Those who disobey the commandments of God, and teach others to do so, are condemned by Christ. The Saviour's life of obedience maintained the claims of the law, and showed the excellence of character that obedience would develop. All who obey as He did, are likewise declaring that the law is "holy, and just, and good."

Jesus takes up the commandments separately, and explains the depth and breadth of their requirement. Instead of removing one jot of their force, He shows how far-reaching their principles are, and exposes the fatal mistake of the Jews in their outward show of obedience. He declares that by the evil thought or the lustful look the law of God is transgressed. One who becomes a party to the least injustice, is breaking the law, and degrading his own moral nature. Murder first exists in the mind. He who gives hatred a place in his heart, is setting his feet in the path of the murderer; and his offerings are abhorrent to God.

The plan of redemption contemplates our complete recovery from the power of Satan. The command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is a promise. God's ideal for His children is higher than the highest human thought can reach.

April 12, 1910

Acquainted with God

Our Saviour said, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." And God declared by the prophet, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am Jehovah, which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

No man, without divine aid, can attain to this knowledge of God. The apostle says that "the world by wisdom knew not God." Christ "was in the world, and the world was made by Him, and the world knew Him not." Jesus declared to His disciples, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

In the last prayer for His followers, before entering the shadows of Gethsemane, the Saviour lifted His eyes to heaven, and in pity for the ignorance of fallen men He said, "O righteous Father, the world hath not known Thee: but I have known Thee." "I have manifested Thy name unto the men which Thou gavest Me out of the world."

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life.

When Philip came to Jesus with the request, "Show us the Father, and it sufficeth us," the Saviour answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God.

"God was in Christ, reconciling the world unto Himself." Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save the guilty race, alone reveals the infinite depths of divine tenderness and compassion. "God so

loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

While the law of God is maintained, and its justice vindicated, the sinner can be pardoned. The dearest gift that Heaven itself had to bestow has been poured out, that God "might be just, and the justifier of him which believeth in Jesus." By that gift, men are uplifted from the ruin and degradation of sin, to become children of God. Paul says, "Ye have received the spirit of adoption, whereby we cry, Abba, Father."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into His family! We may address Him by the endearing name, "Our Father," which is a sign of our affection for Him, a pledge of His tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen.

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and breadth, the depth and height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it.

Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe."

May 10, 1910

Principles of Service

Success in the work of God is not the result of chance, of accident, or of destiny, but the outworking of God's providence, the award of faith and discretion, of virtue and persevering labor. It is the practise of truth that brings success and strength of moral power. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; the principles of the character of Christ are to be made the principles of the human character. All of man's attainments, all his capabilities, are to be laid at the foot of the cross of Calvary. His own righteousness is to be surrendered. Counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord, and with the meekness and humility of a little child, he is to receive the engrafted Word, which is able to save the soul.

The life of the soul depends upon spiritual conformity to the life of Christ. The inviting paths that self may choose, will lead away from Christ. Self must be humbled before God; every obstacle to service be removed. When the human life is in communion with the life of Christ, then it is sanctified through the truth, and the prayer of Christ is answered: "Sanctify them through Thy truth: Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word."

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is the love that is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who loves to a purpose, revealing that love by the performance of Christlike deeds, will be able to endure the seeing of Him who is invisible. He who loves not those for whom the Father has done so much, knows not God.

True Christianity All-Embracing

Theology is valueless unless it is saturated with the love of Christ. True Christianity diffuses love through the whole being. It touches every vital part,--the brain, the heart, the helping hands, the feet,--enabling men to stand firmly where God requires them to stand, lest the lame be turned out of the way. The burning, consuming love of Christ for perishing souls is the life of the whole system of Christianity.

The worker for God needs spiritual life. This life will give vigor to soul and body. Spiritual life yields to its possessor that which all the world is seeking, but which can never be obtained without an entire surrender to God. The contemplation of Him who loved us and gave Himself for us, will make our lives sweet and fragrant, and give us power to perfect a Christian experience.

Laborer for God, the work given you is to represent Christ. He came to this world to shed upon you His own brightness and peace. Close the windows of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk faith and life. Let your countenance reflect the joy of the Lord. Speak of His goodness, tell of His power. Then your light will shine more and more distinctly. Above your trials and disappointments will be revealed the reflection of a pure, healthy, religious life. In the outworking of the inner life, there will be a wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, tho He was rich, yet for our sakes became poor, that we through His poverty might be rich in the grace of heaven.

The Greatest Science

We can, we can reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our body and in our spirit, which are His. O, what an illustrious example we have in the life that Christ lived on this earth! He has shown us what we can accomplish through cooperation with Him. We are to seek for union with Him. "Abide in Me," He says, "and I in you." This union is deeper, stronger, truer than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us by His love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for every soul in weakness, sorrow, or distress.

Being partakers of the divine nature, we shall reach forth a helping hand to those in need of relief. Christ's heart was ever touched with pity at the sight of woe. He died on the cross of Calvary to lift from man the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering He saw on every hand. But He would not fail nor be discouraged. He must believe and press forward in order to make it possible for the fallen race to gain life eternal. Christ's life on earth is a perfect reflection of the divine law. In Him is life and hope and light. Behold Him, and you will be changed into the same likeness, from character to character.

Christ has laid out in figures the plans we are to study and upon which we are to act. The fifth chapter of Matthew is full of precious instruction. Read this chapter, and write

it upon the tablets of the soul. The Saviour declares, "Ye are the light of the world.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." If the character is not under the molding influence of the Spirit of God, if we have not the faith that works by love and purifies the soul from all objectionable tendencies, hereditary and cultivated, what does our profession avail? Where there should be seen the sweetness of humility, combined with firmness and solidity of character, there is seen a hard spirit, which is not a savor of life unto life, but of death unto death.

God's Will the Channel of Life

The life of the soul can not be sustained unless it is brought into subjection to the will of God. Every energy is to be exercised in doing the divine will. Our thoughts, if stayed upon God, will be guided by divine love and power.

Those who proclaim the third angel's message, must put on the whole armor of God, that they may stand boldly at their post in the face of detraction and falsehood, fighting the good fight of faith. They are to resist the enemy with the word, "It is written." They are to keep themselves where the three great powers of heaven--the Father, the Son, and the Holy Spirit--can be their efficiency. These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God's believing ones. The man who makes God his trust is barricaded by an impregnable wall.

We lose many precious blessings by failing to bring our needs and cares and sorrows to our Saviour. He is the wonderful Counselor. He looks upon His church with intense interest and with tender sympathy. He enters into the depths of our necessities. But our ways are not always His ways. He sees the result of every action, and He asks us to trust patiently in His wisdom, not in the supposedly wise plans of our own making.

Cease not to pray. If the answer tarry, wait for it. Lay all your plans at the feet of your Redeemer. Let your importunate prayers ascend to God. If it be for His name's glory, the soothing words will be spoken, "Be it unto thee according to thy word."

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." These words are a pledge that all that an omnipotent Saviour can bestow will be given to those who trust in Him. As stewards of the grace of heaven, we are to ask in faith, and then wait trustingly for the salvation of God. We are not to step in before Him, trying in our own strength to bring about that which we desire. In His name we are to ask, and then act as

tho we believed in His efficiency to send the answer.

May 24, 1910

Light-Bearers

The only light that can illuminate the darkness of a world lying in sin, must come from Christ; and this light is granted to all who will receive it. For, said the great Teacher, "He that followeth Me shall not walk in darkness, but shall have the light of life."

Those who receive the divine radiance are in turn to become light-bearers to the world. Thus our Saviour taught His disciples: "Ye are the light of the world. A city that is set on a hill can not be hid.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion can not be thus held; for such a spirit is contrary to the very principle of the Gospel. "Freely ye have received, freely give," are the words of our Master; and again He bids us, "Love one another as I have loved you." If Christ is dwelling in the heart, it is impossible to conceal the light of His presence; it is impossible for that light to grow dim. It will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by its bright beams.

The Need of Shining Lights

The world lies in darkness. All around us there are souls going down to ruin and death. As Christ sheds the light of His love upon His followers, they are to reflect this light upon others. God's Word declares that the children of this world are wiser in their generation than the children of light. The zeal and steadfastness of the lighthouse keeper, in his efforts to save men from destruction, put to shame the faith and devotion of many a professed Christian.

A story is told of the watchman at Calais lighthouse. He "was boasting of the brilliancy of his lantern, which can be seen ten leagues out at sea, when a visitor said to him:

"You speak with enthusiasm, sir, and that is well. I like to hear men tell what they are sure they have and know; but what if one of the lights should chance to go out?"

"Never, never! Absurd, impossible!" replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, and pointed to the ocean, 'yonder where nothing can be seen, there are ships going by to every port in the world.

If, tonight, one of my burners were out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from some port I never heard of before,--a letter, saying that on such a night, at such an hour, at such a minute, the light at Calais burned low and dim; that the watchman neglected his post; that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes, in the dark nights, and in the stormy weather, I look out upon the sea, and feel as if the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!'"

Shine for Christ

"Shall Christians, shining for tempted sinners, allow their light to fail? Forever out upon life's billowy sea, are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the light, and the Christian is appointed to reflect the light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the lighthouse--the church of Jesus Christ. The church is set to be the light of the world. Are its revolving lamps all trimmed and brightly burning?"

Think of this, professed Christians. A failure to let your light shine, a neglect to obtain heavenly wisdom that you may have light from God, may cause the loss of a soul. What is the life lost at sea, in comparison with the eternal life which may be lost through your unfaithfulness? Can you endure the thought? Can you go on from day to day indifferent and careless, as tho there were no God, no hereafter; as tho you were not Christ's servant; as tho you had no blood-bought privileges? It is of the highest consequence that you stand at your post, like the faithful watchman, that your light may shine out before others. You should be so impressed with the importance of your work, that to the question, "What if your light should go out?" your whole soul would respond, "Never, never! for then souls would be lost!"

June 28, 1910

A Solemn Lesson

The solemn fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden.

The five foolish virgins represent the careless, indolent, self-satisfied professors of religion. They have a calm expectation of entering heaven sometime, yet they have not purified their souls by obeying the truth. They understand the theory of truth, but have no vital connection with God. They trust to feeling, and neglect to search the Scriptures. They are satisfied to walk in the sparks of their own kindling. We are all exhorted to be diligent, that we may make our calling and election sure. But I am greatly troubled, fearing, yes, knowing, that there are many who profess the truth who are not testing their lives and characters by God's great moral standard of righteousness. They are careless; they have not the oil of grace in their vessels with their lamps. They are cherishing hidden sins, which no human eye can see. They know that they are not pure, and without spot, and should diligently seek God, that they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God.

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honor, 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.

But a knowledge of the law is not enough. He who accepts the law, who acknowledges the claims of the law, who yet feels satisfied with himself, and has no experience in being born again, will fail of keeping the law, and will come under its condemnation. God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. The man who will meet Christ in peace will be the man who follows in His footsteps, who takes Him for his example and righteousness. Jesus said, "I have kept My Father's commandments." He was perfect, pure, spotless. His life was the embodiment of all that was noble and holy; and whoever obeys Christ, fulfils the law of God, meets every claim upon him, treats every being as the purchase of the blood of Christ.

He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. O, that all who are falling short of the principles of righteousness, might realize that they do not meet the broad, far-reaching claims of the law of God upon them! Repentance for sin is the first step in conversion. Repentance is an intense hatred of sin in all its forms. Phariseism permits of self-complacency; and those who are self-righteous, appear to have a form of piety, but at heart they are corrupt. They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven.

We are not under a system of mere requirements, mere justice, and unsympathizing rigor. The penalty of transgressing the law has fallen upon our Substitute and Surety, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. The first step toward obedience is repentance. We are to see the excellence of its requirements by beholding the wrong of disobedience.

He who is truly repentant, he who is regenerated, hates sin. All manner of selfishness is distressing to him. Indifference to God on the part of those around him grieves him. He is not led to exalt self in the performance of his duty, but abhors self. "I abhor myself," is the language of the godly of all ages, who have had a clear view of the purity and holiness of Christ. But those who are but superficial Christians seek to exalt self by depreciating others. The clearer the views of the character of Christ the more humble will be our views of self. Like Job, Isaiah, Daniel, David, and Paul, we shall feel that our comeliness is turned in us into corruption.

Those who are represented by the foolish virgins have not this sense of their own unworthiness. They have no oil in their vessels with their lamps. The same principles of truth are presented in the parable of the two builders,--one built upon the rock, and the other upon the sand. Jesus says: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, to fail to appreciate it, because we do not cherish light that comes to us, will tend to make us careless in our character building, and we shall have our foundation laid upon the sand. The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, he cherishes a self-righteous spirit, and places human wisdom in the place where God's wisdom should have the supremacy; and how terrible are the consequences!

There are many unwise builders; and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. The five foolish virgins had a real interest in the Gospel. They knew what was the perfect standard of righteousness; but their energies were paralyzed with self-love, for they lived to please and glorify themselves, and had not the oil of grace in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. Truth, precious, life-giving truth, represented as oil, appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and they had a fluctuating experience, based on uncertain principles.

All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed His coming; but the wise roused themselves at the message of His approach, and responded to the message, and their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had the oil of grace in their hearts, and did the very work that their Master did before them, -- went forth to seek and to save those who were lost.

August 30, 1910

Condemned by Righteousness

The whole world stands condemned before the great moral standard of righteousness. In the great day of judgment every soul that has lived on the earth will receive sentence in accordance as to whether his deeds have been good or evil in the light of the law of God. Every mouth will be stopped as the cross with its dying Victim shall be presented, and its real bearing shall be seen by every mind that has been sin-blinded and corrupted. Sinners will stand condemned before the cross, with its mysterious Victim bowing beneath the infinite burden of human transgression. How quickly will be swept away every subterfuge, every lying excuse! Human apostasy will appear in its heinous character. Men will see what their choice has been. They will then understand that they have chosen Barabbas instead of Christ, the Prince of Peace.

The mystery of the incarnation and the crucifixion will be plainly discerned; for it will be presented before the mind's eye and every condemned soul will read what has been the character of his rejection of truth. All will understand that they have erred from the truth by receiving the misinterpretations and bewitching lies of Satan instead of "every word that proceedeth out of the mouth of God." They read the announcement, "Thou, O man, hast chosen to stand under the banner of the great rebel, Satan, and in so doing thou hast destroyed thyself." Whatever may have been the endowment of talent, whatever may have been the supposed wisdom, the rejecter of truth has then no ability to turn unto God. The door is shut, as was the door of the ark in Noah's day.

The great men of earth will then understand that they have surrendered mind and heart to ensnaring philosophy which pleased the carnal heart. Hope and grace and every inducement had been held out by One who loved them, and gave His life for them, that whosoever believeth in Him should not perish, but have everlasting life; but they refused the love of God. Their lofty opinions, their human reasonings, were extolled; they declared themselves sufficient in themselves to understand divine mysteries, and they thought their own powers of discrimination were strong enough to discern truth for themselves. They fell an easy prey to Satan's subtlety, for he presented before them specious errors in human philosophy, which has an infatuation for human minds. They turned from the Source of all wisdom, and worshipped intellect. The message and the messengers of God were criticized and discarded as beneath their human, lofty ideas. The invitations of mercy were made a jest, and they denied the divinity of Jesus Christ, and derided the idea of His preexistence before He assumed human nature. But the tattered shreds of human reasoning will be found to be only as ropes of sand in the great

day of God.

September 12, 1911

Hope for the Penitent

Christ came to manifest the love of God to the world to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all men unto Me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall His appeals be unheeded? Shall His overtures of mercy be ignored, and His love utterly rejected? O, then man will cut himself off from the medium through which he may gain life eternal; for God only pardons the penitent. By the manifestation of His love, by the entreating of His Spirit, He woos men to repentance; for repentance is the gift of God, and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of His law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace, He will lead them on step by step, to a full knowledge of Himself; and this is life eternal.

Christ came to reveal to the sinner the justice and love of God, that He might give repentance to Israel, and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the guilt of the transgressor, bearing the penalty of sin; when he beholds God's abhorrence of evil in the fearful manifestation of the death of the cross, and His love for fallen man, he is led to repentance toward God because of his transgression of the law which is holy, and just, and good. He exercises faith in Christ, because the divine Saviour has become his Substitute, his Surety, and Advocate, the One in whom his very life is centered. To the repenting sinner God can show His mercy and truth, and bestow upon him His forgiveness and love.

But Satan will not permit a soul to escape from the captivity of sin if by any means he can prevent it. Tho all heaven has been poured out in one rich gift--for when God gave His Son, He gave the choicest gift of heaven, and the treasures of heaven are at our command--yet to the repenting soul the enemy will seek to represent God as stern and inexorable, unwilling to pardon the transgressor. At different times letters have come to me from persons who were in despair over their sins. One and another have written: "I fear I am past all help. Is there any hope for me?" To these poor souls the message has been given: "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you His love and

compassion."

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: "I know I am a sinner. If I were not, I could not go to the Saviour; for He says, 'I came not to call the righteous, but sinners to repentance.' And because I am a sinner I am entitled to come to Christ. I am sinful and polluted, but He suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim His sure promise, 'Whosoever believeth in Him, should not perish, but have everlasting life.'"

Will such a plea, made in contrition of soul, be turned away?--No, never. By the suffering and death of Christ is proved His boundless love to man. He is willing and able to save to the uttermost all that come to God by Him.

Then as a little child come to God, presenting yourself as suppliant at His feet; for we need not ascend into the heavens to bring Jesus down, nor descend into the earth to bring Him up; for He is ever near us. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." How willing is Christ to take possession of the soul temple if we will let Him! He is represented as waiting and knocking at the door of the heart. Then why does He not enter? It is because the love of sin has closed the door of the heart. As soon as we consent to give sin up, to acknowledge our guilt, the barrier is removed between the soul and the Saviour.

October 31, 1911

Conditions Existing in Our Large Cities

The intense passion for money-getting, the thirst for display, the luxury and extravagance,—all are forces that, with the great mass of mankind, are turning the mind from life's true purpose. They are opening the door to a thousand evils. Many, absorbed in their interest in worldly treasures, become insensible to the claims of God and the needs of their fellow men. They regard their wealth as a means of glorifying self. They add house to house, and land to land; they fill their homes with luxury, while all about them are human beings in misery and crime, in disease and death.

By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God. There are multitudes struggling with poverty, compelled to labor hard for small wages, unable to secure the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden heavy. When pain and sickness are added, the burden is almost unbearable. Careworn and oppressed, they know not where to turn for relief.

The Scriptures describe the condition of the world just before Christ's second coming: "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:5, 6.

The spiritual darkness that covers the whole earth today is intensified in the crowded centers of population. It is in the cities of the nations that the Gospel worker finds the greatest impenitence and the greatest need. In these same wicked cities there are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven, are many who long for light and for purity of heart. Even among the careless and indifferent, there are not a few whose attention may be arrested by a revelation of God's love for the human soul.

The cities everywhere are calling for earnest, whole-hearted labor from the servants of God.

The conditions that face Christian workers in the great cities, constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow of impending doom.

With heart and soul and voice they must respond to the summons of the Master of the vineyard to enter the cities, and work as laborers together with God for the winning of precious souls. Mrs. E. G. White

November 14, 1911

Patience and Forbearance in the Home

The home is a place where every heavenly grace may be developed. The Lord delights to dwell with those families who cultivate home religion, and with whom the spirit of praise and cheerfulness reigns. His people need to understand the principles that underlie the religion of Christ, and study how to make these principles the ruling element in the life. This will fill the home with sunshine. The fruit of faith will be seen in true service for Christ.

As those who profess to follow the meek and lowly Jesus, Christian parents should never permit temper to gain the mastery over them. Never should they strike their children in haste or anger. When they have done wrong, and you feel that they need correcting, take the matter to God in prayer. Kneeling before the Lord, tell your Father your grief because the Spirit of the Lord has been grieved. Seek for God's blessing and guidance in the training of your children. The Lord recognizes such service as this. Christ gave His life that children and youth might learn the way of salvation. When through the aid of the divine Spirit parents succeed in turning their young hearts to Him, God and angels rejoice.

Let parents remember that the example they set in the daily deportment, their children will follow. Many lead their children into disorderly ways by their own harsh methods and injudicious words. By scolding and fretting they close the hearts of their children against them. By words of faultfinding and by hasty punishment they raise barriers between themselves and their children that often are never broken down. No truth does the Bible set forth in clearer light than the peril of even one departure from right,--peril both to the wrong-doer and to all whom his influence shall reach. Example has wonderful power; and when cast on the side of evil tendencies, it becomes well-nigh irresistible.

To a large degree parents are responsible for the tendencies to wrong that appear in their children. Let them consider this as they endeavor to correct the evils in their dispositions; and let them remember that scolding will accomplish nothing in the formation of Christian character. It will never bring about reformations, nor lead the youth to desire to become Christ's chosen ones.

By gentleness and patience, seek to win your children from wrong. Seek God for wisdom to train them so that they will love you and love God. When it is necessary to

refuse them their desires, show them kindly that in doing this you are seeking their highest good. Love and cherish your children; but do not allow them to follow their own way, for this is the curse of the age in which we live. Show them where they make mistakes, and teach them that if they do not correct these wrongs, they can never be given a place in the mansions that Jesus is preparing for those who love Him. In this way you will retain their love and confidence. All too seldom is loving, Christlike instruction given in the homes of our people. Our children are the property of Christ. They are entrusted to our care that they may be guided in right ways and strengthened in every right principle.

When you are tempted to scold and fret, put a guard on your lips, refusing to speak words that will throw a dark shadow on the family circle. Children and youth need the influence of a cheerful example. They need pleasant instruction, not fretting and scolding, sour looks and censure. By an example of patience and forbearance, the Christian parent is to teach that evil temper and harshness have no place in the life of the believer in Christ, that these qualities are displeasing to God. As your children see you bringing into your lives the principles of truth, they too will be led to fight against wrong habits and practises, and with you will reflect the goodness and love of God.

Bring the sunshine of heaven into your conversation. By speaking words that encourage and cheer, you will reveal that the sunshine of Christ's righteousness dwells in your soul. Children need pleasant words. It is essential to their happiness to feel approval resting upon them. Strive to overcome harshness of expression, and cultivate soft tones. Catch the beauty contained in the lessons of God's Word, and cherish this as essential to the happiness and success of your home life. In a happy environment the children will develop dispositions that are sweet and sunshiny.

True beauty of character is not something that shines out only on special occasions; the grace of Christ dwelling in the soul is revealed under all circumstances. He who cherishes this grace as an abiding presence in the life, will reveal beauty of character under trying as well as under easy circumstances. In the home, in the world, in the church, we are to live the life of Christ. There are souls all around in need of conversion. When the law of God is written upon the heart, and is witnessed to in a holy character, those who know not the power of the grace of Christ, will be led to desire it, and will be converted.

A solemn review is now taking place in the courts above. The thought of the decisions now being made in heaven should urge parents to diligence in training their children in the fear and love of God. Not by severe words and punishment for wrong-doing will the most be accomplished, but by watchfulness and prayer, lest they be taken by the snares

of the enemy.

There are many parents among us who, tho professing to believe the truths of the third angel's message, have not the grace of Christ in their hearts. In the home they speak hastily and harshly, giving way to evil temper. They do not bring the principles of the truth into the life; and the children receive a wrong mold of character. When the judgment shall set, and these parents stand before the bar of God, what answer will they make for allowing the lives of their children to be spoiled? Then every uncorrected mistake, every unpardoned transgression, will be seen in its true light, and it will then be understood how each individual character was spoiled or beautified.

Parents are giving to their children an example either of obedience or of disobedience. By the course they follow, the eternal destiny of their households will in many cases be decided. If parents could see the results of their actions, if they could see how, by their example and teaching, they perpetuate and increase the power of sin or the power of righteousness, a change would certainly be made.

God is willing to communicate every needful blessing to parents, that they may be enabled to bring up their children in the nurture and admonition of the Lord. But let them remember that their admonition must be the admonition of the Lord. A great deal of the admonition given does no good, but serves only to arouse the worst feelings of the heart. Parents need to labor in such a way that the children will recognize the Spirit of God in their efforts. By constant strife against the evils that beset from within and without, by the exercise of a Christlike Spirit, teach them what it is their privilege to shun, and what it is their privilege to become in Christ. With interest the heavenly intelligences are watching to see the characters these children and youth develop. They are waiting to receive them as heirs of immortality. To parents has been given the privilege to lead them to God, to receive from Him the inestimable treasures of eternity.

The lessons given to the children regarding the common duties of the home, may be presented in such a way that through them the Lord can make lasting impressions on their hearts. Make these common things of life texts on which to hang the lessons of the Word of God. Show your children that in all their work in mechanical lines they must learn to work perfectly. By bringing exactness and skill into their every-day duties, they will learn spiritual lessons that will remain with them through all their days. God requires that good judgment and skill shall be exercised in our planning and labors. In giving instruction for the building of the earthly sanctuary, the great Teacher laid down principles that were to be for the spiritual help of Israel through all their future experience. The wisdom and perfection brought into that work was typical of the work to be done in their lives in preparing their hearts for the indwelling of the Spirit of God.

Parents, do you ask what your work is? It is to take up your home responsibilities, doing the best you can, and seeking daily, hourly, to set before your children an example worthy of imitation. God's purpose for your children is that they shall be sanctified through the truth, and to reach this condition, all the help that you and heavenly agencies can supply will be needed. Let your lessons be such as will bring joy and happiness into their lives, and will lead them to desire the service of Christ. Teach them to use their God-given powers in His service. Thus they will be following the example of the child Jesus.

The Lord has a work for all to do. Every family that has a knowledge of the truth for this time, is to make it known to others. The Lord's people are to get ready for the doing of a special work. The children as well as the older members of the family are to act their part in seeking to save those who are perishing. From His youth Christ was, to all with whom He associated, an influence that drew them toward higher things. So the youth today may exert a power for good that will draw souls to God.

Parents need to appreciate more fully the responsibility and honor that God has placed upon them, in making them, to the child, the representative of Himself. The character revealed in the contact of daily life, will interpret to the child, for good or for evil, those words of God:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him." "As one whom his mother comforteth, so will I comfort you."

Happy the child in whom such words as these awaken love and gratitude and trust; the child to whom the tenderness and justice and long-suffering of father and mother interpret the love and justice and long-suffering of God; the child who, by trust and submission and reverence toward his earthly protectors, learns to trust and obey and reverence his God. He who imparts such a gift, has bestowed a treasure more precious than the wealth of all the ages,--a treasure as enduring as eternity.

February 13, 1912

Christ the Life-Giver

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. John 1:1-5..

The world did not see divinity in the humble Man of Nazareth. The only-begotten Son of the infinite God was in the world, and men knew Him not in His true character.

"In Him was life; and the life was the light of men." It is not physical life that is here specified, but eternal life, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual received. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of Myself," He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He can not earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. This is the open fountain of life for the world.

"Who Only Hath Immortality"

Giving his charge to Timothy, Paul says: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of Kings, the Lord of Lords: who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." 1 Timothy 6:11-16.

Writing again, Paul says: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Timothy 1:15-17.

Immortality Brought to Light

Christ "brought life and immortality to light through the Gospel." 2 Timothy 1:10. No man can have an independent spiritual life apart from Him. The sinner is not immortal; for God has said, "The soul that sinneth, it shall die." Ezekiel 18:4. This means all that it expresses. It reaches farther than the death which is common to all; it means the second death. Men start back at this, saying, Would you make man no more than a beast? This is thought to be degrading. But what is it that elevates man in the sight of God? Is it his accumulation of money? -- No; for God declares. "The gold and the silver are Mine." If man abuses his entrusted treasures. God can scatter faster than man can gather. Man may have brilliant intellect; he may be rich in the possession of natural endowments. But these are all given him by God, his Maker. God can remove the gift of reason, and in a moment man will become as Nebuchadnezzar, degraded to the level of the beasts of the field. This God does because man acts as though his wisdom and power had been gotten independently of Him.

Man is only mortal, and while he feels himself too wise to accept Jesus, he will remain only mortal. Men have done wonderful things in the intellectual world; but who gave them power to do this? -- The Lord God of Hosts. If in their fancied efficiency men triumph because of their own power, and glorify themselves, following the example of the antediluvian world, they will perish. The imagination of that long-lived race was only evil, and that continually. They were wise to do evil, and the earth was corrupted under the inhabitants thereof. Had they connected themselves with the One who is infinite in wisdom, they could have done marvelous things with their God-given ability and talents. But turning from God, they chose to follow Satan's lead, as many today are doing, and the Lord swept them from the earth, with all their boasted knowledge.

Whom God Honors

Humanity may be exalted by the world for what it has done. But man can lower himself very fast in God's sight by misapplying and misappropriating his entrusted talents, which, if rightly used, would elevate him. While the Lord is long-suffering, and not willing that any shall perish, He will by no means clear the guilty. Let all take heed to

the words of the Lord: "Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitation; and honorest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before Me forever: but now the Lord saith, Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed." 1 Samuel 2:29, 30.

God honors those who obey Him. "The Lord rewarded me according to my righteousness," said David; "according to the cleanness of my hands hath He recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all His judgments were before me, and I did not put away His statutes from me." Psalm 18:20-22.

Only the believer in Christ can receive life everlasting. Only by continually feeding on Christ's flesh and blood can we have the assurance that we are partakers of the divine nature. No one should be indifferent on this subject, saying, If we are honest, it is no matter what we believe. You can not with safety surrender any seed of vital truth in order to please yourself or anybody else. Do not seek to avoid the cross. If we receive no light from the Sun of Righteousness, we have no connection with the Source of all light; and if this life and light do not abide in us, we can never be saved.

Every Provision Has Been Made

God has made every provision that His purpose in the creation of man shall not be frustrated by Satan. After Adam and Eve brought death into the world by their disobedience, a costly Sacrifice was provided for the human race. A higher value than that they originally possessed was placed upon them. By giving Christ, His only-begotten Son, as a ransom for the world, God gave all heaven.

The acceptance of Christ gives value to the human being. His sacrifice carries life and light to all who take Christ as their personal Saviour. The love of God through Jesus Christ is shed abroad in the heart of every member of His body, carrying with it the vitality of the law of God the Father. Thus God may dwell with man, and man may dwell with God. Paul declared, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and 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.

Life Everlasting May Be Had

If through faith man becomes one with Christ, he can win life everlasting. God loves

those who are redeemed through Christ, even as He loves His Son. What a thought! Can God love the sinner as He loves His own Son? -- Yes; Christ has said it, and He means just what He says. He will honor all our drafts if we will grasp His promise by living faith, and put our trust in Him. Look to Him, and live. All who obey God are embraced in the prayer which Christ offered to His Father, "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." John 17:26. Wonderful truth, too difficult for humanity to comprehend!

Christ declares: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." "Verily, verily, I say unto you, He that believeth on Me hath everlasting life." "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood; dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:35, 40, 47, 53-58, 63.

July 15, 1913

Faithful Observance of the Sabbath

Particular directions were given of God in regard to the manner of observing the Sabbath. All unnecessary work was strictly forbidden, and the day before the Sabbath was made a day of preparation, that everything might be in readiness for its sacred hours. "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

The Israelites were not in any case to do their own work on the Sabbath. The divine direction was, "Six days thou shalt work, but on the seventh day thou shalt rest: in eaving time and in harvest thou shalt rest." In the busiest seasons of the year, when their fruits and grains were to be secured, they were to remember that their temporal blessings came from the bountiful hand of their Creator, and He could increase or diminish them according to their faithfulness or unfaithfulness in His service.

The Lord places a high estimate upon His Sabbath. Through His prophet He has promised: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

With God there is no respect of persons. Those who fear Him and work righteousness are precious in His sight; but He requires His people to show their allegiance by strict obedience to all the precepts of the moral law, the Sabbath commandment with the rest. God is jealous of His honor, and let men beware how they remove one jot or tittle of that law that He spoke with His own voice and wrote with His own finger upon tables of stone, and that He has pronounced holy, just, and good.

July 29, 1913

There Is Healing in Him

As the sinner looks upon the Saviour dying on Calvary, and realizes that the sufferer is divine, he asks why this great sacrifice was made, and the cross points to the holy law of God which has been transgressed. The death of Christ is an unanswerable argument as to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, "He will magnify the law, and make it honorable." The law has no power to pardon the evil-doer. Its office is to point out his defects, that he may realize his need of One who is mighty to save, his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner, for He has taken upon Him the sins of the transgressor. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." The sin could have cut off the sinner, and forever destroyed him; but the costlier plan was chosen. In His great love He provides hope for the hopeless, giving His only-begotten Son to bear the sins of the world. And since He has poured out all heaven in that one rich gift, He will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, joint-heir with Christ.

Christ came to manifest the love of God to the world, to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all men unto Me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall His appeals be unheeded? Shall His overtures of mercy be ignored, and His love utterly rejected? O, then man will cut himself off from the medium through which he may gain life eternal; for God only pardons the penitent! By the manifestation of His love, by the entreating of His Spirit, He woos men to repentance; for repentance is the gift of God, and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of His law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace, He will lead them on step by step, to a full knowledge of Himself, and this is life eternal.

Christ came to reveal to the sinner the justice and love of God, that He might give repentance to Israel and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the guilt of the transgressor, bearing the penalty of sin; when he

beholds God's abhorrence of evil in the fearful manifestation of the death of the cross, and His love for fallen man, he is led to repentance toward God because of his transgression of the law which is holy, and just, and good. He exercises faith in Christ, because the divine Saviour has become his substitute, his surety, and advocate, the One in whom his very life is centered. To the repenting sinner God can show His mercy and truth, and bestow upon him His forgiveness and love.

But Satan will not permit a soul to escape from the captivity of sin if by any means he can prevent it. Tho all heaven has been poured out in one rich gift--for when God gave His Son, He gave the choicest gift of heaven, and the treasures of heaven are at our command--yet to the repenting soul the enemy will seek to represent God as stern and inexorable, unwilling to pardon the transgressor. At different times letters have come to me from persons who were in despair over their sins. One and another have written: "I fear I am past all help. Is there any hope for me?" To these poor souls the message has been given: "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off, and will give you His love and compassion."

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: "I know I am a sinner. If I were not, I could not go to the Saviour; for He came not 'to call the righteous, but sinners to repentance.' And because I am a sinner, He bids me to come to Christ. I am sinful and polluted, but He suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim His sure promise, 'Whosoever believeth in Him should not perish, but have everlasting life.'"

Will such a plea made in contrition of soul be turned away?--No, never. By the suffering and death of Christ is proved His boundless love to man. He is willing and able to save to the uttermost all that come unto God by Him.

Then as a little child come to God, presenting yourself as suppliant at His feet; for we need not ascend into the heavens to bring Jesus down, nor into the earth to bring Him up; for He is ever near us. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." How willing is Christ to take possession of the soul temple if we will let Him! He is represented as waiting and knocking at the door of the heart. Then why does He not enter? It is because the love of sin has closed the door of the heart. As soon as we consent to give sin up, to acknowledge our guilt, the barrier is removed between the soul and the Saviour.

August 5, 1913

Resting in Faith

God does not ask you to feel that Jesus is your Saviour, but to believe that He died for you, and that His blood now cleanses you from all sin. You have been bitten by the serpent, and as the serpent was lifted up in the wilderness that the dying might look and live, so Christ was lifted up, that whosoever believeth in Him should not perish, but have eternal life. Saving faith is simplicity itself. You must cry no more; you must cease to hang your head as a bulrush. Look to the uplifted Saviour, and, however grievous may have been your sins, believe He saves you. All the remedies and medicines of the world would have failed to cure one soul who had been bitten by the venomous serpent; but God had provided a remedy that could not fail. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not among the number to whom the Saviour said, "Ye will not come to Me, that ye might have life." O, how He longed to save them! for while we were yet sinners--not waiting for us to make ourselves good--Christ died for us.

Believe now that God loves you, for He hath declared it; and when Satan tries to fasten the burden of sin and horror upon you, take your Bible, and read, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You can not repulse the enemy by relating your fearful doubts, by telling him that you are horrified by the thought that you are lost. All this is music in his ears. He wants to make you as miserable as he is himself, but you can answer him by proclaiming the promise that you believe in the Son, and therefore shall not perish. As you turn your eyes away to the Lamb of God, who taketh away the sins of the world, the controversy with the enemy will be ended for that season. You can repulse him by declaring that "Christ was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon Him, and with His stripes I am healed."

Take the word of Jesus Christ as more sure and valuable than any word that can come from the human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of His infallible word, so that the wicked one shall not touch you. God will give you the Holy Spirit, even tho it may seem to you that it is too good to be true. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

August 12, 1913

Christian Parents and the Word

The Lord, through an apostle, admonishes parents, "Provoke not your children to anger, lest they be discouraged." The word of God is your guide, Christian parents. Depart not from it to gratify any impulse of passion or of affection.

If parents desire to teach their children self-control, they must first form the habit themselves. The scolding and fault-finding of parents encourages a hasty, passionate temper in their children. Love and justice should stand side by side in the government of the household. Let prompt obedience to parental authority be invariably enforced. God has given parents their work, to form the characters of their children after the divine Pattern. By His grace, they can accomplish the task; but it will require patient, painstaking effort, no less than firmness and decision, to guide the will and restrain the passions. A field left to itself produces only thorns and briars. He who would secure a harvest for usefulness or beauty must first prepare the soil and sow the seed, then dig about the young shoots, removing the weeds and softening the earth, and the precious plants will flourish and richly repay his care and labor.

The work of parents is continuous. It should not be laid hold of vigorously for one day, and neglected the next. Many are ready to begin the work, but are not willing to persevere in it. They are eager to do some great thing, to make some great sacrifice; but they shrink from the unceasing care and effort in the little things of everyday life,--the hourly pruning and training of the wayward tendencies, the work of giving instruction, reproof, or encouragement, little by little, as it is needed. They wish to see children correct their faults and form right characters at once, reaching the mountain top at a bound, and not by successive steps; and because their hopes are not immediately realized, they become disheartened. Let all such persons take courage as they remember the words of the apostle, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Satan has prepared his snares for parents, tempting them to extravagance in dress, to an unnecessary outlay of time and money in the preparation of food, and to needless indulgence in many other forms. The demands of fashion so fully engross the time and attention that little room is left for communion with God, self-discipline, or the training of children. Thus too many parents let slip from their shoulders the responsibility of family government. It requires earnest heart work to repress evil tendencies, strengthen weak principles, develop good and lovely traits of character, and direct all the powers of

mind and body in the right channel. Fathers and mothers, will you not lay hold of your work with energy, perseverance, and love? Sow the precious seed daily, with earnest prayer that God will water it with the dews of grace, and grant you an abundant harvest. The Son of God died to redeem a sinful, rebellious race. Shall we shrink from any toil or sacrifice to save our own dear children?

By precept and example, let the young be taught reverence for God and for His word. Many of our youth are becoming infidels at heart, because of the lack of devotion in their parents. The law of God should be the law of the household. Let fathers and mothers kindly and patiently instruct their children, both from the inspired word and from the book of nature, leading them to understand the character of God. Let them show in their own lives that they are continually seeking to know and to do His will. To secure the approval of their heavenly Father is the great motive to be ever kept before the minds of children. The service of God should be presented, not as an irksome task, but as a precious privilege, by which they may enjoy an honored, useful, and happy life here, and infinitely greater honor, usefulness, and joy in the life hereafter.

God has permitted light from His throne to shine all along the path of life. A pillar of cloud by day, a pillar of fire by night, is moving before us as before ancient Israel. It is the privilege of Christian parents today, as it was the privilege of God's people of old, to bring their children with them to the promised land.

August 26, 1913

The Word of God Can Not Fail

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, but have walked directly contrary to it. God will not more lightly pass over any violation of His law now than in the day when He pronounced judgment against Adam. The Saviour of the world raises His voice in protest against those who regard the law of God with carelessness and indifference. Said He: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own temporal interests. "I the Lord thy God am a jealous God," is thundered from Sinai; and we may not disregard that voice because the words were spoken more than three thousand years ago, and were addressed to the lineal descendants of Abraham. The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate Him, and that He will show mercy unto thousands of them that love Him and keep His commandments.

There is nothing in the word of God to be thrown aside; there is nothing in the plan of redemption that is unimportant or that may be lightly disregarded. The Bible gives us an account of the dealings of God with man from the creation to the coming of the Son of Man in the clouds of heaven; it carries us even farther into the future, and opens before us the glories of the city of God, and the beauty and perfection of the earth made new, the saints' secure abode. But altho the long line of events extends through so many centuries, and new and important truths are from time to time developed, that which was truth in the beginning is the truth still. The increased light of the present day does not contradict or make of none effect the dimmer light of the past.

October 28, 1913

Peter's Confession of Christ

Before His crucifixion, Jesus made use of the few hours of seclusion with His disciples in praying with them, and teaching them more definitely concerning the nature of His kingdom. He saw that in their human weakness, they were inclined to desire that His reign should be a temporal one. Their earthly ambition had caused them to become confused as to the real mission of Christ. He now reproved them for their misconception, and taught them that instead of worldly honor, it was shame that awaited Him, and instead of a throne, the pitiless cross. He taught them that for His sake, and to win salvation, they must also be willing to endure reproach and contumely.

The time drew near when Jesus was to die, and leave His disciples to face the cold and cruel world alone. He knew how bitter hate and unbelief would persecute them, and He wished to encourage and strengthen them for their trials. He accordingly went away by Himself and prayed for them, interceding with the Father, that in the time of that fearful test which awaited them, their faith would prove steadfast, and His sufferings and death might not utterly overwhelm them with despair. What tender love was this, that, in view of His own approaching agony, reached forward to shield His companions from danger!

When He again joined His disciples, He asked them: "Whom do men that I the Son of Man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." Questioning still closer, He inquired, "But whom say ye that I am?" Peter, ever ready to speak, answered for himself and his brethren: "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

Notwithstanding the faith of many had utterly failed, and the power of the priests and rulers was mighty against them, the brave disciple thus boldly declared his belief. Jesus saw, in this acknowledgment, the living principle that would animate the hearts of His believers in coming ages. It is the mysterious working of God's Spirit upon the human heart, that elevates the humblest mind to a knowledge above all earthly wisdom, and acquaintance with the sacred truths of God. Ah, indeed, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee."

Jesus continued: "And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." The word "Peter"

signifies a loose stone. Christ did not refer to Peter as being the rock upon which He would found His church. His expression "this rock," applied to Himself as the foundation of the Christian church. In Isaiah 28:16 the same reference is made: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." It is the same stone to which reference is made in Luke 20:17, 18: "And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Also in Mark 12:10, 11: "And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvelous in our eyes?"

These texts prove conclusively that Christ is the rock upon which the church is built, and in His address to Peter, He referred to Himself as the rock which is the foundation of the church. He continues: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Roman church makes a wrong application of these words of Christ. They claim that He addressed them specially to Peter. Hence he is represented in works of art as carrying a bunch of keys, which is a symbol of trust and authority given to ambassadors and others in high positions. The words of Christ, "I will give unto thee the keys of the kingdom of heaven," were not addressed to Peter alone, but to the disciples, including those who compose the Christian church in all ages. Peter was given no preference nor power above that of the other disciples. Had Jesus delegated any special authority to one of them, we would not find them so frequently contending among themselves as to who should be greatest. They would have at once submitted to the wish of their Master, and paid honor to the one whom He had selected as their head.

But the Roman Catholic Church claims Christ invested Peter with supreme power over the Christian church, and that his successors are divinely authorized to rule the Christian world. In still another place, Jesus acknowledges the same power to exist in all the church, that is claimed to have been given to Peter alone, upon the authority of the text previously quoted: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

December 1, 1914

One of the Greatest Temptations

A Sympathizer Clothed with Power--He Gives Victory over Drunkenness by Providing Control of the Appetite

One of the strongest temptations that man has to meet, comes upon the point of appetite. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave man as a priceless endowment; and it is impossible for those who yield to him, to appreciate things of eternal worth. Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God.

Through Indulgence of Appetite

It was through the temptation to indulge appetite, that Adam and Eve fell from their holy and happy estate. It seemed a small matter to our first parents to transgress the command of God in that one act--the eating from a tree that was so beautiful to the sight, and so pleasant to the taste; but it broke their allegiance to God, and opened the gates to a flood of guilt and woe. And it is through the same temptation that the race have become enfeebled. Since the first surrender to appetite, mankind have been growing more and more self-indulgent, until health has been sacrificed on the altar of appetite. The inhabitants of the antediluvian world ate and drank till the indulgence of depraved appetite knew no bounds, and they became so corrupt that God could bear with them no longer. They filled up the cup of their iniquity, and by a flood He cleansed the earth of its moral pollution.

Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing, a conqueror, over the ground which man must travel, our Lord has made it possible for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us discouraged and intimidated by the assaults of the enemy. "Be of good cheer," He says; "I have overcome the world."

When Struggling Against the Power of Appetite

Let him who is struggling against the power of appetite, look to the Saviour in the

wilderness of temptation. See Him in His agony upon the cross, as He exclaimed, "I thirst." He has endured all that it is possible for us to bear. His victory is ours.

Those who would have clear minds to discern Satan's devices, must bring appetite under the control of reason and conscience. If we would see the standard of virtue and godliness exalted, we must control appetite, the indulgence of which counteracts the force of truth and weakens the power to resist temptation. The heart can not maintain consecration to God while lustful appetite is indulged.

One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained, can there be real progress.

He Would Enfeeble the Body

The body is the medium through which mind and soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death.

The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives.

The Essential Power

Apart from divine power, no genuine reform can be effected. Human barriers against natural and cultivated tendencies are but as the sand-bank against the torrent. Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations.

Awaken to Self-Mastery

The requirements of God must be brought home to the conscience. Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and defiling habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God, and are to be preserved in the best possible condition for His service.

In that ancient ritual which was the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The word of God points to this as an illustration of what His children are to be,--"a living sacrifice," "holy and without blemish," "well pleasing to God."

December 15, 1914

Surpassing Love Revealed in His Plan

When the Note of Discord Came In--An Eternal Plan Was Ready--Angels Had Seen No Escape--He So Loved that He Gave and Saved

The law of love is the foundation of God's government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate His character, and therefore with ability to love Him, and to choose His service. So long as created beings worshiped God, they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies.

"Kept in Silence from Times Eternal"

But known unto God are all His works, and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." Romans 16:25, 26, A. R. V.

Redemption Not an Afterthought

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created.

Before Him who rules in the heavens, the mysteries of the past and the future are alike outspread; and God sees, beyond the woe and darkness and ruin that sin has wrought, the outworking of His purpose of love and blessing. Though clouds and darkness are round about Him, yet righteousness and judgment are the foundation of His throne.

Made Known in His Love

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of His love in giving "His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our heavenly Father is made known as the God of love.

Heaven in Sadness--the Angels Perplexed

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be.

To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of His law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God.

Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of His love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth,--declared God's government unjust, the restrictions of His law unnecessary, and bade men, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage to sin, misery, and death. He represented God as claiming all, and giving nothing, as requiring men's service for His own glory, but denying Himself nothing for man's good.

He Alone Could Save

In the work of creation, Christ was with God. He was one with God, equal with Him, the brightness of His glory, the express image of His person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could

manifest the Father's love; for God was in Christ, reconciling the world to Himself. Christ could be the "day's man" between a holy God and lost humanity, one who could "lay His hand upon us both."

None but Christ could redeem man from the curse of the law. He proposed to take upon Himself the guilt and shame of sin,--sin so offensive in the sight of God that it would necessitate separation from His Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered Himself as a sacrifice and substitute for the fallen sons of Adam, though in this offering all heaven was involved in infinite sacrifice.

He So Loved that He Gave

But the Father so loved the world that He gave His only-begotten Son, that through His smitten heart a channel might be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's cooperation, the sinner could be restored to his lost estate.

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive to God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician. The highest gift of heaven, even the only-begotten of the Father, full of grace and truth, was able to redeem the lost.

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love."

December 22, 1914

Inexpressible Joy

That God Could Redeem Sinners Made Joy in Heaven--The Earth as Well as Man to Be Restored--The Lamb Slain from the Foundation of the World--The Light in Both Dispensations

When the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and the blessedness of a world redeemed outmeasured even the anguish of the Prince of life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." And the lost pair in the garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory.

The mystery of the gospel was spoken in Eden, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ had bruised the serpent under His feet.

The Earth As Well As Man to be Redeemed

But not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, the sacrifice of Christ, not only was man, but his dominion, to be redeemed. Through the merits of Christ, all that man lost through sin was to be restored. The time would come when there would be "no more curse," but the throne of God should be in it, and His servants should serve Him. The promise would be fulfilled, "The righteous shall inherit the land, and dwell therein forever."

A Demonstration to the Universe

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated.

Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation, the precepts of the law were to be proved perfect and immutable, that at last only glory and love might rise to God throughout the universe, ascribing glory and honor and praise to Him that sitteth upon the throne and to the Lamb forever and ever.

To fallen man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marveled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spread before the transgressor.

Through the institution of the typical system of sacrifice and offering, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent offering slain by his own hand, he beheld the fruits of sin,--the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confesses his sin; he relies upon the merits of the Lamb of God, who taketh away the sins of the world.

Plan of Saving Sinners Ever the Same

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation that lived before the advent of Christ, as it is in our day. The patriarchs, the prophets, the martyrs from righteous Abel, looked forward to a coming Saviour, and they showed their faith in Him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to His death upon the cross. But at the crucifixion, type met antitype, and the typical system there ceased.

The Center of Both Dispensations

The Son of God is the center of the great plan of redemption which covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Christ is the substance, or body, which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ, the typical system was done away; but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honorable.

The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A clearer and more glorious light now shines upon the Christian. Those who lived before the coming of Christ, looked forward by faith to His coming. But what had to be grasped by faith by them, is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer, who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices.

Exchange a Throne for Suffering and Death

In becoming man's substitute, in bearing the curse which should fall upon man, Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honor of His Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle.

Christ was the Father's "appointed heir of all things, by whom also He made the worlds." He was "the brightness of His glory, and the express image of His person." And He upheld "all things by the word of His power." He possessed divine excellency and greatness. It pleased the Father that in Him all fulness should dwell. And Christ "thought it not robbery to be equal with God." Yet Jesus exchanged a throne of light and glory which He had with His Father, counting it not a thing to be desired to be equal with God while man was lost in sin and misery. He came from heaven to earth, clothed His divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but He chose to bear the results of man's transgression, that man might escape eternal death.

January 5, 1915

The Mighty and Inspiring Conflict

To Save Man He Took the Eternal Risk--The Universe Looked On--Unfallen Angels Admired and Adored--The Depths of Infinite Love Revealed--Abundant Provision for Every One

The coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. Before the heavenly intelligences He was to take upon Himself our nature, to be tempted in all points like as we are, and yet to leave an example of perfect purity and unblemished character.

Satan and his angels exulted as they discovered that the Son of God had taken upon Himself the nature of man, and had come to be man's substitute, to engage in the conflict in our behalf. The human family had been overpowered by the deception of the enemy; for all have sinned, and come short of the glory of God, and the enemy hoped that Christ also would become a victim to his seductive wiles.

Whole Confederacy Attacked Him

Satan gloried in the opportunity of besieging the Son of God with fierce temptations. Because He had taken upon Himself the nature of man, Satan deemed that his victory was certain, and with every malignant device in his power he strove to overcome Christ. The steadfast resistance of Christ to the temptations of the enemy brought the whole confederacy of evil to war against Him. Evil men and evil angels united their forces against the Prince of peace.

He Took the Infinite Risk

The issues at stake were beyond the comprehension of men, and the temptations that assailed Christ were as much more intense and subtle than those which assail man as His character was purer and more exalted than is the character of man in his moral and physical defilement. In His conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point He met the tempter, and put him to flight. Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that He might conquer him in our behalf.

The Redeemer of the world clothed His divinity with humanity, that He might reach humanity; for, in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man, and humanity needed divinity, that a power from above might restore man to the likeness of God.

Christ was God, but He did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made Himself of no reputation, took upon Himself the form of a servant, and was made in the likeness of sinful flesh. For our sakes He became poor, that we through His poverty might be made rich.

Descended to the Depths of Woe

He humbled Himself to pass through man's experiences, and He would not turn aside from the plan by which salvation could come to man. Knowing all the steps in the path of His humiliation, He refused not to descend step by step to the depths of man's woe, that He might make expiation for the sins of the condemned, perishing world. What humility was this! It amazed the angels. Tongue can never describe it. Pen can never portray it. The imagination can not take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man.

But He stepped still lower; He humbled Himself to bear insult, reproach, accusation, and shameful abuse. In the world which He had made, which was sustained by the word of His power there seemed to be no room for Him. He had to flee from one place to another until His life work was accomplished. He was betrayed by one of His followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross.

Felt its Bitterness and Endured it All

He was not insensible to ignominy and contempt; He submitted to it, but He felt its bitterness as no other being could feel it. Pure, holy, and undefiled, He was yet arraigned as a criminal before the eyes of the world. From the highest exaltation the adorable Redeemer took step after step in the path of humiliation. He consented to die in the sinner's stead, that by a life of obedience man might escape the penalty of the law.

He humbled Himself, and became obedient unto death. And what a death! It was the most shameful, the most cruel,--the death upon the cross as a malefactor. He died not as

a hero in the eyes of men, loaded with honors; He died as a condemned criminal, suspended between the heavens and the earth--died a lingering death, exposed to the tauntings and revilings of a debased and profligate mob.

"All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head." He was numbered with the transgressors, and even His kinsmen according to the flesh disowned Him. He was forced to see the sword pierce the heart of His mother,--He beheld her sorrow. He expired amidst derision. But all His sufferings were counted as of small account in consideration of the result He was working out in behalf of man, and for the good of the whole universe.

The Cry Resounded in All the Universe

He expired on the cross exclaiming, "It is finished," and that cry rang through every world, and through heaven itself. The great contest between Christ, the Prince of life, and Satan, the prince of darkness, was practically over, and Christ was conqueror. His death answered the question as to whether there was self-denial with the Father and the Son.

Through the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, bearing the weight of their sins upon His divine soul. He descended lower and lower, till there were no lower depths of humiliation to sound, in order that He might lift up those who would believe in Him, and cleanse the guilty from moral defilement, and impart to them His own righteousness. He died to make an atonement, to redeem, cleanse, restore, and exalt man to a place at His right hand.

He Walked the Earth Unhonored

Through His life upon earth, He scattered blessings wherever He went. Though at His word legions of angels would render Him homage, yet He walked the earth unhonored, unconfessed. In place of praise He met reproach. He walked among men as one of the poor and lowly. Though He healed the sick, relieved the oppressed, bound up the broken-hearted, yet few called Him blessed, and the great of the earth passed Him by with disdain.

His Depths of Love for Man

As a member of the human family He was mortal, but as God He was a fountain of life

to the world. He could have withstood the advances of death and refused to come under its dominion, but voluntarily He laid down His life that He might bring life and immortality to light. He bore the sin of the world, endured the penalty, yielded up His life as a sacrifice, that man should not eternally die. Contrast His suffering and humiliation with the riches of His glory, with the wealth of praise pouring forth from immortal tongues, with the anthems of adoration, with the homage of millions of holy angels in the heights of the sanctuary, and seek to comprehend what manner of love inspired the heart of Jesus.

How much has God loved the race of men?--Look to Calvary. As you behold Jesus upon the cross, does not the heinous character of sin appear? It was sin that caused the death of God's dear Son, and sin is the transgression of the law. Says the prophet: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.... It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities."

When the sinner realizes that Christ died for him, that He might impute His righteousness unto him, he magnifies the love of God in providing the plan of salvation.

They Refused Life

"The gift of God is eternal life through Jesus Christ our Lord." At infinite cost the salvation of man has been purchased. The world may refuse the gift, but this will not lessen its value, or relieve men of its responsibility. When He was upon earth Jesus said to those who refused Him, "Ye will not come to Me, that ye might have life." There are many who are refusing to respond to the drawing love of Christ today. Jesus calls, but many refuse to respond to the invitation. They will not avail themselves of the privilege of having Jesus for their personal Saviour. They do not come in humility and faith, that they may know by a personal experience what they are to Jesus, and what He is to them. But the promise is, "He shall see of the travail of His soul, and shall be satisfied." Jesus will not rest until He leads His followers unto the realms of perfect joy and glory.

They Will Not Perish

The plans of God can not fail. Men make great plans, but fail to accomplish the object that they design. They begin to build and are not able to finish. They do not count the cost. But Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means whereby all might be saved, if they would but comply with the conditions and lay hold upon eternal life. Unfailing resources are at His command to complete the work which He has begun. Those who respond to His love, yielding their wills to Him, will not perish, but have everlasting life.

How the wondrous provision of the plan of God for the salvation of men widens and exalts our ideas of the love of God! How it binds our hearts to the great heart of infinite love! How it makes us delight in His service, as our hearts respond to the drawing of His loving-kindness and loving mercy!

John calls upon men to behold the marvelous love of God. He exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." Those who are true, who are pure, who love and obey the words of God, will be counted children of the heavenly King, members of the royal family, heirs of God, joint heirs with Christ.

January 12, 1915

The Conflict Between Christ and Satan

The Master Overcame at Each Step--We May Share His Victory--Every Angel in Heaven Would Be Sent to Our Side if Necessity Required

Christ saw that it was not possible for man to overcome in his own strength; therefore He came in person from the throne of glory, and bore the test that Adam failed to bear. In man's behalf He resisted the temptations of the enemy, and made it possible for man, by faith in Him, to overcome in his own behalf.

Satan knew that everything depended on the result of his effort to overcome Christ. He knew that if Christ bore the test that Adam failed of bearing, the plan of salvation would be carried out to its fulfillment, and his destruction would be certain. He saw that he must either conquer or be conquered. All the powers of the apostate were rallied against the Son of God. Christ was made the mark of every weapon of hell. Satan bent all his energies to the effort to cause Christ to swerve from His allegiance.

The Enemy Stormed Him With Wrath

From the desert to Calvary, the storm of the enemy's wrath beat upon the Saviour; but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path. All the efforts of Satan to overcome Him only brought out in a purer light His spotless character.

In our own strength it is impossible for us to conquer in the conflict with sin. But Christ is acquainted with our necessities and our weakness. He came to this world as a man, and as a man lived a life of obedience. We shall never be called upon to suffer as He suffered, for upon Him were laid the sins of the whole world. That we might have eternal life. He endured reproach, mockery, insult, and a death of shame.

Must Suffer, But Will Not Fail

We need not expect to gain the victory over sin without enduring suffering, or to win the overcomer's reward by feeble efforts. Think of how much it cost the Saviour, as in the wilderness He battled with temptation. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men."

The Christian life is a life of constant conflict. It is a battle and a march. Every act of obedience, every deed of self-denial, every trial bravely endured, every temptation resisted, every victory gained, is a step forward in the march to eternal triumph.

Only in the Conqueror's Name

There is hope for man. Christ 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." But let us never forget that the efforts we make in our own strength are utterly worthless. Our strength is weakness, our judgment foolishness. Only in the name and strength of the Conqueror can we conquer. When we are pressed with temptation, when unchristlike desires clamor for the mastery, let us offer fervent, importunate prayer to the heavenly Father, in the name of Christ. This will bring divine aid. In the Redeemer's name we may gain the victory.

As, seeing the sinfulness of sin, we fall helpless before the cross, asking forgiveness and strength, our prayer is heard and answered. Those who present their petitions to God in Christ's name will never be turned away. The Lord says, "Him that cometh to Me I will in no wise cast out." "He will regard the prayer of the destitute." Our help comes from Him who holds all things in His hands. The peace that He sends is the assurance of His love to us.

Helpless, Yet Invincible

Nothing can be more helpless and yet more invincible than the soul that feels its nothingness, and relies wholly upon the merits of a crucified and risen Saviour. God would send every angel in heaven to the aid of the one who places his whole dependence on Christ, rather than allow him to be overcome.

If we accept Christ as our guide, He will lead us safely along the narrow way. The road may be rough and thorny, and the ascent steep and dangerous; there may be pitfalls on the right hand and on the left. When weary and longing for rest, we may have to toil on; when faint, we may have to fight; but with Christ as our Guide, we shall not fail of reaching heaven. Christ Himself has trodden the rough path before us, smoothing it for our feet. The way is illuminated by Him who is the light of the world. As we follow in His footsteps, the path grows brighter and brighter unto the perfect day.

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Satan and Our Appetites

The Devil's Strongest Hold on Man--Irritating the Stomach and Weakening the Brain--
A Way of Escape Provided--All Heaven Looking On

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

In the ancient Jewish service, it was required that every sacrifice should be without blemish. We are God's workmanship; and we are "fearfully and wonderfully made." Psalm 139:14. There are many who are educated in the sciences, and are familiar with the theory of the truth, who do not understand the laws that govern their own being. God has given us facilities and talents; and it is our duty, as His sons and daughters, to make the best use of them. If we weaken these powers of mind or body by wrong habits, or indulgence of perverted appetite, it will be impossible for us to honor God as we should.

Satan's Strongest Hold

We meet intemperance everywhere. We see it on the cars, the steamboats, and wherever we go; and we should ask ourselves what we are doing to rescue souls from the tempter's grasp. Satan is constantly on the alert to bring the race fully under his control. His strongest hold on man is through the appetite, and this he seeks to stimulate in every way possible. All unnatural excitants are harmful, and they cultivate the desire for liquor.

I appeal to parents to begin with their children, and give them a right education. Seek to bring them up so that they shall have moral stamina to resist the evil that surrounds them. The lesson of self-control must begin with the child in its mother's arms. It must learn to restrain passionate temper, to bring its will into subjection, and to deny unhealthful cravings.

Teach your children to abhor stimulants. Do not place luxurious dishes before the children,--spiced foods, rich gravies, cakes, and pastries. This highly seasoned food irritates the stomach, and causes a craving for still stronger stimulants. Furthermore, children are allowed to eat between meals; and by the time they are twelve or fourteen years of age, they are often confirmed dyspeptics.

Under the irritating influence of fiery spices, as well as under that of strong drinks, the stomach becomes of a fiery red color. With the stomach in such a state, there is a craving for something more to meet the demands of the appetite, something stronger, and still stronger. Next you find your sons out on the street learning to smoke. It is a grievous lesson; it makes them deathly sick. Yet they press the matter through with a perseverance that would be praiseworthy in a better cause.

Tobacco weakens the brain, and paralyzes its fine sensibilities. Its use excites a thirst for drink, and in very many cases, lays the foundation for the liquor habit. Its use is an inconvenient, expensive, unclean habit. The teachings of Christ, pointing to purity, self-denial, and temperance, all rebuke this defiling practice. When we think of the long fast that Jesus endured in the wilderness of temptation in order to break the power of appetite over man, we marvel that those who profess to be His followers can indulge in this habit. Is it for the glory of God for men to enfeeble the physical powers, confuse the brain, and yield the will to this narcotic poison? What right have they to mar the image of God?

A great responsibility rests upon us. We cannot render to God true service unless we present our bodies a living sacrifice. No one can be justified in marring this wonderfully intricate human organism. If we do this, not only do we suffer ourselves, but the evil is transmitted to our children. Can we wonder that the children who have such a legacy do not fear God?

Wrong Example of Some Ministers

How often do we see boys not more than eight years old, or younger, using tobacco! If you speak to them about it, they say, "My father uses it; and if it does him good, it will me." They point to the minister or the Sunday school superintendent, and say, "If such good men as these use it, surely I can." How can we expect anything else of the children with their inherited tendencies, while the older ones set them such an example? God pity the poor slave to these indulgences!

Some urge that a man is not responsible for what he does under strong drink. When he places the cup to his lips, he makes himself responsible for all the deeds he commits while under its influence.

It is important that those who make and execute the laws of our great nation should have their faculties unclouded. What about the judges and jurors, in whose hands rests the disposing of human life, and whose decisions may condemn the innocent, or turn the

criminal loose upon society? Do they not need to have full control of their mental powers? Are they temperate in their habits? If not, they are not fit for such responsible positions. When the appetites are perverted, the mental powers are weakened, and there is danger that men will not rule justly.

We can understand the value of the human soul only as we realize the greatness of the sacrifice made for its redemption. The word of God declares that we are not our own, that we are bought with a price. It is at an immense cost that we have been placed upon vantage ground, where we can find liberty from the bondage of sin wrought by the fall in Eden. Adam's sin plunged the race into hopeless misery; but by the sacrifice of the Son of God, a second probation was granted to man.

A Way of Escape Provided

In the plan of redemption, a way of escape is provided for all who will avail themselves of it. God knew that it was impossible for man to overcome in his own strength, and He has provided help for him. How thankful we should be that a way is open for us, by which we can have access to the Father; that the gates are left ajar, so that beams of light from the glory within may shine upon those who will receive them!

Christ began the work of redemption just where the ruin began. His first test was on the same point where Adam failed. It was through temptations addressed to the appetite that Satan had overcome a large proportion of the human race, and his success had made him feel that the control of this fallen planet was in his hands. But in Christ he found one who was able to resist him, and he left the field of battle a conquered foe.

Jesus says, He "hath nothing in Me." John 14:30. His victory is an assurance that we too may come off victors in our conflicts with the enemy. But it is not our heavenly Father's purpose to save us without an effort on our part to cooperate with Christ. We must act our part; and divine power, uniting with our effort, will bring victory.

Who will enter in through the gates into the city?--Not those who declare that they cannot break the force of appetite. Christ has resisted the power of him who would hold us in bondage; though weakened by His long fast of forty days, He withstood temptation, and proved, by this act, that our cases are not hopeless. I know that we cannot obtain the victory alone; and how thankful we should be that we have a living Saviour, who is ready and willing to aid us!

Reclaimed From His Hopeless Condition

I recall the case of a man in a congregation that I was once addressing. He was almost wrecked in body and mind by the use of liquor and tobacco. He was bowed down from the effects of dissipation, and his dress was in keeping with his shattered condition. To all appearance, he had gone too far to be reclaimed. But as I appealed to him to resist temptation in the strength of a risen Saviour, he rose tremblingly, and said, "You have an interest for me, and I will have an interest for myself."

Six months afterward, he came to my house. I did not recognize him. With a countenance beaming with joy, and eyes overflowing with tears, he grasped my hand, and said, "You do not know my name, but you remember the man in an old blue coat, who rose in your congregation, and said that he would try to reform." I was astonished. He stood erect, and looked ten years younger. He had gone home from the meeting, and passed the long hours in prayer till the sun arose. It was a night of conflict; but, thank God, he came off the victor. This man could tell, by sad experience, of the bondage of those evil habits. He knew how to warn the youth of the dangers of contamination; and those who, like himself, had been overcome, he could point to Christ as the only source of help.

The Mighty, Unfailing Helper

Intemperance is on the increase, in spite of the efforts to control it. We cannot be too earnest in seeking to hinder its progress, to raise the fallen, and shield the weak from temptation. With our feeble hands, we can do but little; but we have an unfailing Helper. We must not forget that the arm of Christ can reach to the depths of human woe and degradation. He can give us help to conquer even this terrible demon of intemperance.

But it is in the home that the real work must begin. The greatest burden rests upon those who have the responsibility of educating the youth, of forming their character. Here is a work for mothers, in helping their children to form correct habits and pure tastes, to develop moral stamina, true moral worth. Teach them that they are not to be swayed by others, that they are not to yield to wrong influences, but to influence others for good, to ennoble and elevate those with whom they associate. Teach them that if they connect themselves with God, they will have strength from Him to resist the fiercest temptations.

Not Registered as a Man

With every facility which has been placed within reach, he who does not resist temptation, is not registered in the books of heaven as a man. The Lord never places men in positions so trying that it is beyond their power to withstand evil. Divine power

is ever ready to protect and strengthen him who has been made a partaker of the divine nature.

Temptations to the indulgence of appetite possess a power which can be overcome only by the help that God can impart. But with every temptation, we have the promise of God that there shall be a way of escape. Why, then, are so many overcome?--It is because they do not put their trust in God. They do not avail themselves of the means provided for their safety. The excuses offered for the gratification of perverted appetite are therefore of no weight with God.

All Heaven is Watching

We want a share in the eternal inheritance. We want a place in the city of God, free from every impurity. All heaven is watching to see how we are fighting the battle against temptation. Let all who profess the name of Christ so walk before the world that they may teach, by example as well as by precept, the principle of true living.