

## Ellen G. White 1891 Sign Of The Times

January 5, 1891

### What is Involved in Neglect of Salvation?

To neglect to comply with the conditions of salvation is to choose a character of defection and sin, wholly unlike the character of Christ. It is to bar the only way whereby sinners may escape the wrath of God. If men show no disposition to come into communion with Christ, and through him into communion with God the Father, but hour by hour, and day by day, dare to manifest indifference to Christ by withholding the service which is due to God, robbing the Lord of their time, their reasoning powers, their co-operation, rendering back no talent improved, but rather uniting with Satan to further the influence and power of evil, can God honor them by the gift of eternal life? Can the impenitent sinner, who treats with contempt the gift of God, declaring by his words and attitude that he does not want to wear the yoke and bear the burden of Christ, does not desire that his life shall be hid with Christ in God,—can such a one enter into the kingdom of heaven? Would the sinner, who hated God and would not yield to the overtures of mercy on earth, enjoy everlasting life with Christ and the Father? Could he who despised the companionship of the Father and the Son on earth come into fellowship with them in heaven?

Satan was once an angel of light, but he was cast out of heaven when he became rebellious against God. Sin separates both men and angels from God. And “if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment,” how shall we escape if we neglect so great salvation? God “spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.” The history of the past furnishes examples of the fate of those who persist in indifference to the provisions of salvation. God revealed his character to Moses, declaring how he would deal with the obedient and the disobedient. “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.”

Satan is the author of all doubt, all transgression. He leads men captive, binding them to do his will; in order to fulfill his purpose, he holds them in the veriest slavery. To break this bondage, the Lord, in man's behalf, has given to the world his only-begotten and well-beloved Son. Through the power of Christ, the captives of Satan may all be set free. Had there been no interference on the part of God, Satan and men would have united in an unbroken warfare against the God of heaven. When Christ came to the world, evil angels conspired with evil men, and the energies of apostasy were united to destroy the Saviour of the world. This enmity was due to the fact that Christ would not license the evil passions of the natural heart, and made a decided warfare against all lust and every form of evil.

In the great controversy between good and evil, each one of us has to choose on which side he will stand, and our life and character will make manifest who is our master. If we refuse to be obedient to the law of God, we shall make terms with Satan, and Christ will be unloved, and unhonored in our

heart and life; but the heart insensible to so great salvation, closed to the bright beams of the Sun of Righteousness, must indeed be hard as adamant.

The heart is like a field, and good and evil are like seeds that take root and bear their harvest, either for eternal life or eternal death. Those who refuse to be moulded by the operations of the Spirit of God, who refuse to be drawn to Christ, to stand under his banner, and to war the good warfare, educate others by both precept and example to cut themselves off from the Source of their strength, and to neglect the great salvation provided for them.

Parents who refuse the knowledge of God, influence their children against the truth by their own unbelief and hardness of heart. The Lord speaks to fathers and mothers by all the lessons of the gospel; he admonishes them by the agony and death of his own beloved Son; he warns them by the terrors of his judgments upon the impenitent nations of the past, and entreats them by all the rewards of eternity, to bring up their children in the fear and nurture of the Lord.

Christ manifested his interest in the salvation of every soul. When he endured the death of the cross, he made provision for the pardon of every soul, and to those who would obey his commandments, he promised eternal happiness in his kingdom. How is it that so few respond to this love? God is our Creator, and we are dependent upon him for every blessing, for shelter and food and clothing, for religious opportunities, for the grace we enjoy; and yet how cold are our hearts! Many are even led to behold Calvary, they are pointed to the crucified Saviour, and yet they are unmoved by the manifestation of Infinite Love. But shall we look with stoical indifference upon all the revealing of his love? Rather, shall not our hearts be melted and subdued in fervent gratitude and love? Shall we not sing the praise of our Creator and Redeemer? God has endowed men with emotional powers, and these are to be exercised and strengthened, but many seem to be devoid of feeling. They manifest no gratitude, give no praise to God, the giver of all their mercies. They display affection toward their friends, but the great Source of all blessing, the gracious Benefactor, receives not that love to which he is entitled. All heaven looks with amazement upon this unnatural exhibition of ingratitude toward Him who sends his sunshine and rain on the evil and on the good.

An enchanting power has been at work, stealing away the senses of man, deadening all his powers, so that he might not be able to respond to high and holy things, and carry out his purposes to serve God and man. Satan, the great deceiver, has been taking possession of the human mind.

Paul said concerning those who were in this state, "Who hath bewitched you that ye should not believe the truth?" The sorcerer, Satan, has been putting his spell upon men, and they have surrendered to the powers of darkness. A beguiling infatuation controls the reason, and men do not love the Saviour, and so refuse to do his will. Heaven is astonished that the love of Christ does not awaken every power of the being, and call forth songs of adoration, and a life of obedience to God.

January 12, 1891

#### The Christian's Obligation

"And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, 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 will worship

me, all shall be thine. 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.”

Thus the possession of worldly power was offered to Christ on condition that he would pay homage to Satan. What a contrast between the way in which our Saviour met this test and the way in which men meet it. The hope of gaining power in the world by means of wealth or position brings them to the service of the god of this world. Love of gain controls their affections, and what Satan failed to secure from the world's Redeemer, he easily obtains from men. Even those whose names are enrolled on the church records, who hold positions of trust as the followers of Christ, will sacrifice principle, throw away their religious experience, simply to obtain some coveted earthly treasure.

There is no reason that man should fall a prey to the devices of the enemy. Christ has conquered in man's behalf, and if man places himself under the leadership of the Captain of his salvation, he, too, may be a conqueror. The trouble is that men will not submit themselves to Christ. They step out of the ranks of King Emmanuel, and place themselves in the ranks of the enemy. They devote all their powers to the gaining of wealth or some other earthly treasure, and they have other gods before the Lord of hosts.

The man of the world is not content when his immediate wants are supplied, or even when he has an abundance stored away for future use; but the more he gets, the more he desires to have. He wants a greater capital, a larger stock, a larger income. Every power of his mind is bent on the object of his covetous desires,—the amassing of fortune. The man of God has an entirely different end in view. He is seeking for heavenly riches, for eternal joy. As we behold the diligence and energy of those who are seeking for temporal wealth, how it should stir us who profess the name of Christ to earnestness in the work of salvation! With how much greater zeal and perseverance should we put to the stretch every power, that we may gain the heavenly prize! We should work with as much greater earnestness as our object is higher, as our treasure is of more value. The man of the world is laying up treasure on earth, doing that which the Lord has commanded should not be done. The sincere Christian is laying up his treasure in heaven, where nothing can tarnish or destroy. How should we labor to obtain the reward offered to those who are faithful in the service of their God! Is not an eternity of bliss worth a life-long, persevering effort? Those who truly follow Christ will not be left to misdirect their efforts. They will be led to set their affections on things above, not on things on the earth. Transformed by the grace of God, their life will be hid with Christ in God. The energy of the true Christian will be employed in gaining spiritual power. He will appreciate his intrusted talents, and will feel his responsibility to use them for the glory of God. The servant of God will prize his property, but will not hoard it. He will value it only as it can be of use in advancing the kingdom of God on the earth. He will work as did Christ, to bless humanity. He will put his powers to their highest use, not to glorify self, but that every gift may be strengthened to render to God the best use. He will be “not slothful in business,” but “fervent in spirit, serving the Lord.”

God does not condemn prudence and foresight in the use of the things of this life, but he does condemn feverish ambition, undue anxiety, concerning the things of the world. This spirit of greed and lust is in the world, all about us, but it will not do for us to float along with the current of covetousness that flows on all sides. We are to be laborers together with God. God has imparted to us moral powers, and made us susceptible to the influences of his Spirit. He has given his only-begotten and well-beloved Son as a propitiation for our sins, and not for ours only, but for the sins of

the whole world, that we all might be reconciled to God. He has brought light and truth to our knowledge, and we must use our powers in harmony with these saving agencies. We must with earnestness lay hold of the helps that God has provided. We must pray, we must study the Scriptures, we must believe and obey the word of God. We must make use of every opportunity and privilege God gives us, that we may make our calling and election sure. We are to be laborers together with God; for he will not complete his work without human co-operation. Jesus has made an infinite sacrifice in our behalf, and he expects far more of his followers than they give him. He looks for voluntary, zealous, disinterested effort and co-operation. The love of God has brought the treasure of heaven within the reach of man, and shall we be indifferent to such love, to such opportunity? God is waiting, angels are waiting, to see what will be done by the people to whom have been committed the treasures of truth. Oh! if you who have been so highly favored of heaven fail to come up to the help of the Lord, what will be your doom? How will you escape? If you fail, it had been better that you had never been born, for not only will you lose heaven yourselves, but you will influence others by your example; you will scatter from Christ.

Many nations, kindreds, tongues, and peoples are to be enlightened; and can it be possible that the chosen, royal people of God, those who have a knowledge of Christ, will remain indifferent to those who are dying without a knowledge of God, when this is life eternal? Oh! that all might realize what a privilege it is to become laborers together with God! Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Fidelity to Christian principle demands that each professor of Christ come into active service in his vineyard. Those who withhold their talent from the cause of God, will have no part in the reward at last. The light must shine forth from every soul that receives the grace of Christ.

But with what indifference many professed Christians look upon those in ignorance and sin. They do nothing with their money, nothing with their influence, nothing with tongue or pen. They do not even take upon themselves the burden of their own souls, but leave themselves a constant anxiety for others, and thus bring care upon the church. These would be a burden and clog in heaven itself. For Christ's sake, for your soul's sake, make diligent work for eternity. Christ has gone to prepare heavenly mansions for all who will comply with the conditions stated in the word of God. Souls for whom Christ died are dwelling in darkness and error; God has done his part to enlighten them, and is waiting for the co-operation of his followers. The plan of salvation has been fully developed. The blood of Jesus has been shed for the sins of the world. The word of God has been given, and it speaks to man in counsels, in reproof, in warning, in instruction, in promises, in encouragement. The Holy Spirit has been given to help man in all his efforts to overcome, and yet the world is perishing in darkness and sin. Who will be laborers together with God to win souls to Christ? Who will bear to dying souls the glad tidings of salvation? The people whom God has blessed with light and truth are to be messengers of salvation. Their money should flow in a channel of beneficence to bless their fellow-men, and they should devote all their powers to the cause of God, becoming laborers together with him. They should be self-denying, self-sacrificing, like him who, "though he was rich, yet for your sakes became poor, that ye through his poverty might be rich."

January 19, 1891

Christ's Invitation to the Heavy Laden

“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 invites all the weary and heavy laden to come to him and find rest. It is through Jesus alone that we can find peace and happiness, and yet men seek to find rest and satisfaction in almost everything except in Christ. All we enjoy in this life is provided for us through his merit and love, and we only can have hope of heaven through faith in his name.

Jesus sees the great mass of mankind seeking after happiness in vain, and he would turn men's attention to himself, away from the false hopes and delusive joys of the world; he would have them place their affections upon him, their mighty Helper and Deliverer.

Jesus invites all the weary and heavy laden to come to him. There is no one excluded from the school of Christ, no one debarred from the privilege of learning the precious lessons he would teach his followers. But notwithstanding the fact that Christ has promised rest to all who are heavy laden, how many of us cling to our griefs, and will not part with our sorrows, and refuse the comfort and hope he assures to those who will come to him. The condition upon which we shall find rest to our souls is in coming and in taking upon us the yoke of Christ, and in learning of him who is meek and lowly of heart. He says: “Take my yoke upon you, and learn of me; ... and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

But instead of taking the yoke of Christ, how many bind upon their souls a galling yoke, a grievous burden. Many wear a load of care, worldly perplexities are accepted, worldly customs are followed, worldly fashions practiced, and their character is marred, their life made a weariness. Jesus would have them lay aside this yoke of bondage, and take upon them his yoke of love, that they may learn to be meek and lowly in heart. The weakest soul, wearing Christ's yoke, bearing his burden, may become strong in his grace, and he will find the yoke easy, the burden light.

The greatest Teacher the world has ever known, says, “Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” The pain, the sorrow, the unrest, the disappointment, that come into every life, are evidence that there is no rest outside of Christ. Jesus has redeemed us to himself, we are his property, and he desires us to learn the path of peace and joy by learning to obey the law of God, the rule of his kingdom. All the suffering and distress of this woe-stricken life is the result of disobedience to the law of God, of refusing to come to Christ, that meekness and lowliness of heart may be learned of the great Teacher. If men would come to Christ and learn his meekness and lowliness, they would not refuse to render obedience to the law of God. But they forsake the fountain of living water, and hew out for themselves cisterns, broken cisterns, that can hold no water.

But Christ is able to do all that he has promised to do for the sin-sick soul. Those who have an experimental knowledge of Christ can testify to his faithfulness and truth. We may have an appreciation of our sinfulness, and realize that we are full of uncleanness, but as the light of heaven reveals the heart's depravity, we should not become discouraged, for there is help in Jesus for the vilest sinner. The promises of God are for all who will accept them, and Jesus says, Come, and I will give you rest. He does not say, Come, and perhaps I will give you rest, but the promise is positive,

“Ye shall find rest.” As we take his yoke, and learn of him, we find sweet solace in his promises, and our hope of eternal life grows stronger and brighter.

I have seen persons in trouble, who, instead of looking to Jesus, kept looking at their trouble, kept talking of their discouragements, and kept dwelling upon their trials. Why did they not comply with the invitation of Jesus? Why did they not come to him? It was because they had a divided heart; but God wants the whole heart. When we are in trial and sadness, we must look to Jesus. We must take our sorrow to the Lord in prayer; for he has said, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” Why is it that we do not comply with the conditions upon which the promises are based? We have a precious Saviour, and he knows our trials before we present them before him. He loves us with a love that is infinite, and he will do for us all that he has promised to do. We need not walk in darkness. We need not go on in uncertainty. We are willing to believe what our friends tell us, then why not believe the word of our best Friend? Why not take God at his word? Why not “come” and find rest unto our souls, according to the invitation and promise of Jesus?

January 26, 1891

“Learn of Me”

Jesus says, “Take my yoke upon you, and learn of me.” How can we learn the lessons he would teach us?—We can learn them by looking constantly unto Jesus, the Author and Finisher of our faith. As we study the Example, as we behold the character of Christ, note his life of humility, patience, self-denial, and love, we become changed. If we do not keep the Pattern before us, we shall make a failure of the Christian life; we shall make crooked paths for our feet, and others will follow in our steps, and many be turned out of the right path.

The character of Christ is without spot or stain, and we should be like our Lord. “If any man have not the Spirit of Christ, he is none of his.” Do we retaliate when others injure us? Jesus did not; when he was reviled, he reviled not again. Jesus said that the world hated him, and that the world would hate those who followed him. He was a Man of sorrows, and acquainted with grief. The Captain of our salvation was made perfect through suffering. He was tempted in all points like as we are, yet without sin. He knows how to succor those who are tempted now.

Jesus was meek and lowly of heart, and we must earnestly strive to be like him. If we are indeed learning of him who is meek and lowly of heart, we shall be afflicted. Trials will come upon us, but day by day we must come to Christ and find rest, for he will lift the soul above the daily sorrow and perplexity into a realm of peace. We must remember that Jesus endured insult and mockery and false accusation. He has told us that we must learn to endure suffering, as he has endured it in our behalf. When we have his Spirit, we shall bring our trials to him and find rest unto our souls. Those who are seeking peace and rest will find it alone in Jesus. We are to come to him trusting implicitly that he will give us all that he has promised. The experience I have had for the past forty years proves to me that the promises of God are unfailing.

Many think that Jesus is a great way off, high in the heavens, and far from the sound of their prayers; but he says, “Where two or three are gathered together in my name, there am I in the midst.” When we assemble for religious service, we may be certain that Jesus is with us. However few and humble

the worshipers may be, the heavenly Guest is there. Jesus does not want you to remain away from him in order that you may make yourself more worthy of his favor and blessing, for you cannot do this. The blood of Jesus Christ is the only efficient agent for the cleansing of sin. He wants us to trust him as our best Friend, and when we do this, we shall find comfort and rest. Genuine Christians are the only really happy people in the world, and it is because they have a living faith in a living Saviour. They have the assurance that Jesus is by their side ready to help them in every time of need, and they know that he will never leave them nor forsake them while they trust in him.

Jesus says, "Take my yoke upon you." If we were bearing his yoke, we would not be wearing yokes of our own manufacturing. We would not be impatient, full of fault-finding, hateful, and hating one another. If we wear the yoke of Christ, we shall be patient, loving, and unvengeful under injury; for we shall be learning of him who is meek and lowly of heart. If we are indeed the followers of Christ, we shall be called upon to bear reproach, but if we are not understood, if we are falsely accused, we must not be discouraged, but remember that our Lord suffered mockery and scorn, and even the chief priests and rulers hedged up his way, and falsely accused him of evil. Whatever may befall us, we should look to Jesus, knowing that he is our best Friend, or Elder Brother.

In the Christian life, we must daily lift up the soul, and be in constant communion with Heaven. When we abide in Christ, and his words abide in us, our words and actions will testify to the fact that we are learning of the divine Teacher. As we learn meekness, self-control, patience, and love, from day to day our light will grow brighter, we shall go from strength to strength, and become more and more like Jesus. As the light of Christ shines upon us, we shall reflect it to others, and thus become the light of the world. Oh, if the disciples of Christ were all reflecting the light of Christ, how many who now sit in darkness would be won to his service, would praise God for his marvelous grace and love! It is the duty of every one of us to make straight paths for our feet, lest the lame be turned out of the way. We should order our steps according to the word of God, and leave a bright path heavenward. Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The children of God profess to be pilgrims and strangers on the earth, seeking a better country. It is not for them to set their affections on things below. They are not to conform to the world, but to be transformed by the renewing of their mind. They are to learn daily in the school of Christ, so profiting by the lessons of the divine Teacher that they shall be able to serve God better and better, better today than yesterday, better tomorrow than today. This is the hour of probation, when opportunity is given us to perfect such characters as will fit us for a place in the mansions that Jesus has gone to prepare for those who love him. In order to perfect Christian character, we must dwell upon the perfection of Christ, and as we behold his matchless charms, we shall desire to be like him, and become changed, reflecting more and more of his spirit of love.

Jesus has prepared many mansions, he has made a place for his children in the city of God. He has not forgotten those who are upon earth. His great heart of love is open to our griefs, our sorrows, our trials; for he has loved us with an everlasting love, and with loving-kindness he has compassed us about. He invites all the weary and heavy laden to come unto him and find rest. Then come to him all ye that are heavy-hearted, who are care-worn, and bowed down beneath heavy burdens. Carry your burdens to him, and when you rise to go to your daily task again, do not gather them up, but leave them all with him. When you are tempted to gather your cares and griefs again to your heart,

say, "No, I'll not do it. I have taken them to the Burden-bearer, and I will leave them with him." Keep the heart stayed upon him, and meditate upon his loving-kindness all the day long.

We have a cruel enemy ever upon our track, and Jesus bids us to watch and pray lest temptation come upon us unawares, and we be led into the snare of the evil one. Satan will seek to discourage you, he will tell you that it is of no use for you to go to Christ, that you are too sinful; but take the promise of God, and declare in his face: "It is written," "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The blood of Jesus is able to cleanse you from all unrighteousness, and he can save to the uttermost all who come unto God by him. He has esteemed you of so great value that he has given his life for you, and will you allow anything to separate you from him? Let nothing come between you and your Lord. Come unto him in full assurance of faith, lay your every care upon him, for he careth for you. Take his yoke upon you and learn of him, for he is meek and lowly in heart, and find rest unto your soul.

February 9, 1891

#### Faith Manifested by Works

I will never advocate the popular theory that it does not matter what doctrine men espouse, if they only have faith. "Faith without works is dead, being alone." Genuine faith will be expressed by good works. We are looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ. We may not be living when Christ shall come in power and great glory, for all are subject to death at any time, but if we are righteous, in harmony with the law of God, we shall respond to the voice that will call the people of God from their graves, and shall come forth to receive immortality. It is only the blessed and holy who will be ready for the first resurrection; for when Christ comes, he will not change the character. The change that will take place will be that change spoken of by Paul when he says: "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The word of God declares that we must be found blameless, without spot or wrinkle or any such thing. Now we are to learn obedience, submission to the divine will, that God may work in us to will and to do of his good-pleasure, and that we may work out our own salvation with fear and trembling. But our own efforts are of no avail to atone for sin or to renew the heart. Only the blood of Christ can atone for us; his grace alone can create in us a clean heart, and enable us to obey God's law. In him is our only hope.

An infinite sacrifice has been made. Christ clothed his divinity with humanity, and came to the world to be our example. He was a man of sorrows, and acquainted with grief. The prophet says: "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." Jesus bore insult and mockery while he was toiling, going from place to place to save fallen men. He was hunted by the scribes and the Pharisees, and he fled from town to town, from city to city, to escape their malice, and to preserve his life till his mission should be completed. He was the light of the world, but the world knew him not. Those who professed to be devout servants of God, acted as spies, and sought to find something in him by which they might condemn him. His life was one of self-denial and self-sacrifice for others, one of love, that reached out to the suffering and the fallen.



Behold him in the garden of Gethsemane. The burden of the sins of the world was upon him, while the powers of darkness oppressed his soul, and he poured out his prayer of agony to his Father, saying, "If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Great drops of blood fell from his brow and moistened the sod of the garden, and the mysterious cup trembled in his hand; the destiny of a lost world was hanging in the balance. Should he wipe the drops of agony from his brow, and go out from Gethsemane, and leave lost man in his sins?

Then came up before him the misery of the lost race, and he consented to take the cup of suffering and drink it to the very dregs. He gave himself up to the hands of his enemies. Judas betrayed him into the power of the exultant priests and rulers. He was taken to the judgment-hall, and it seemed that all humanity was lost from the hearts of these men, who professed the greatest piety. They dragged him from one tribunal to another that they might rejoice and gloat over the sufferings of their prisoner. They exulted that at last the man Jesus was in their power, and they delighted to insult, mock, and humiliate him. Thus, pale and weak and weary, he was treading the wine-press alone, and of the people there was none with him. But yet he was not unnoticed; angels were watching the divine Sufferer. The heavens grew dark, the earth was rent when he cried in agony, hanging between two thieves, and dying as a malefactor. And who was he?—He was the Majesty of heaven, the divine Son of God. He was suffering that sinful man might not perish in his transgression. Jesus did not endure all this that we might continue in sin, but that he might save us from our sins. He came to bring moral power to men, to unite humanity with divinity, so that through his grace man might be an overcomer. How desirous we should be to build upon Christ, to rivet our souls to the eternal Rock! The religion of Jesus is the only genuine religion, and this we should possess, cost what it may, but we should desire nothing of that cheap counterfeit of religion that has a name to live and is dead. We should seek for the converting power of God in our hearts. We should forsake sin because it is an offense to God, the transgression of his law, and turn to Christ, to love and follow him, that he may not be ashamed to call us brethren.

March 16, 1891

#### Words For Mothers

The king upon his throne has no higher work than has the mother. The mother is queen of her household. She has in her power the molding of her children's characters, that they may be fitted for the higher, immortal life. An angel could not ask for a higher mission; for in doing this work she is doing service for God. Let her only realize the high character of her task, and it will inspire her with courage. Let her realize the worth of her work, and put on the whole armor of God, that she may resist the temptation to conform to the world's standard. Her work is for time and for eternity.

Among the first tasks of the mother is the restraining of passion in her little ones. Children should not be allowed to manifest anger; they should not be permitted to throw themselves upon the floor, striking and crying because something has been denied them which was not for their best good. I have been distressed as I have seen how many parents indulge their children in the display of angry passions. Mothers seem to look upon these outbursts of anger as something that must be endured, and appear indifferent to the child's behavior. But if an evil is permitted once, it will be repeated, and its repetition will result in habit, and so the child's character will receive an evil mould. I have heard persons argue that their children were too young to be corrected. They said, "When the

children are older, they will be ashamed of their manifestations of temper, and will overcome the habit of displaying anger.”

The little ones, before they are a year old, hear and understand what is spoken in reference to themselves, and know to what extent they are to be indulged. Mothers, you should train your children to yield to your wishes. This point must be gained if you would hold the control over your children, and preserve your dignity as a mother. Your children quickly learn just what you expect of them, they know when their will conquers yours, and will make the most of their victory.

The mother's influence is an unceasing influence; and if it is always on the side of right, her children's characters will testify to her moral earnestness and worth. Her smile, her encouragement, may be an inspiring force. She may bring sunshine to the heart of her child by a word of love, a smile of approval.

The power of a mother's prayers cannot be too highly estimated. She who kneels beside her son and daughter through the vicissitudes of childhood, through the perils of youth, will never know till the judgment the influence of her prayers upon the life of her children. If she is connected by faith with the Son of God, the mother's tender hand may hold back her son from the power of temptation, may restrain her daughter from indulging in sin. When passion is warring for the mastery, the power of love, the restraining, earnest, determined influence of the mother, may balance the soul on the side of right.

The work of the mother is fraught with tremendous responsibility; but when her influence is for truth, for virtue, when she is guided by divine wisdom, what a power for Christ will be her life! Her influence will reach on through time into eternity. What a thought is this,—that the mother's looks and words and actions bear fruit in eternity, and the salvation or ruin of many will be the result of her influence.

To fashion the character after a heavenly mould is no ignoble work. Is it a little matter to develop, train, and educate the powers of your children in such a way that they shall bring glory to God? Is it a little thing to teach a child how to restrain his passions, how to cultivate his noble powers, how to use God's wondrous gifts of intellect and affection? The parents receive the child a helpless burden in their arms; he knows nothing, and he is to be taught to love God, is to be brought up in the nurture and admonition of the Lord. He is to be fashioned after the divine model.

When parents see the importance of their work in training their children, when they see that it involves eternal interests, they will feel that they must devote their best time and thought to this work. Amid all the activities of life, the mother's most sacred duty is to her children. But how often is this duty put aside that some selfish gratification may be followed. Parents are intrusted with the present and eternal interests of their children. They are to hold the reins of government, and guide their households to the honor of God. God's law should be their standard, and love should rule in all things.

March 23, 1891

Words for Mothers—No. 2

We hear much of the education of women, and it is a subject that is deserving of careful attention. The highest education for woman is to be found in the thorough and equal cultivation of all her talents and powers. The heart, the mind, the spirit, as well as the physical being, should be properly developed. There are many who are uncultured in mind and manners. Many are full of affectation, and the aim of their life seems to be to make a display. When we see this state of affairs, we cannot help breathing a prayer that God will bless the world with women who are developed as they should be in mind and character, women who have a true realization of their God-given responsibility.

How essential to a mother is the knowledge of the love of God. She who has children to train cannot do it successfully without the fear of God before her eyes; for in the training of her little ones she must have in view their eternal interests and the interests of society. The education of children for practical life receives far too little attention. Our girls who are blossoming into womanhood are not thoroughly educated when they simply have a knowledge of books. Mothers who hold a place in fashionable society crave for their daughters only superficial accomplishments. They desire to see them making a pleasing appearance, and when this is accomplished, they feel that their responsibility is over. But the superficial accomplishments of society will not take the place of solid acquirements, in useful branches of knowledge, and it is often found that those best versed in the ways of society are least educated. Music, painting, embroidery, are too often regarded as the most essential part of education, but these accomplishments are not sufficient either to develop the mind or to prepare one for the practical duties of life. Education should be a strengthening process, preparing its recipient for a higher, nobler life. Its object should be to fit the soul for usefulness in this life; the thought of display should be no part of the motive in obtaining an education. Mothers are committing a great mistake in confining the minds of their children to the attainment of superficial accomplishments; for the mind thus trained narrows down to the standard set before it, and instead of growing in efficiency because obstacles are met and overcome, the children manifest weakness of mind and instability of purpose.

No one who is not growing daily in capability and helpfulness is fulfilling the purpose of life. And mothers who are training their daughters for display should consider their work in the light of this thought. Let them read the instruction of the apostle. He says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It is the heart that needs culture; for it is with the heart-life that women have to do. The mother should call into exercise all the purer, nobler emotions which are to be wrought into principles. The precious finer feelings are to be carefully nourished that they may bloom into actions of goodness, truth, and holiness. How carefully and prayerfully should the soil of the heart be cultivated and enriched. Precious seed should be sown, both by precept and example. The words that are spoken by a mother should be choice words. The looks, the dress, and every act, should be of such a character that its reproduction in the daughter may not in any way deface her character. If the character of the mother is pervaded with benevolence and love, the character of the children will also be pervaded, to a greater or less degree, with these noble feelings. Unselfishness, patience, gentleness, kindness, forbearance, must all be cultivated by the mother; she is a learner as well as a teacher. These precious traits must be well cultivated, for they will be found essential in the home-life of the mother. The best impulses must be encouraged, the noblest affections cherished. If the mother's heart is filled with holy love, her life and character will be a savor of life unto life to her children and friends, and will bring forth

abiding fruit. She will be enabled to mould the developing minds of her children so that they may be useful in this life, and be fitted for the future, immortal life.

The same Heavenly Father who gave to woman hands to labor and a heart to love, gave her talents to be improved that she might become a home missionary. The extent to which the mind can be cultivated is little understood, but the greatest and most essential education is that which results in the formation of a true character. Children should be educated so that they will answer the purpose of God. The education essential for the performance of life's practical duties is the noblest education your children could have. In this education the judgment must be matured before the taste, principle must be cultivated before fancy and inclination. After true principles are established, and the character is given balance, the taste may be indulged, and the fancy may be disciplined. The mind that is filled with wisdom, and established in principle, will be symmetrical, and will have the inward adorning that is of great price in the sight of God. The spirit, too, must have its proper discipline; and nothing so enlarges the soul, ennobles the mind, and enlightens the intellect, as the religion of Christ. Religion will give to him who is in pursuit of knowledge a holy purpose and a definite aim. He who is enlightened by the spirit of God will feel that he is a steward of the grace of God, endowed with gifts for whose improvement he is responsible.

Mothers, keep before your daughters the value of a true education, the worthlessness of that education that is simply acquired for display. Constantly seek to elevate the mind of your daughters, for the influence of woman in the missionary work, in the field of reform, is of vast importance. She can be a power for Christ in the world. When Christ is enthroned in the heart, his grace will appear in the life. The deportment, the good works, the tender spirit, will all proclaim their possessor a child of God. What might not women do if they would open their minds and hearts to receive the light of heaven from the Source of all truth? and then they would live up to their God-given responsibility and privilege.

March 30, 1891

Words for Mothers—No. 3

God has given to the father and mother a sacred trust, and he requires them to rule in his love and fear. Many abuse their trust, and become despots, controlling by severity and oppression. All such will see their actions reproduced in their children, and in their old age will probably reap a harvest in despotism from their misgoverned children.

The training of children puts the parents as well as the children to school. The dependent children look to father and mother to have their wants supplied, and in this is a lesson to the parents of their own dependence upon their heavenly Father. The children look to the parents for precept and example, and for reproof, for correction, for instruction in righteousness, and the parent sees himself as dependent upon God for wisdom and knowledge. The father and mother find that they have to acquire habits of self-control in order to teach the same to their children. Parents may find cause for humiliation in the manifestation of perversity in their children; for their own evil nature is reflected, and their own defects of character reproduced. Oh, what need there is that parents flee to God in order to obtain his grace and power to train their children in the way of the Lord!

Parents should ever remember that the salvation of their children is placed in their hands. They should teach their children from infancy the true aim of life. There are unnumbered dangers around the youth in this degenerate age, and parents should study how they may teach their children to avoid the perils in society and in private life. The mother should teach her children how to gain eternal life; and in training them in obedience with reference to immortal life, she will be securing for them the best happiness for this life, besides developing in them the most manly and womanly characters. Connection with Heaven will ever lead to purity, to elevation of character, to the acquirement of Christian courtesy.

The mother may be compared to a sculptor working for eternity, and she need not look upon her task as drudgery. It is her life-work, and if that work is well done, God will look with approval upon the humble worker. Angels, who have ministered to her through her days of trial and temptation, will say, "Well done." Her husband, her children, may not have appreciated her hard conflicts with herself, her daily vexations, and may not have known how near she came to despair; but Heaven appreciated all, and her reward will be great when she kneels before the throne and says, "Here am I, and the children whom Thou hast given me."

April 6, 1891

"Sanctify Them Through Thy Truth"

"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." Just before his betrayal and crucifixion, during the last peaceful moments that he spent with his disciples, Christ prayed for his followers in the words I have read; and he 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." Those who profess to be followers of Christ should seek to answer the Saviour's prayer, by becoming sanctified through the truth, the word of God. But how few see and feel the importance of knowing what is truth! How few diligently search for the truth as for hidden treasures! And yet there is power in the truth to sanctify the soul.

There are many who declare that it does not matter what a man believes, if he is sincere in his faith; but the words of Christ have a different import; the truth is the medium through which the soul is to be sanctified; therefore we should search the Scriptures diligently, that we may know what is truth. The truth received into the heart and practiced in the life will elevate, ennoble, and purify the soul. The espousal of error does not lead to this result; its influence is of a widely different character. Truth is from above, error is from beneath, and those who will not give close attention to the study of God's word will not understand the principles that should control the life, and will be inclined to accept error, because it is easier for them to do this than to search for truth. In order to know the truth as it is in Jesus, we must give ourselves to thoughtful, prayerful study of the Scriptures. We must know what the word of God is to us, what the truth is to us, and what it means to be doers of the word of God, and not followers of cunningly-devised fables. The greatest blessing bestowed upon the world is the privilege of understanding the oracles of God. The word of God should not be a dead letter to us, but spirit and life; for through the truth we are to be sanctified.

The word of God has been neglected and abused, and this is as Satan would have it, for well he knows that through a knowledge of the truth, through obedience to its divine precepts, believers will be sanctified, fitted for eternal life. The truth, God's word, has been brought within the reach of all; and if men will but make the right effort, they may lay hold upon the knowledge of God.

Jesus prayed, "Sanctify them through thy truth: thy word is truth." How many of us place a right estimate upon the word of God? Do we receive the testimony of the Scriptures as the voice of God? Through the Scriptures the voice of God comes to us as veritably as it came to Israel when he spoke on Sinai in the audience of all the people. How many of us regard it in this light? If we did regard it thus, what a change would be seen in our daily words and actions. With what reverence and awe would we search the word of God to know the truth, the medium through which the soul's sanctification is accomplished. No indifference, no carelessness, is allowed in our searching of the Scriptures. Our spiritual development depends upon our knowledge of the truth, upon our practice of its divine principles as embodied in the precepts of the law and in the teaching of our Lord.

The words of Christ were not always comprehended by the disciples; and even when they were understood in a measure, the comprehension of them did not measure their full significance. In order to understand the sayings of our Lord, we should carefully and prayerfully contemplate the words of truth, not merely to reach that comprehension of them which the people of an earlier age might have had, but to reach a deeper significance; for if our minds are illuminated by the Spirit of God, more and more of the force and meaning attached to them by the Saviour himself will come to our hearts. When Christ expounded the Old Testament to his disciples, it was to bring out deeper spiritual truths than had been understood before, even by those who had written them. The disciples acknowledged that they did not understand him when he spoke to them of his sufferings and death, quoting the prophecies of the Old Testament. He reproached them for their slowness to comprehend his words, and promised that he would send the Holy Spirit to recall his sayings to them when they were better qualified to understand. They did not clearly distinguish the spiritual from the earthly. He had left in their possession truth whose value they could not estimate, and of whose worth they had no realization. After his resurrection he opened their minds that they might understand the Scriptures, and told them the same things which before they could not comprehend, saying, "These are the things which I spake unto you while I was yet with you." We should pray that our understanding may be opened, that we may comprehend what Christ has said unto us; for we are to be sanctified through his word.

April 13, 1891

"That They May Be One"

Christ prayed for his disciples "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." The unity of believers is to be an evidence to the world of the divine power and mission of Christ. This should be the mighty argument to convince the world that Christ is the Son of God, the Redeemer of fallen man. The love existing between believers is to be similar to the love existing between the Father and the Son. And this love in the soul is the evidence of the indwelling of the Holy Spirit. We are to love God supremely, and our neighbors as ourselves. It is in the lack of this love that thousands fail, and are found transgressors of the law. Supreme love for God will lead to love for our fellow-men, and the commandment of Christ is, "Love one another as I have loved you," "By this shall all men know

that ye are my disciples, if ye have love one for another.” We cannot have this love unless Jesus is abiding in the heart by living faith. The very unity of disciples, the love manifested one for another, will be evidence to the world that God has sent his Son into the world as its Redeemer. This unity and love will exist wherever the Spirit of the Lord abides; heart will be bound to heart, and works of righteousness will appear in the daily life.

Jesus saw there was constant danger that his disciples would lose the divine image, through Satan's suggestions of using policy toward one another, and he gave many lessons upon that sanctified, unselfish love that should be cherished by believers one for another. Love is the fruit of genuine sanctification. A true estimate of man is the thing that is lacking in the hearts of many professed followers of Christ. A confession of love, a profession of friendship, is not enough to meet the divine requirement; there must be deeds of kindness, feelings of tenderness, sincere sympathy and love toward our fellowmen. The fruits we bear will reveal the condition of our hearts, and give evidence of our sanctification through the truth. This sanctification takes in not only our greatest, but our smallest actions. The little things done for Christ's sake, humble acts of kindness, a cheerful disposition to do others good,—this is confession of Christ. There must be patient continuance in well doing, a wise improvement of talents. Jesus must be formed within, the hope of glory, before you can rightly represent him to the world in words and works. In every little matter of life, in your deportment, in your forbearance, patience, long-suffering, you make known to others whether or not you are abiding in the living Vine. Jesus must be revealed in our every-day life, by the practice of the virtues that he revealed in his life.

The church is made up of persons of different temperaments and of various dispositions; they have come from different denominations; for the Cleaver of truth has separated one here and one there from the great quarry of the world, and in the church of Christ all these various members must be cemented together by the Spirit of God. If the love of Christ is in the hearts of the members of the church, through the abundant grace of Christ, there will be oneness, unity, among brethren. We must close the door of the heart to every suggestion that shall have the least tendency toward keeping us from this state of harmony. We must not hamper the soul and cripple its powers by the indulgence of selfishness. Selfishness is sin, and it grieves away the Spirit of Christ. When we cherish unkind thoughts, and harbor suspicions against our brethren, we are cutting ourselves off from the channel of God's light and love. Jealousy is as cruel as the grave, and should never be cherished in the heart, much less expressed in the actions. How cruel it is to cherish evil surmising against those who are members of Christ's body! Accusation, condemnation, and revenge are all of Satanic origin, and evil thoughts of others should be at once rejected from the mind, for these things repulse, and separate the hearts of brethren. Satan rejoices when he can create division in the church of God; for weakness follows, and the things that remain are ready to die.

Those who keep the truth will be found faithful to God and to one another. While base passions will surge in the hearts of unregenerated men, while pollution will corrupt the multitudes, those who love Christ and one another with pure, unselfish love will stand in Christ-like nobility, free from the contaminations of the age. By a life of truth and faithfulness they will confess their Lord before men. Their separation from evil will be manifested by silence as well as by words. By purity of character, by forbearance, by the manifestation of unselfish love for others, by the peace and joy of heart, the living witnesses for Christ will be made manifest, and will preach effective sermons of the power of Christ in the soul. Thus will genuine sanctification be displayed.

April 20, 1891

## The Character of John

John was the disciple whom Jesus loved, because he was believing and trustful, and loved his Master with devotion. His love for Christ was characterized by simplicity and ardor. There are many who think that this love for Christ was something natural to the character of John, and the disciple is frequently represented by the artist as of a soft, languid, feminine appearance, but such representations are incorrect. John and his brother were called the "sons of thunder." John was a man of decided character, but he had learned lessons from the great Teacher. He had defects of character, and any slight shown to Jesus aroused his indignation and combativeness. His love for Christ was the love of a soul saved through the merits of Jesus; but with this love there were natural evil traits that had to be overcome. At one time he and his brother claimed the right to the highest position in the kingdom of heaven, and at another he forbade a man to cast out devils and heal diseases because he followed not with the disciples. At another time when he saw his Lord slighted by the Samaritans he wanted to call down fire from heaven to consume them. But Christ rebuked him, saying, "The Son of man is not come to destroy men's lives, but to save them."

In the character and teaching of Christ, the disciples had both precept and example, and the grace of Christ was a transforming power, working marvelous changes in the life of the disciples. The natural traits of character, the spirit of criticism, revenge, ambition, evil temper, were all in the beloved disciple, and had to be overcome in order that he might be a representative of Christ. He was not only a hearer but a doer of the words of his Lord. He learned of Jesus to be meek and lowly of heart, to wear his yoke, to bear his burden. This was the result of companionship with his Master.

The opportunities and advantages offered to John were given to Judas also. The same principles of truth were set before his understanding, the same example in the character of Christ was his to contemplate and imitate. But Judas failed to become a doer of the words of Christ. Evil temper, revengeful passions, dark and sullen thoughts, were cherished, until Satan had full control of the man. John walked in the light, and improved the opportunities given him to overcome; but Judas chose his defects, and refused to be transformed into the image of Christ, and therefore became a representative of the enemy of Christ, and manifested the attributes of the evil one. When Judas came into association with Christ, he had some precious traits of character that might have been used of God and made a blessing to the church. If he had been willing to wear the yoke of Christ, to become meek and lowly of heart, he might have been among the chief of the apostles; but he hardened his heart when his defects were pointed out, and in pride and rebellion chose his own selfish ambitions, and so unfitted himself for the work God might have given him. John and Peter, though imperfect, became sanctified through the truth.

It is the same today as it was in the days of Christ. As the disciples were brought together, each with different faults, some inherited or cultivated tendency to evil, so in our church relations we find men and women whose characters are defective; not one of us is perfect. But in Christ, and through Christ, we are to dwell in the family of God, learning to become one in faith, in doctrine, in spirit, that at last we may be received into our eternal habitation. We shall have our tests, our grievances, our differences of opinion; but if Christ is abiding in the heart of each, there can be no dissension. The love of Christ will lead to love of one another, and the lessons of the Master will harmonize all differences, bringing us into unity, till we shall be of one mind and one judgment. Strife for



supremacy will cease, and no one will be disposed to glory over another, but we shall esteem others better than ourselves, and so be built up into a spiritual temple for the Lord.

In the work of overcoming there will be confessions to be made one to another, but the word of God forbids man to put an erring man in God's place, making confessors of frail humanity. We are to confess our faults one to another, and pray one for another that we may be healed. The appointment of men to the confessional of the Roman Church is the fulfillment of the design of Satan to confer upon men power which belongs to God only. God is dishonored by the absolution of the priest and by the confession of the soul to man. Confessions of secret sins are made to men whose own hearts may be as sinks of iniquity. There are sins which are to be confessed to God only, for he knows the whole heart and will not take advantage of the trust reposed in him; he will not betray our confidence, and if we submit ourselves to him, he will cleanse the heart from all iniquity.

The lessons given to Peter, Judas, and the other disciples are profitable to us, and have a special importance at this time. We have need of constant watchfulness, for we are nearing the coming of Christ, nearing the time when Satan is to work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." We must study the Pattern, and become like Jesus, who was meek and lowly of heart, pure and undefiled. We should ever remember that God is near us, and all things great and small are under his control. We must obey his law, come to Christ in faith as to him who is a rewarder of all them that diligently seek him; thus we shall be overcomers, and at last have a seat with him upon his throne.

April 27, 1891

#### What is Sown Will Be Reaped

The value of salvation, purchased at infinite cost, makes its neglect more terrible, and insures certain destruction to the soul who is indifferent to its provisions and benefits. The mercies of God, so inexpressibly great, will, if neglected and scorned, make the sinner's doom more sure. When man despises the love of God, he chooses the association of those who are at enmity with God and not subject to his law, and he could not be happy with God even in the kingdom of heaven. The Bible declares that "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Those who are at enmity with God sow to the flesh, and they cannot enter heaven; for they would be out of harmony with God, and with the spirit and joy of his kingdom.

The Bible declares that the sins of the fathers are visited upon the children to the third and fourth generation of them that hate God. Many wonder over this statement, but it can be understood. The father who sows iniquity educates his children to sow iniquity, for through the sight of the eyes and the hearing of the ears the children will receive seed that will bear a harvest of evil, unless they yield the heart to divine influences outside of their own family. Those who set themselves to work evil may carry on their work with bold defiance of God, but the influence of their unbelief and impenitence will reach beyond their own generation. The kind of training that evil men give their children will perpetuate ungodly principles and habits; the children will be averse to religion, they will not recognize the claims of God upon them, and when they attain maturity, they will stand forth with godless characters, defiant of Christ and the claims of God's law.

The Lord cannot give those who are insubordinate a place in his kingdom of peace. Satan and the angels that united with him were expelled from heaven because of insubordination, and men who choose evil rather than righteousness, unite with the great rebel, and they can no more enter the kingdom of God with their characters wholly unlike God's, than can Satan himself become an inhabitant of heaven.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” “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.”

Parents whose affections are given to God, who love to meditate upon his character, who are sowing seeds of truth and righteousness, are making sure of a rich harvest; for that which they sow, they will reap. Every good deed accomplished for Christ's sake, with reliance upon his merits through personal faith in his power, places them upon vantage-ground in the family and in the neighborhood, and gives them fresh strength for the practice of virtue. They grow in grace and in the knowledge of our Lord Jesus Christ. Their love and reverence for God are manifested in a life of obedience to his commandments. They sow love and reverence for God in the hearts of their children, and the practice of virtue and righteousness produces a harvest—to be reaped from the virtuous lives of the children.

As parents educate their children according to God's order, teaching them both by precept and example to love and reverence God, to obey every word that proceedeth out of the mouth of God, they educate themselves, and strengthen their own souls in the love of Christ. He who teaches the lessons of Christ sows precious seed that not only reproduces itself in the hearts of those taught, but takes new root, and springs up afresh in the heart of the teacher. In presenting the truth so that it may be comprehended by undisciplined youthful minds, the parent or teacher finds that it has new power and vividness to his own soul. In seeking to impress its importance upon the conscience of the young, we realize its value to a greater extent than before, and better appreciate the divine character of our Redeemer. By dwelling upon the character of Christ, the teacher, beholding him, will become changed; he will catch his Spirit, and diffuse the light of the Sun of Righteousness, flashing the bright beams of Christ's righteousness into the minds of his pupils, and his own soul will be refreshed, and he will realize that whatsoever a man soweth, that shall he also reap.

As you lift up Christ to others, you will behold his charms in a new light, and as you teach, your faith and works will agree. Those whom you instruct will receive ideas, which will be communicated to others, and they in turn will give the lessons you have given them, and use the illustrations you have impressed upon their minds, in teaching their children or pupils. Thus the good seed will be continually scattered, and will reproduce itself in an abundant and blessed harvest.

May 18, 1891

#### The Unsearchable Riches Of Christ

Jesus left the glory of heaven, laid aside his royal robes, and clothed his divinity with humanity, that he might uplift fallen man, and make him a partaker of the divine nature. The heart of Infinite Love

was touched with the sorrows of man. As Jesus looked upon the lost race, his heart was stirred with pity, for he saw them bound in cruel captivity to the prince of evil. Jesus freely devoted all his power and majesty to the cause of fallen humanity, that a plan might be worked out that would make the salvation of man possible, and bring the ruined race back to allegiance to God.

Satan had misrepresented the character of God to the world, and had tempted man to rebellion; but Jesus came to make manifest in his own life and character what was the true nature of the Father. Everywhere he went, he revealed the Father as a God of infinite love and unbounded compassion.

Christ says, "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." Through knowledge of Christ we may be brought into union with the Father. Oh, that our dull comprehension might be enlarged, that we might realize what there is in this thought of oneness with Christ! Perfection of character is offered to fallen man through the righteousness of Christ. The repentant sinner may be robed in the robe of righteousness, and God will behold in him only the unspotted purity of his Son. Then we shall be loved by the Father as he loves his Son. Jesus declares that nothing less than oneness with him and his Father will ever satisfy the divine requirement; but when we are united with Christ, our life is hid with Christ in God, and we are represented as members of the body of Christ.

Christ may abide in our hearts by faith. God manifested in the flesh is the mystery that has been hidden "from ages and from generations." Oh, the depth of the riches of the love of God that hath abounded to man in the person of his Son! God in Christ, and Christ in God, and Christ abiding by faith in man, is so large a truth that the mind cannot fully comprehend it. It is so great a theme, so grand a conception, so far beyond the power of reason to explain, that, as we speak of it, we feel our insufficiency. Our comprehension is too restricted, our language too limited, to unfold this great truth. The mind fails and sinks down weary under the effort, and we can speak of this truth only in softened, subdued tones, acknowledging our helplessness, and bowing in adoration before the infinite love that has provided so great a salvation.

We cannot explain the unsearchable riches of Christ, but we can embrace them by faith. Let us bring faith into exercise. When Paul obtained some glimmerings of the light, and the immensity of the plan of salvation, and saw something of the richness of the treasures of grace, his soul was oppressed with a sense of their overwhelming greatness. He says: "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 may 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."

In Christ the character of the Father was made manifest, and, by contemplation of Christ, we may be changed into the same image. We are to represent Christ to the world as he represented the Father. By appropriating the righteousness of Christ, we represent not only the character of Christ, but also the character of the Father. We can have a knowledge of God only through a knowledge of Christ. Christ declared, "He that hath seen me hath seen the Father." Christ was the brightness of his Father's glory. Turning from every other representation of God as dim and veiled in comparison, we may, with open face, behold in Christ the glory of the Lord.

The less we cherish self, and the lower we lie at the foot of the cross, the more distinct and full will be our comprehension of the excellency of our Lord and Saviour. But all the lessons that Christ has given will be lost to us unless we appropriate them and bring them into our daily life. We cannot reflect the likeness of Christ to the world unless we grow continually in love for God and man. Every power of the renewed soul must be put to the stretch that the character may be fashioned after the divine Pattern. When the image of Christ is reflected in the life and character of his followers, the church will be vocal with praise to Him who is glorious in holiness.

May 25, 1891

#### Faithful in Little

“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.” Those who enter the city of God as overcomers will hear the words of commendation, “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.” A strong, well-balanced, symmetrical character is built by the thorough and faithful performance of duty. Joseph had an unblemished character, and as he was found faithful in that which was least, he was finally intrusted with the affairs of a nation. Daniel is another example of integrity, for he was so faithful that even his enemies were not able to point out one flaw in his performance of duty. They declared, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” The secret of Daniel's strength was found in his conscientious attention to what the world would call things of minor importance. He was found before God three times a day in prayer and thanksgiving, and he was equally steadfast in his attention to his duties to the king. It is this conscientious attention to what the world despises that makes a strong, symmetrical character.

By indulgence in little extravagances men become careless in the use of money and form spendthrift habits, while self-denial in little things leads to self-denial in greater things. If moments are carefully treasured and put to a wise use, hours will not be wasted. If small opportunities are improved, greater opportunities will not be neglected. If limited talents are employed, larger usefulness will come; and by patient continuance in well doing, you will gain power to do well and patiently. Our work may not be noticed by men, and no credit may be given to the faithful soul; but God marks the diligent servant, and gives wisdom to do a larger work. It is faithfulness in little things that makes a man great in the sight of God.

The apostle Peter presents before us the ladder of progress that we must climb round by round in order to meet the approval of God. He says: “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.” Those who would make men of honor, men of trust, men of fidelity, must begin to be faithful in the smallest matters, and they must begin at home. Everyone who would be perfect must mount this ladder of progress. Many have neglected to put their feet upon the first rounds of the ladder. They want to mount to the topmost rounds without the trouble of climbing, but the only sure way is to take the painstaking way of going up by gradual advance, round after round. Many of the youth of today are superficial in all their undertakings. At the very beginning a fatal mistake is made in their education. Their careless habits are passed over by indulgent parents who would criticise with severity the same mistakes in others. Thus many fail to lay the right foundation. Peter says, “Add to your faith virtue; and to virtue

knowledge." A virtuous character must precede all other acquirements. All sowing of wild oats will be followed by a harvest of the same order. "God is not mocked; for whatsoever a man soweth, that shall he also reap."

The youth should remember that there is a day coming, and it is not far distant, when an account will have to be rendered for wasted opportunities, misspent hours, and neglected privileges. The nature, the effect of all our past life is registered in the books of heaven. We cannot change the figures, cannot undo the past, nor erase the record of good done or ill committed. Day by day the deeds done in the body make our record above, and in the judgment the books will reveal our evil course, unless through sincere repentance, through thorough reformation, our sins are blotted out by the blood of the atonement. We shall be judged, every man according as his works have been. Let everyone think upon the character of his works, and repent, and become transformed by the power of Christ.

In these perilous times, when a form of godliness is popular in the world, and a profession of Christianity is fashionable, only a few will discern the living way of self-denial and cross-bearing. "Watch and pray" is the injunction of Him who endured temptation in our behalf. Christ knows our danger, for he has contended with our powerful foe. He knows that our enemy is on the track of all who are striving to do the right. With all his specious arts and devices, Satan seeks to ensnare the servants of God, and turn them from Christ into the broad path that leads to destruction. He watches our going out and our coming in, and, although unseen, he works earnestly and diligently, seeking to destroy those who are ignorant of his designs. He works with agencies and instruments that will best conceal his malicious intentions.

Through the influence of the evil one, even the religion of Christ has been perverted to the minds of many who profess to know and obey the truth. But no matter how high is your profession, you will not stand the test unless you are doers of the word of God. Those only who have a living, abiding principle in the heart, who will not turn aside to do anything that has even an appearance of evil, who will not venture to tarnish the soul with impurity, are washing their robes and making them white in the blood of the Lamb. The washing of the robes of character must go on from day to day, that at last we may be found without spot or wrinkle or any such thing, but blameless before Him with whom we have to do. This work of purifying ourselves even as He is pure must be taken up individually. We should examine our motives, our actions, in the light of God's holy law. We should ever ask, "Is this the way of the Lord?" Every earnest, sincere seeker will be answered of the Lord. The petitions of honest inquirers are always heard by the Author of our salvation. He has promised, "The meek will he guide in judgment; and the meek will he teach his way." Angels of God are watching to see the development of our character; they are weighing moral worth; and may the great day of God reveal the fact that we have not been weighed in the balances and found wanting.

June 1, 1891

#### The Vine and the Branches

Christ said, "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. 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. 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."

The apostle John presents before us in these words the necessity of a close connection with Christ. It must be as intimate as is the connection between the vine and the branches. As the graft becomes part of the living stalk, so the Christian is to become one with his Lord. Fiber by fiber, vein by vein, the graft is identified with the vine, drawing its life from the vine, and manifesting the life of the vine by its life and fruit. If the Christian is nourished by the life of Christ, he will manifest this in his life and character. He will follow in the steps of Jesus in all things, following in the path of self-denial and sacrifice.

Christ denied himself. He did not count heaven a place to be desired while we were lost, and he left the heavenly courts to suffer a life of shame, reproach, insult, and mockery. For our sakes he became poor, that we through his poverty might become rich. He lived a life of self-sacrifice and self-denial, and passed over the ground that we must travel, in order to leave us an example that we might follow in his steps. And we love him, because he first loved us. We should cultivate love for Christ by yielding obedience to all his commandments. If we truly follow our Lord, we shall depart from all iniquity, the transgression of God's law, and become loyal and true to the requirements of Heaven. The church has been made the depository of precious truth, and its members are not only to believe these truths, but to disseminate their glorious light to those who sit in darkness, that souls may be brought to the Sun of Righteousness. In this way they may represent Christ to the world.

Christ has said, "Without me ye can do nothing." A great change must take place in us before we can live a true Christian life. We must become partakers of the divine nature, having escaped the corruptions which are in the world through lust. We must be nourished by the life of the Living Vine, and then we shall become fruit-bearing branches. Christ has said, "Herein is my Father glorified, that ye bear much fruit." The branch planted in Christ will bear the same order of fruit as he himself has borne. If we are in Christ, we shall love the things which he loved, hate the things which he hated, and be obedient unto all the commandments of God. As the hart panteth after the water brooks, so will the soul pant after the things pertaining to the Spirit of God. And we shall make manifest to the world that we are the children of God by the fruits we bear.

"Faith without works is dead." If we really believe in Christ, we shall work the works of Christ. We shall say, "Jesus is my Saviour, and I will commit the keeping of my soul to him as unto a faithful Creator." The apostle declares: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and 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." He who is purest, meekest, most obedient, will be most mighty upon earth. He who realizes that his strength, talent, means, all belong to God, will comprehend the meaning of the text I have quoted.

All was lost in Adam, and the race was left in hopeless misery, 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." Christ offered to become man's surety and representative. He offered man another trial, and came to bear our guilt, to suffer the penalty of our sin. He came not to please himself, but to work out the plan of redemption. He became a man of sorrows and acquainted with grief. Those who follow in his steps will not shun self-denial and the cross, but will imitate the example of Christ. And

do you imagine in this life you will be unhappy? No; you will esteem it a privilege to be a partaker with Christ of his sufferings. You will have respect unto the recompense of the reward. Jesus will withhold nothing from those that walk in obedience to his commands; he will withhold no good thing from them that walk uprightly.

Jesus has promised to be our friend, to stand close at our side, and we should tell him our griefs and trials as a child would tell its earthly parent its troubles. Without Christ you can do nothing, but with him you can do all things, for his grace will be sufficient for you. We must bring Christ into everything, and then we shall bear abundant fruit to the glory of God. Our good works cannot save us, for they are as filthy rags without Christ. Self-righteousness is as the offering of Cain. Cain brought of the fruit of the ground unto God, instead of bringing the blood of a slain lamb, the type of Christ, slain for the sins of the world. Abel brought that which God had commanded, and his faith was made manifest, his offering was accepted. These two brothers represent two classes of those who profess the religion of Christ. One are worshipers as was Cain, the other are worshipers as was Abel. How many claim to be the children of God, and yet refuse obedience to the plain commandment of God! The commandment reads: "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, not thy stranger that is within thy gates." But instead of conforming their practice to the word of God, they make excuses, and offer to God the first day of the week, which he has not commanded or sanctified. Is not this offering as defective as was the offering of Cain? He who truly believes in Christ will be obedient to all of God's commandments. There is no bondage in obedience; obedience brings peace and assurance and fullness of joy. Those who complain that the Christian life is full of trial, show that they think a great deal more of their inconveniences than they do of the rich blessing of God, the reward of faithful obedience. They are not connected with the Living Vine, for he that is connected in vital connection with the Living Vine will be in a flourishing condition.

June 8, 1891

#### Abiding in Christ

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. For my yoke is easy, and my burden is light." Those who truly come to Christ, find rest unto their souls; and is it not an evidence that you have not come to him if you find the Christian life one of hardship and perplexity? Does it not prove that you are wearing a yoke of your own manufacture? Have you not gathered up burdens that Christ never meant you to carry? We are to live a life of meekness and simplicity, following the example of Christ, our Master. Christ is close at our side to counsel and help us in every time of need.

Why do we go to others with our trials and difficulties? Why not take all our griefs and burdens to the Lord in prayer? The reason we do not bring all our care to Christ is that we have too little faith in him.

By living faith we must abide in Christ. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The promise is positive; there is no "perhaps" about it. We need

more faith; we are not simple enough to believe just what the Lord has spoken. If you did believe, you would come and say, "I take thee at thy word, Lord; I am trusting, believing in thy promise." This is living faith. We have an example of the faith that lays hold of Christ in the story of the woman who touched his garment. Christ was teaching by the seaside, and a crowd had gathered around him, and a poor woman who had suffered many years from bodily infirmity, pressed her way through the crowd, for she felt that if she could only touch the hem of his garment she should be whole. She finally came near the Lord, and reached forth her trembling hand, and touched his garment, and felt that she was made whole. Jesus recognized the touch of faith, and asked, "Who touched me?" His disciples were astonished that he should ask such a question, and said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus 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. And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

The touch of living faith brings virtue from Christ to the soul; but without this faith we are like the multitude that thronged the Saviour and yet felt nothing of his saving power, because they did not bring themselves in close connection with Christ.

We must realize our need of Christ, believe in his power to supply our wants, and then come unto him. Our love is to be quickened by the love he has given us. By trusting, confiding faith, we may have joy in the midst of sorrow. I know this by experience. Affliction upon affliction has fallen upon me. When my eldest-born was taken from me by death, I found Jesus a precious helper. And when my youngest-born was laid in the grave, I rejoiced that Christ was my Saviour. When my husband was taken away by death, and we laid the faithful, worn warrior away to rest till the morning of the resurrection, I felt that it was my duty to testify to the people of the sustaining power of Jesus' grace and love. Since then I have taken up my life-work alone, and yet not alone, for Jesus has been with me.

The faith that will bring us peace in sorrow and tribulation is the faith we must all have, for it is an anchor to the soul, entering into that within the veil. In times of sorrow or joy we all need a Saviour to love us, and he is at our right hand to help and comfort in every time of trial and affliction. He says, "Lo, I am with you alway, even unto the end of the world."

When our minds are engrossed with the things of this life, we cannot bear fruit to the glory of God. Living faith, expressed by a life of faithful obedience, will avail to lift us out of this bondage to the world. "This is the victory that overcometh the world, even our faith." Steadfast faith gives evidence that we are closely connected with the Saviour. Let us put away everything like fretfulness, and make melody in our hearts unto the Lord. Let us talk of his love, and sing of his grace and power. Faith will connect us with him, and we shall be part of the Living Vine, and bear much fruit. We shall be patient and loving, and all the powers of our being will be devoted to God. Whatever gift you have, it is of God, and it should be given back to him; but how many devote their God-given ability to the glorification of self! Christ wants us to come close to himself, to accept the great sacrifice he has made for us. He is anxious to be our Helper, to bear our griefs and carry our sorrows. Will you let him help you? Say to the world, "Jesus is my Saviour; he saves me today, making me his obedient child, and enabling me to keep all his commandments." If you knowingly disregard one of God's



commandments, you do not have saving faith. Genuine faith is a faith that works by love, and purifies the soul. Genuine faith will lead you to seek for the salvation of precious souls for whom Christ has died. We are to reveal Christ to them in our character and life.

If we are living Christians, we shall not inquire, when some new requirement is presented to us, "Is this convenient?" but we shall render willing obedience to all the commands of the Lord. It was not convenient for Christ to come from his throne of glory to this dark world and die, but it was expedient for us; for it is through his death that we are to find life and salvation.

Christ never repulses those who would come close to him; he welcomes them. Shall we not believe his promises, and become one with the Living Vine? If we do this, we shall bear much fruit. How I long to see the people of God come up to their high privilege. 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."

The Christian's mission in the world is to reveal the character of Christ, to represent the Lord to the fallen children of men. If we are ever to enter heaven, we must bring heaven into our life here. We must be pure and holy, and if we gain heaven at last, we shall be with the Saviour throughout the ceaseless ages of eternity. We shall hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The crown of glory will be placed upon the brow of the overcomer, and he will enter the city of God a conqueror. We are now upon the battle-ground, and Jesus will do the fighting for us, if we will only let him. He will lift up a standard for us against the enemy; for he hears our prayers, and help will come when we most need it. Then let us live for the future, immortal life, "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."

June 15, 1891

"He that Hath an Ear, Let him Hear"

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "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." "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 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."

The words, "He that hath an ear, let him hear what the Spirit saith unto the churches," are repeated after these promises, weighty with importance to the children of God. It is for our eternal interest to know and understand what the Spirit saith unto the churches, and we should search carefully for

light and knowledge that we may not be in ignorance of what God has commanded and promised in his precious word. We have souls to be saved or lost, and with the greatest earnestness we should inquire, "What shall I do in order to obtain eternal life?" At the best, life is but short, and it is necessary that we should live this short life in harmony with the law of God, which is the law of the universe. We must have ears to hear, and hearts to understand, what the Spirit saith unto the churches.

The angels of God attain unto no higher knowledge than to know the will of God; and it is their greatest delight to accomplish the perfect will of the Heavenly Father. Fallen man has the privilege of becoming intelligent in regard to the will of God. While probationary time is granted us, we should put our faculties to the very highest use, that we may make of ourselves all that it is possible; and while we endeavor to reach a high standard of intelligence, we should feel our dependence upon God, for without his grace, our efforts cannot bring lasting benefit. It is through the grace of Christ that we are to be overcomers; through the merits of his blood we are to be of that number whose names will not be blotted out of the book of life. Those who are final overcomers will have the life that runs parallel with the life of God, and wear the crown of the victor. When such great and eternal reward awaits us, we should run the race with patience, looking unto Jesus, the author and finisher of our faith.

We have no hesitancy in telling you that in order to obtain the immortal inheritance and the eternal substance, you must be overcomers in this probationary life. Everything that blots and stains the soul must be removed, must be cleansed from the heart. We must know what it means to be a partaker of the divine nature, having escaped the corruptions that are in the world through lust. Are you willing to wage war against the lusts of the flesh? Are you ready to battle against the enemy of God and man? Satan is determined to enslave every soul if he can; for he is playing a desperate game to win the souls of men from Christ and eternal life. Will you permit him to steal from you the graces of the Spirit of God, and plant in you his own corrupt nature? or will you accept the great provision of salvation, and through the merits of the Infinite Sacrifice made in your behalf, become a partaker of the divine nature? God has given his only-begotten Son, that through his shame, suffering, and death, you might have glory, honor, and immortality. Are you not willing to lay hold on the gracious hope set before you in the gospel? Is it humiliating to seek to win a crown of immortal glory?

Christ was one with the Father from the beginning; he shared the glory of the Father; and yet he consented to become fallen man's substitute and surety, to stand in man's place, that he might bring hope and salvation to every soul who would receive him as a sin-pardoning Saviour. With his human arm he encircles the lost race, and with his divine arm he grasps the throne of the Infinite, connecting man with God, and earth with heaven. It was impossible for man, who had weakened his moral power through transgression of God's law, to keep the commandments of God; but Christ came to save his people from their sins, and by faith the soul is clothed with the righteousness of Christ, and brought into the favor of God. Christ stepped down from his exalted throne, left the royal courts, clothed his divinity with humanity, and became a man among the children of men; he humbled himself even to the suffering and death of the cross, that man might be exalted, that man might become a partaker of the divine nature, be an overcomer, and have a place with Christ upon his throne in glory.

June 22, 1891

## A Talk on Temperance

Satan was the first rebel in the universe, and ever since his expulsion from heaven he has been seeking to make every member of the human family an apostate from God, even as he is himself. He laid his plans to ruin man, and through the unlawful indulgence of appetite, led him to transgress the commandments of God. He tempted Adam and Eve to partake of the forbidden fruit, and so accomplished their fall, and their expulsion from Eden. How many say, "If I had been in Adam's place, I would never have transgressed on so simple a test." But you who make this boast have a grand opportunity of showing your strength of purpose, your fidelity to principle under trial. Do you render obedience to every command of God? Does God see no sin in your life?

Would that the fall of Adam and Eve had been the only fall; but from the loss of Eden to the present time, there has been a succession of falls. Satan has planned to ruin man, by leading him away from loyalty to the commandments of God, and one of his most successful methods is that of tempting him to the gratification of perverted appetite. We see on all sides the marks of man's intemperance. In our cities and villages the saloon is on every corner, and in the countenances of its patrons we see the dreadful work of ruin and destruction. On every side, Satan seeks to entice the youth into the path of perdition; and if he can once get their feet set in the way, he hurries them on in their downward course, leading them from one dissipation to another, until his victims lose their tenderness of conscience, and have no more the fear of God before their eyes. They exercise less and less self-restraint. They become addicted to the use of wine and alcohol, tobacco and opium, and go from one stage of debasement to another. They are slaves to appetite. Counsel which they once respected, they learn to despise. They put on swaggering airs, and boast of liberty when they are the servants of corruption. They mean by liberty that they are slaves to selfishness, debased appetite, and licentiousness.

A great controversy is going on in the world. Satan is determined to have the human race as his subjects, but Christ has paid an infinite price that man may be redeemed from the enemy, and that the moral image of God may be restored to the fallen race. In instituting the plan of salvation, God has made it manifest that he values man at an infinite price; but Satan is seeking to make this plan of no effect, by keeping man from meeting the conditions upon which salvation is provided.

After His baptism, Christ was led of the Spirit into the wilderness. He had taken humanity upon himself, and Satan boasted that he would overcome him, as he had overcome the strong men of the past ages, and he assailed him with the temptations that had caused man's downfall. It was in this world that the great conflict between Christ and Satan was to be decided. If the tempter could succeed in overcoming Christ in even one point, the world must be left to perish. Satan would have power to bruise the head [heel] of the Son of God; but the seed of the woman was to bruise the serpent's head: Christ was to baffle the prince of the powers of darkness. For forty days Christ fasted in the wilderness. What was this for? Was there anything in the character of the Son of God that required such great humiliation and suffering?—No, he was sinless. All this humiliation and keen anguish were endured for the sake of fallen man, and never can we comprehend the grievous character of the sin of indulging perverted appetite except as we comprehend the spiritual meaning of the long fast of the Son of God. Never can we understand the strength and bondage of appetite until we discern the character of the Saviour's conflict in overcoming Satan, and thus placing man on

vantage ground, where, through the merit of the blood of Christ, he may be able to resist the powers of darkness, and overcome in his own behalf.

After this long fast, Christ was in a famishing condition, and in his weakness Satan assailed him with the fiercest temptations. "The devil said unto him, If thou be the Son of God, command this stone that it be made bread." Satan represented himself as the messenger of God, claiming that God had seen the willingness of the Saviour to place his feet in the path of self-denial, and that he was not required to suffer further humiliation and pain, but might be released from the terrible conflict that was before him as the Redeemer of the world. He tried to persuade him that God designed only to test his fidelity, that now his loyalty was fully manifest, and he was at liberty to use his divine power to relieve his necessities. But Christ discerned the temptation, and declared, "It is written, that man shall not live by bread alone, but by every word of God."

When tempted to the unlawful gratification of appetite, you should remember the example of Christ, and stand firm, overcoming as Christ overcame. You should answer, saying, "Thus saith the Lord," and in this way settle the question forever with the prince of darkness. If you parley with temptation, and use your own words, feeling self-sufficient, full of self-importance, you will be overcome. The weapons which Christ used were the words of God, "It is written;" and if you wield the sword of the Spirit, you also may come off victorious, through the merit of your Redeemer.

(To be continued.)

June 29, 1891

A Talk on Temperance

(Continued.)

The three leading temptations by which man is beset were endured by the Son of God. He refused to yield to the enemy on the point of appetite, ambition, and the love of the world. But Satan is more successful when assailing the human heart. Through inducing men to yield to his temptations, he can get control of them. And through no class of temptations does he achieve greater success than through those addressed to the appetite. If he can control the appetite, he can control the whole man.

There are but two powers that control the minds of men,—the power of God and the power of Satan. Christ is man's Creator and Redeemer; Satan is man's enemy and destroyer. He who has given himself to God will build himself up for the glory of God, in body, soul, and spirit. He who has given himself to the control of Satan tears himself down. Many a man sells reason for a glass of liquor, and becomes a menace to his family, his neighborhood, and his country. His children hide when he comes home, and his discouraged wife fears to meet him, for he greets her with cruel blows. He spends his money for strong drink, while his wife and children suffer for the necessities of life.

Satan leads the victims of appetite to deeds of violence. The liquor drinker is a man of fierce and easily-excited passions, and any trivial excuse is made a cause for quarrel; and when under the influence of passion, the drunkard will not spare his best friend. How often do we hear of murder and deeds of violence, and find that their chief source is the liquor habit.

There are those who call themselves advocates of temperance who will yet indulge in the use of wine and cider, claiming that these stimulants are harmless, and even healthful. It is thus that many take the first step in the downward path. Intoxication is just as really produced by wine and cider as by stronger drinks, and it is the worst kind of inebriation. The passions are more perverse; the transformation of character is greater, more determined and obstinate. A few quarts of cider or wine may awaken a taste for stronger drinks, and in many cases those who have become confirmed drunkards have thus laid the foundation of the drinking habit.

For persons who have inherited an appetite for stimulants, it is by no means safe to have wine and cider in the house; for Satan is continually soliciting them to indulge. If they yield to his temptations, they do not know where to stop; appetite clamors for indulgence, and is gratified to their ruin. The brain is clouded; reason no longer holds the reins, but lays them on the neck of lust. Licentiousness abounds, and vices of almost every type are practiced as the result of indulging the appetite for wine and cider. It is impossible for one who loves these stimulants and accustoms himself to their use, to grow in grace. He becomes gross and sensual; the animal passions control the higher powers of the mind, and virtue is not cherished.

Moderate drinking is the school in which men are receiving an education for the drunkard's career. So gradually does Satan lead away from the strongholds of temperance, so insidiously do wine and cider exert their influence upon the taste, that the highway to drunkenness is entered upon all unsuspectingly. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest; and the poor victim, imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined, and eternal interests are too weak to keep the debased appetite under the control of reason. Some are never really drunk, but are always under the influence of mild intoxicants. They are feverish, unstable in mind, not really delirious, but as truly unbalanced; for the nobler powers of the mind are perverted.

Those also who use tobacco are weakening their physical and mental power. The use of tobacco has no foundation in nature. Nature rebels against the narcotic, and when the tobacco user first tries to force this unnatural habit upon the system, a hard battle is fought. The stomach, and, indeed, the whole system, revolt against the abominable practice, but the evildoer perseveres until nature gives up the struggle, and the man becomes a slave of tobacco.

If salvation were offered to man on terms as hard to endure, God would be looked upon as a hard master. Satan is a hard master, and requires his subjects to undergo severe tests, and to make themselves the slaves of passion and appetite; but God is consistent in all his requirements. And asks of his children that only which will work for their present and eternal happiness.

"Thou shalt worship the Lord thy God, and him only shalt thou serve." This is the command of God, and yet how many, even of those who profess to be the servants of God, are the devotees of tobacco, and make it their idol. When men should be out in the pure air, with sweet breath, praising God for his benefits, they are polluting the atmosphere with the fumes of pipe or cigar. They must go through the ordeal of smoking, in order to stimulate the poor relaxed nerves as a preparation for the duties of the day; for if they did not have their smoke, they would be irritable and unable to control their thoughts.

As an illustration of the inability of tobacco users to command their senses when without the stimulant, I will relate an occurrence that came to my notice. An aged man who was at one time my next-door neighbor was a great user of tobacco; but one morning he had not taken his usual smoke when I went in to get a book I had lent him. Instead of getting the book I had asked for, he handed me a bridle. In vain I strove to make him understand what I wanted; I had to go away without the book. Next day I went again and made the same request, and he immediately handed me the book. Then I asked him why he had not given it to me the day before. He said: "Why, were you in yesterday? I do not remember it. Oh, I know what was the trouble, I had not had my tobacco!" This was the effect upon his mind when he was without the stimulant. His physician told him that he must cease its use or he could not live. He did give it up, but all his life after he suffered from the constant longing for the accustomed stimulant; he had to fight a continual battle.

When ninety years old, he was one day seen searching for something. When asked what he wanted, he replied, "I was looking for my tobacco." He suffered without it, and yet it would have been death to him to continue its use.

God requires that his children shall keep themselves free from such unnatural and disastrous habits. But when men are bound in these chains, is there no way of deliverance?--Yes, the Lord Jesus has died that through the merits of his life and death men may be overcomers. He is able also to save them to the uttermost that come unto God by him. He came to earth that he might combine divine power with human effort, and by co-operation with Christ, by placing the will on the side of God, the slave may become free, an heir of God and joint heir with Christ.

July 6, 1891

A Talk on Temperance

(Concluded.)

In the days of Israel, when the sanctuary service was instituted, the Lord directed that only sacred fire should be used in the burning of incense. The holy fire was of God's own kindling, and the fragrant smoke represented the prayers of the people as they ascended before God. Nadab and Abihu were priests of the sanctuary, and although it was not lawful to use common fire, these priests, when they went in before God, presumed to kindle their incense with unconsecrated fire. The priests had been indulging in the use of wine, and their moral sensibilities were benumbed; they did not discern the character of their actions, or realize what would be the fearful consequences of their sin. A fire blazed out from the holy of holies and consumed them.

After the destruction of Nadab and Abihu, the Lord spoke to Aaron, saying: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest [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." The priests and judges of Israel were to be men of strict temperance, that their minds might be clear to discriminate between right and wrong, that they might possess firmness of principle, and wisdom to administer justice and to show mercy.

What an improvement would there be in our own land if these injunctions were carried out, if men in sacred and judicial positions should live by every word that proceedeth out of the mouth of God. Does not God, who made man, know what is best for him, what is most conducive to his spiritual and eternal interests? God is working for the highest good of his creatures. If men were strictly temperate, we should not have a tithe of the deaths we now have, and physical and mental suffering would be greatly diminished. There would be far fewer accidents by land and sea. It is because man will do as he pleases, instead of submitting to God's requirement, that so much evil is in the world.

How can men trust the decisions of jurors who are addicted to the use of liquor and tobacco? If they are called to decide on an important case when deprived of their accustomed stimulants, they cannot exercise their minds in a healthful way; they are in no condition to render an intelligent judgment; and what would their decision be worth?

Men in responsible positions should be men of temperance and integrity, and especially should those who are intrusted with judicial functions be men of sober habits, that they may render justice, and be unbiased by bribe or prejudice. But how widely different is the condition of our judicial and governmental affairs from that made possible through obedience to the commands of God. Liquor, tobacco, low morals lead men to deal treacherously with their fellow men.

On every hand there is temptation for our young men, as well as for those of mature years. In both America and Europe the places of vice and destruction are made attractive by exhibitions and music, that unwary feet may be led into the snare. Everything possible is done to lure the young into the saloon. What shall be done to save our youth? Christ made an infinite sacrifice, he became poor that we through his poverty might become rich and have a life that measures with the life of God, and shall we make no sacrifice to save those who are going to ruin about us? What are we doing for the cause of temperance, to save our youth today? Who is standing by the side of Christ, as a laborer together with God?

Parents, are you teaching your children to overcome? Are you seeking to check the tide of evil that threatens to overwhelm our land? Mothers, are you doing your work as educators? Are you teaching your children in their childhood habits of self-control and temperance? Do not wait till passion holds them in its iron bands, but now take them to God, teach them that Jesus loves them, that Heaven has claims upon them. In their youth put their hands into the hands of Christ, that he may lead them up. Mothers, rouse to your moral responsibility, and work for your children as those who must give an account. We must do something to stop the tide of evil, that the children and youth may not be swept down to perdition. We must be overcomers, and must teach our children to overcome.

In the wilderness of temptation, Christ passed over the ground where Adam fell. He began the work where the ruin began, and on the point of appetite he overcame the power of the evil one in our behalf. Satan left the field a vanquished foe, and no one is excused from entering the battle on the Lord's side, for there is no reason why man may not be an overcomer if he trusts in Christ. "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."

Through the merits of Christ we are to be purified, refined, redeemed, and given a place with Christ on his throne. Could any greater honor be conferred upon man than this? Could we aspire to

anything greater? If we are overcomers, Christ declares, "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."

July 20, 1891

#### Results of Refusing to Walk in the Light

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.... Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." While they were engaged in this sacrilegious feast, a bloodless hand traced opposite the king, characters of writing that could not be read or interpreted by any of the magicians or wise men of the court. "Then the king's countenance was changed, and his thoughts troubled him." But if they could not understand the writing, why were they so troubled? The writing on the wall gave evidence that there was a witness to their evil deeds, a guest not invited or welcome to their idolatrous feast, and his presence convicted of sin, and foretold doom and disaster. Before them passed, as in panoramic view, the deeds of their evil lives, and they seemed to be arraigned before the Judgment, of which they had been warned.

Belshazzar was most terror-stricken of them all; for great had been his opportunities for knowing the God he had blasphemed and derided. He knew the history of his grandfather; how, because of his exaltation of self, his wisdom and reason had been taken away, and he had gone forth to be a companion of the beasts of the field. But Belshazzar disregarded the lesson as completely as though these things had never occurred, and made himself guilty of the very sins for which his grandfather had been condemned. He was guilty because he had had the privilege of knowing and doing the right, and of leading others in the way, and yet refused to heed the light that God had permitted to shine upon his pathway. He had every opportunity of becoming acquainted with God and with his truth, but he would not deny himself in order to know and do righteousness. Now in the midst of his most pronounced idolatry and defiance of God, the bloodless hand writes his doom.

Daniel is remembered, and brought to the banqueting hall. The servant of God sees the evidences of the degradation and idolatry of the feast, so suddenly brought to an end; but Daniel was not disconcerted in the presence of the king and his lords.

"I have even heard of thee," said the king, "that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.... And I have heard of thee, that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation." Then Daniel reviewed the past, bringing before Belshazzar the light which he had received from the history and judgment of Nebuchadnezzar. God had given his grandfather a kingdom, majesty, glory, and honor; but instead of feeling gratitude to God Nebuchadnezzar had taken the glory to himself, and his mind was lifted up and his heart hardened. God deposed him from his throne, and took his glory from him. Daniel faithfully repeated the story of Nebuchadnezzar's renown and degradation, and set forth the mercy of God in granting him



another opportunity of acknowledging God as the Supreme Ruler in heaven and earth, the One to whom kings and nations owed allegiance. "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Then the writing on the wall was read and interpreted. Belshazzar heard the irrevocable sentence: "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and art found wanting." "Thy kingdom is divided, and given to the Medes and Persians." Belshazzar was without excuse, for abundant light had been given him to reform his life. He had had opportunity for knowing the truth; but he lost all the benefits of the knowledge by his course of self-indulgence; he did not meet the mind of God, as a man or a king, and because of this the kingdom had been taken from him. He who has power to set up and to tear down, gave the kingdom to another.

In the history of Nebuchadnezzar and Belshazzar, God speaks to nations of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued a course in harmony with the instruction given to his grandfather, he would have retained not only his kingdom but his life. He disregarded the lessons, and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, lifted himself up in pride and exaltation, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in the paths of righteousness.

July 27, 1891

#### Results of Refusing to Walk in the Light—No. 2

The condemnation that will fall upon the nations of the earth in this day will be because of their rejection of light, and will be similar to that which fell upon the kings of Babylon; it will be because they have failed to make the most of present light, present opportunities for knowing what is truth and righteousness. Our condemnation in the judgment will not result from the fact that we have lived in error, but from the fact that we have neglected heaven-sent opportunities for discovering truth. The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, "What must I do to be saved?"

On every page of God's word the injunction to obedience is plainly written, and yet how often his commands are lightly regarded or wholly set aside! The command for the observance of the holy Sabbath of the Lord is placed in the very bosom of the decalogue, and is so plain that none need err as to its import, and yet it is treated with as great profanation as were the sacred vessels at the feast of Belshazzar. God sanctified and blessed the seventh day, setting it apart to be observed as holy time. Yet the Sabbath of the Lord has been used as a common working day, while a day which possesses no sanctity whatever has been put in the place of God's sanctified day. The religious world has accepted error for truth, and many who claim to be the children of the light are the children of darkness. The condemnation of those who trample upon God's holy Sabbath, and exalt a Sabbath

instituted by the man of sin, will not come because they have conscientiously observed the first day of the week, but because they neglected opportunities for searching the Scriptures and learning, not what man has said, not what the ministers say, not what the fathers have said, but what saith the infinite God? What day has God specified as his holy day? What did he command men to honor when he spoke with an audible voice from Sinai? That voice is to be obeyed above every other; the edicts of kings and nations are void before a command of God. The Lord of hosts commands our obedience.

If ministers would search their Bibles, they would know what saith the Scriptures; but the voices of false shepherds cry, "Lo here! or, lo there!" but we are safe only in following Him who said, "I am the way, the truth, and the life." The Lord declares, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

In the transgression of Eve there are important lessons for us to learn. Eve was deceived by a strange voice telling a story that contradicted the plain statements of the word of God, and she accepted the words of the deceiver as the words of truth; she believed a lie, and suffered the consequences of her deception and transgression. So it is with the sons and daughters of Eve in our day; they believe the same strange voice. It is not the voice of God or of Christ which declares to you that the law of God is not binding; for Jesus has 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 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." He said again, "I have kept my Father's commandments."

You should turn from those who promise you wonderful liberty in breaking the commandments of the Lord, and should avail yourself of every opportunity for becoming acquainted with the truth. The fact that you conscientiously believe a lie will not save you from ruin, when the truth might have been yours. You can be saved in honest obedience to the truth; but if God vouchsafes to you the privilege of knowing and obeying the truth, and you neglect so great salvation, your very privileges will be recorded against you, to appear for your condemnation in the judgment. God has sent his ministers, his light-bearers, who hold forth the word of life; he has given you his word, he has sent his Son to be your Saviour and example, and you will be without excuse if you fail to appropriate the promises of God and become his obedient child.

August 3, 1891

Genuine Religion

"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." "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; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer." All who are in living connection with Jesus, will be imbued with his Spirit, and will work the works of Christ.

“Distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.” “Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.” Angels in the form of men have come as strangers to the dwellings of the righteous, to preserve them in times of peril, to protect them from the plans the enemy had laid to destroy them. Angels, as travelers, visited Abraham, and his courtesy to them, whom he supposed to be men like himself, was rewarded with the promise from God that Sarah should have a son. Lot, also, urging the strangers to abide with him because it was unsafe to remain in the street, entertained angels, and was blessed by being delivered from the city that was doomed to destruction.

But there is a fulfillment of this scripture in a broader sense. No child of God, however poor or oppressed, is neglected or passed by; for heavenly angels minister to those who shall be heirs of salvation. As you open your doors to the children of God, whether high or low, rich or poor, and extend to them your hospitality, you invite these unseen visitors with them. Could your eyes be opened, you would see that you were not only entertaining the guests who needed the comforts and attentions you could bestow, but that guests from heaven were also partakers of your hospitality, you were entertaining angels unawares.

You are not controlled by the Spirit of Christ when you select a few associates congenial to your own mind, and lavish favors upon them, while you neglect those who most need the help you can give them. Yet how often the encouraging words, the kindly acts, are all given to a few whom you estimate by your finite judgment to be worthy of them; while the very ones whom the Lord would have you regard and bless receive no particular favor, no words of sympathy or compassion. These things need to be considered. The admonitions of God should be heeded in our every-day life. “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. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.”

The reason why many walk apart from God is that they do not choose to do his words and keep his way. They do not follow the example and teachings of Christ. They misrepresent his character. Professing to be Christians, they lie against the truth. Jesus came from heaven to earth that he might, through association with humanity, by precept and example, reveal to men the character they must possess if they would be admitted to the family of heaven. He brought light and life, richness and fullness of good, that men might be partakers of his divine nature. He is the living vine, and every branch “in him” partakes of the life and fatness of the vine. The dry, leafless twig is grafted into the vine stock, and, fiber by fiber, vein by vein, becomes united to it. The adopted branch becomes one with the vine; it is nourished by the parent stock, and buds and blossoms and bears fruit.

The sinner who comes to Christ in faith, is joined soul to soul with his Redeemer, united in holy bonds with Jesus. Then he has love and benevolence through his constant union with Christ. And through faith and experience he has confidence that Jesus not only will but does save him to the

uttermost. This confidence brings to his soul an abiding trust, a peace, a joy, that passeth understanding. Christ is to him an all-sufficient Saviour; he clings to Christ, receiving of his Spirit, until he works as Christ worked, is compassionate as Christ was compassionate, having an unselfish love, giving disinterested service, not to a few who are most congenial, but to those who most need the help he can give.

If Christ had waited for man to make himself worthy of the divine presence and love, not a soul could have been a partaker of the divine nature. All must have perished. But there is hope for our world, for Jesus came to seek and to save that which was lost; and this is exactly the work that must be done by every branch of the True Vine. Cherishing likes and dislikes is not Christ's way, but according to the principles and sentiments of the natural, unrenewed heart, and the fruit borne is in accordance with it.

(Concluded next week.)

August 10, 1891

Genuine Religion

(Concluded.)

Christ and his obedient children love one another. Their tastes are identical. The true followers of Jesus are so abiding in him that they love that which he loves, and hate that which he hates. One spirit pervades the whole body. How then can the branches of the True Vine bear anything but good fruit? If Christ's words abide in the Christian, how can he do otherwise than work the works of Christ? He lives, he abides, in Christ, and like Christ ever has an eye single to the glory of God. "If ye keep my commandments [not profess to regard them, and then work contrary to them], ye shall abide in my love." You shall be united with One superior in vital power and wisdom, the weaker depending on the stronger, "looking unto Jesus, the Author and Finisher of your faith."

"Without me ye can do nothing." It is at the peril of the soul that so many feel able to work in their own finite wisdom. Without Christ we cannot subdue a single sin nor resist the slightest temptation. It is connection with a power that is almighty which will make us overcomers. Then let everyone who comes to Jesus walk humbly, and feel daily that he needs a power out of and above himself, to soften his stony heart; that he needs to be melted over, that the dross of self may be consumed. The same power that turned the water to wine at the marriage feast of Cana is able to eradicate all evil from our nature, and to make us partakers of the divine nature. The very same power that made the leper clean can make the heart pure, fit for the society of God, of angels, and of the redeemed host. Holy obedience will be found only in the righteousness which Christ imparts to the believing soul. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." And every soul that abides in Christ and has Christ abiding in him, is as dear to God as is his own beloved Son. Accepted in the Beloved, he is an object of the Father's tender care, and he will bear much fruit as the result of his union with the True Vine.

Sanctification of the soul, body, and spirit is the sure result of this union with Christ. What is the character of the fruit?—Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Wherever there is union with Christ, there is love. This is the crowning grace of the divine attributes. If love is not the abiding principle in the heart, whatever other good qualities we

may possess will profit nothing. "If I speak with the tongues of men and of angels, but have not love, I am become 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. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. 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." "Let no man seek his own, but every man another's wealth." "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." "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."

Obedience to all the commandments of God is the sure result of supreme love to God, and love to our neighbor. This is Christianity. Have we this love? Christ is asking us each, "Lovest thou me?" Can we answer from the heart, "Lord, thou knowest all things; thou knowest that I love thee?" If you love Jesus, you will love him for whom Jesus died. Oh, that all could look on Jesus, and learn what is love! Purity and divine compassion shine forth in his character. The meekness and lowliness of Christ made his influence fragrant among the poor, the fatherless, the widow, and the oppressed. Oh, how many who claim to be Christians need the pruning knife of God! Unless by looking to Jesus, the perfect standard of character, they learn their own defects, they become lifted up when in prosperity, and flaunt the world's colors; luxury, pride, and selfishness mark their footsteps. They study their ease, they seek to benefit themselves, to the neglect of their fellow-men. And they go on in this way until the Husbandman, seeing the unproductive branches, with his pruning knife cuts the tendrils and the stray offshoots. "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."

August 17, 1891

#### Missionary Work

The cross of Calvary is to be a constant reminder of the future, nobler world, the mansions that Jesus has gone to prepare for all who love him. We are to be enthusiasts. And as we by faith view the glories within the temple of God, we shall seek to awaken enthusiasm in others, a desire to behold things unseen. Our work is to attract minds away from earth to heaven; to take others with us as companions, to walk the path that is cast up for the ransomed of the Lord. The children of the Heavenly King are to move among men, not as citizens of the world, but as citizens of the kingdom above. We are pilgrims and strangers in this world, seeking a better country, even a heavenly. "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."

We do not realize the claims of redemption. Christ has purchased us by his own precious life. His tender care has been over us every moment of our existence. Then has he not a right to our service? He has the claims of redemption, but we have lost the sense of what it means. Redemption has been accepted in a vague way by us, but it seems like a long-past transaction, when we were lost to heaven, lost to God, condemned by the law, without hope. But here we are with the bright rays of the Sun of Righteousness shining upon us. Look at the cross of Calvary. Shall its solemn mysteries

fade from our minds? It is a theme that should quicken us into gratitude, 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." How can the church look upon these words, and yet be slothful servants?

The Lord has work for all to do. God intends that men shall be laborers together with him. He has laid fathers and mothers under tribute to him, to begin the work in their homes in a decided, Christ-like spirit, that the love of Christ may win their children. They must do everything possible to save their loved ones. Christ is constantly making intercession for the fallen race. He will furnish the grace, the Holy Spirit, if human agencies will become his channels to communicate the same to the world. The benevolence of Christ, his yearning love for souls, is deep and full. Where are the workers to help him? Where is the money to sustain them in their fields of labor?

The cross of Christ is to be the great center round which everything must revolve. Everything else must be in subordination to it. The cross is planted midway between divinity and humanity, between heaven and earth. It never moves nearer the earth. All things concerning the salvation of man must lie in the shadow of the cross. Heavenly intelligences, uniting with the earthly, bow to this central attraction, and voices from heaven and earth unfold to the universe the plan of redemption. The cross is not to lose its significance to either world. All property, all wealth, that finds its way into the Lord's treasury, finds its true place in the arrangement of God.

The truth must ever struggle with error in order to lift high the standard of God's law, and to exalt Christ, because he bore its penalty that he might save man, and yet vindicate the immutability of the law. If Christians are like Christ, they will not hoard their Lord's money, or bind it up in worldly projects, but will invest their all in the cause of God and bring an ample revenue of glory to lay at the feet of their Redeemer.

Brethren and sisters, will you work for selfish purposes? Will you let the world with its selfish aims and principles come between you and your God? Will you serve mammon? Christ plainly declares that you cannot serve God and mammon. Will you subscribe your name on the pages of the world's record, or will you relate yourself to God, and let him write your name in the record books of heaven, to be immortalized in the universe of God? Christ has the first claim on you. "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.["]

I entreat you, spring into action at once, and be all that the name Christian signifies. You will then have no desire to live for self. You will have the high distinction of living wholly for Christ. By his mediatorial right all things belong to Christ. For him and by him all things were created. But when man sinned, the Son of God chose to assume human nature, and come to our world to die for the guilty race. By the cross of Calvary was revealed to the sinless universe the character of Satan. In putting to death through human agencies the Lord of life and glory, Satan made manifest the wickedness of his deceptive character. Christ had cast up the immeasurable sum of guilt to be canceled because of sin, and he gathered to his dying soul this vast responsibility, taking the sins of the whole world upon himself. Human nature was to him a robe of suffering; and when the crisis came, when he yielded himself a victim to Satan's rage, when he hung agonizing upon the cross, dying the cruelest, most ignominious of deaths, the hosts of evil exulted, but man was saved.

While we contemplate the cross, the Son of God assuming the mass of human guilt, the mystery of redemption seems wonderful. Jesus points us to the love of God; the Father provided this propitiation because he loved us, that there might be a medium through which he could be reconciled to man and man to him. And our Lord, having committed himself to the wonderful work of redemption, would withhold nothing necessary to the completion of his plan. He poured out all heaven to man in that one great gift. And then he completed the work by surrounding man with unlimited blessings, favor upon favor, gift upon gift, opening to our view all the treasures of the future world.

But what of man? Is he so palsied with sin that he is incapable of appreciating the elements of a divine life? Christ draws man, but, alas! how few respond to the influence. Human selfishness is the barrier to eternal life. How can Heaven look upon any disloyalty or rebellion against the authority of God? It is stirred with indignation at the greatness of the guilt of man, the widespread rebellion that would turn all things created by him for the benefit of man, into weapons of war against him, exalting human wisdom above God's, and human achievements above the works of God. Wherever we may go, into business places, into national councils and government offices, God is there to assert his original claims. He declares, "I made all things; all are mine." The cross was planted midway between heaven and earth in order that Christ might reach both ways, and bridge the gulf that sin had made between God and man.

August 24, 1891

Christ our Hope

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The knowledge of God and of Christ is the only knowledge which can lead to true and eternal happiness. This knowledge all may obtain; all may win the crown of glory, and the life which measures with the life of God.

Sin, that cost Adam beautiful Eden, exists everywhere in our world. Evil triumphs wherever God is not known or his character contemplated. We could not commit sin if we realized the presence of God, and thought upon his goodness, his love, and his compassion. Satan knows that if he can obscure the vision so that the eye of faith cannot behold God, there will be no barrier against sin. It is necessary to know God in order to be attracted to him. And the perception of his image as represented in Christ changes the sinner's views of evil. The shadow of Satan obscures the character of Jesus and of God; but if we by faith gain a knowledge of God, and hold steadfastly to Jesus, we shall be changed. In Jesus is manifested the character of the Father, and the sight of him attracts. It softens and subdues, and ceases not to transform the character, until Christ is formed within, the hope of glory. The human heart that has learned to behold the character of God may become, under the influence of the Holy Spirit, like a sacred harp, sending forth divine melody.

What benefit to the world are those professed Christians who have nothing to say about Jesus? Are they indeed standing under the banner of Prince Emmanuel when they are not doing him the service of faithful soldiers? Has your study of the law of God, the standard of all righteousness, led you to exclaim with Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts"? Has the sight brought you to see that your only hope is in Christ, the sin-pardoning Saviour? Has the sight of

Jesus on the cross, dying for the guilt of man, brought you in contrition to the foot of the cross, so that you can say with Job, "Wherefore I abhor myself, and repent in dust and ashes"? Have you made an entire surrender of your will to God's will, your ways to God's ways? Have you renounced self-confidence, self-boasting, and accepted Jesus, who is made everything to you,—wisdom and righteousness and sanctification and redemption? Do you see Christ as the anti-type of all the types, the precious, glorious substance of all the shadows, the full signification of all the symbols? The types and shadows were instituted by Christ himself, to transmit to man an idea of the plan devised for his redemption.

When Moses was feeding his flock in the pastures of Midian, the Lord was preparing him for a position of great responsibility; he was to be a laborer together with God. Educated in the court of Pharaoh, king of Egypt, he was imperfectly qualified to take his place as the leader of a suffering, tempted people, to help them in their oppression, sympathize with their sufferings, and conduct them through a rough and dangerous desert to the land of promise. The Lord in his providence took Moses from the king's court, and gave him the humble work of a shepherd, that, while caring for the sheep in the desert, he might be trained for the trials and hardships and perils of the wilderness, and qualified for the office of a shepherd of his own flock, for a church whose God was the Lord.

Forty years was Moses in this training school in the mountains. At Mount Horeb the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. "He looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, 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."

How many today see evidences of God's work, but their attention is not arrested! The enemy has cast his hellish shadow over them, so they do not perceive that God would have them pay special attention to his requirements, and be prepared to answer at any time as did Moses, "Here am I."

In the Jewish service, under the special direction of God the sacrifices were to be offered only at the tabernacle, through the medium of the priest. If he who wished to make an offering was negligent, and failed to carry out the specified arrangement of God, he was to be cut off from his people. "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people."

This was strictly enjoined in the typical service, in order to give it its fullest significance. The object was to impress the minds of the people with the great truth that man can have access to God only through Christ. The Saviour says, "No man cometh to the Father but by me."

All religious service, however attractive and costly, that endeavors to merit the favor of God, all mortification of the flesh, all penance and laborious work to procure the forgiveness of sin and the divine favor,—whatever prevents us from making Christ our entire dependence, is abomination in the sight of God. There is no hope for man but to cease his rebellion, his resistance of God's will, and



own himself a sinner ready to perish, and cast himself upon the mercy of God. We can be saved only through Christ. Not by any good works which we may do, can we find salvation. There is no mercy for the fallen race except that which comes as the free gift of God. There is no blessing we receive but that which comes through the mediation of Christ. It is ever to be borne in mind that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him" as his personal Saviour, able to save to the uttermost all who come unto him, "should not perish, but have everlasting life." The Father gave his well-beloved Son, that through this divine channel his love might reach to man. The Father loves those who believe on Christ, even as he loves the Son, for they are made one with Christ. Jesus encircles the race with his human arm, while with his divine arm he lays hold upon infinity. He is the "daysman" between a holy God and our sinful humanity,—one who can "lay his hand on us both."

The terms of this oneness between God and man in the great covenant of redemption were arranged with Christ from all eternity. The covenant of grace was revealed to the patriarchs. The covenant made with Abraham four hundred and thirty years before the law was spoken on Sinai was a covenant confirmed by God in Christ, the very same gospel which is preached to us. "The Scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." The covenant of grace is not a new truth, for it existed in the mind of God from all eternity. This is why it is called the everlasting covenant. The plan of redemption was not conceived after the fall of man to cure the dreadful evil; the apostle Paul speaks of the gospel, the preaching of Jesus Christ, as "the revelation of the mystery, which hath been 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." (Revised Version.)

September 7, 1891

#### Soldiers of Christ

We are Christ's soldiers, and we must have an abiding faith in our great Leader, looking unto him as the Author and Finisher of our faith. We have a common enemy also, even our adversary the devil. There is the greatest necessity for wisely-laid plans and careful management in the cause and work of God, that all may fight the good fight with faith and courage, and never suffer defeat.

The privates in an army must obey orders. They often have to perform duties, the purpose of which they cannot see. They are sometimes brought into places of danger when no reason for the move is given them. So in the army of Christ; we must have confidence in our great Commander, we must rely implicitly upon his guidance, and he will bring us safe out of every danger, victorious through every conflict.

The best soldiers are those who are trained, who are intelligent, faithful, courageous, true. A soldier needs to think. Through right discipline he should acquire habits of carefulness and painstaking. The training of all the faculties, whether mental or physical, the ability to use every power, are essential to those who would obtain the victory. If this is so in earthly warfare, how much more essential is such a preparation for those who are soldiers of Christ. They must realize that they are not their own, that they belong to God.

The warfare in which we are engaged is largely mental, and the mind that is the most thoroughly trained will do the most acceptable work. Poor soldiers will they be whose powers have, through long disuse, become well-nigh incapable of exercise. It is a most dangerous thing for one who professes to be a soldier of Christ to be inexperienced, inefficient, and unable to render real, earnest, sincere service to the Lord. The servants of Christ should seek to understand the requirements for this time. The conditions of warfare are not what they were years ago, because increased light has been shining upon us, and great and solemn warnings have come to us. Unless we have an understanding of the times in which we live, we may, even with the best of intentions, make great mistakes, and stand in the way of the advancement of the work. The claims upon the Christians are the same now as ever,—perfect obedience,—but Satan's attacks are more deceptive. His manner of warfare is so different from that expected that, unless the senses are sharpened to comprehend his plans, we shall not be prepared for defense. Satan has many wily agents who will avail themselves of every means to assault those who vindicate the claims of God's law. They may not meet them in open warfare, with arguments, but will work with all their power to press them into difficult places, to restrict their privileges and liberties, and to annoy them in other ways.

Of all men on the face of the earth, the servants of Christ should not, under any circumstances, leave their faculties uncultivated. The greater the work, and the more worthy the Master we serve, the more efficient should be his workers. Those who wish to honor God will render to him the very best and most thorough service in their power. God requires every faculty to be in its highest state of culture and vigor. Under the old dispensation men were not allowed to lay on his altar the maimed, or the halt, or the blind; and shall men and women in the Christian age be content to offer him defective service, which is the result of uncultivated intellects, and faculties crippled and dwarfed from disuse or idleness? God calls for better service and higher work than we give him. Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Soldiers engaged in battle have to meet difficulties and hardships. Coarse food is given them, and that often in limited quantities. They have long marches, day by day, over rough roads and under burning suns, camping out at night, sleeping 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 hardship means. Those who enlist in Christ's army are also expected to do difficult work, and to bear painful trials patiently for Christ's sake. But those who suffer with him shall also reign with him. Then who of us have entered the service to expect the conveniences of life, to be off duty when we please, laying aside the soldier's armor and putting on the civilians' dress, sleeping at the post of duty, and so exposing the cause of God to reproach? The ease-loving ones will not practice self-denial and patient endurance; and when men are wanted to make mighty strokes for God, these are not ready to answer, "Here am I; send me." Hard and trying work has to be done, but blessed are those who are ready to do it when their names are called. God will not reward men and women in the next world for seeking to be comfortable in this. We are now on the battle field. There is no time for resting, no time for ease, no time for selfish indulgence. After gaining one advantage, you must do battle again; you must go on conquering and to conquer, gathering fresh strength for fresh struggles. Every victory gained gives an increase of courage, faith, and determination. Through divine strength you will prove more than a match for your enemies.

In spite of all the good qualities a man may have, he cannot be a good soldier if he acts independently of those connected with him. Occasional and uncertain movements, however earnest and energetic, will in the end bring defeat. Take a strong team of horses. If, instead of both pulling together, one should suddenly jerk forward and the other pull back, they would not move the load, notwithstanding their great strength. So the soldiers of Christ must work in concert, else there will be a mere concourse of independent atoms. Strength, instead of being carefully treasured to meet one great end, will be wasted in disconcerted, meaningless efforts. In union is strength. A few men and women who unite together, having the glory of God in view, will be growing in strength and wisdom, and gaining new victories. There is much hard work to be done for the Master, and much wisdom must be brought into the work. It is the unconquerable perseverance, the never-failing endurance, which will bring the victory. Many have a theory of truth, but know scarcely anything of the sweet victories through that faith which overcometh the world. An experience must be gained by each one for himself, or we shall never sit down with the suffering Man of Calvary. It will cost us all we have, but as a reward we shall inherit all things.

Our enemy may appear to have the advantage of us in number, in the variety of resources, and in position; but we must not be discouraged, nor turn cowards. We have Christ with us, and he is continually going forward, leading to advanced truths and greater light. Those who will follow must go forward in spite of manifold foes, powerful and difficult to resist because they work in a subtle, underhand manner. We shall have to meet, not only human power, but the principalities of the kingdom of darkness,—“wicked spirits in high places.” Even our friends will oppose us, and we shall have to meet scornful sneers, because we venture to choose the better way. Our motives will be misjudged, and even our character and habits maligned. But “ye have not yet resisted unto blood, striving against sin.” We have an incessant strife, but is not the reward at the end of the conflict worthy of all the labor? Will not the eternal weight of glory more than compensate for every wound, every grief, every sorrow? Will not every sacrifice bring returns in treasures that are without price?

September 28, 1891

“Ye are the Light of the World”

“God is light, and in him is no darkness at all.” Those who walk in darkness are following another leader than Jesus. Darkness is the atmosphere of Satan. “The light shineth in darkness; and the darkness comprehended it not.” There is light for the willing and obedient. You are to “show forth the praises of Him who hath called you out of darkness into his marvelous light.” No words of complaint, no murmuring at hardship and trial, will escape the lips of him who is walking in the light as Christ is in the light. He will rejoice in the light, and will enjoy the pure atmosphere that surrounds the Light of the world. The light shining from Christ upon his obedient children, will be reflected from their lives into the darkness of the world. The Light giver makes them light bearers. “Ye are the light of the world.”

How many who profess to believe the word of God are, day by day, with earnest faith and prayer, gathering the precious light from Jesus, and letting it shine forth to the world so brightly that the darkness and evil are rebuked, and the world is forced to give glory to God? Are you bringing the purity, the patience, and the love of Jesus into your life? Is your light shining in clear, steady rays? If not, your profession is only mockery. Have the mists of worldliness gathered about your soul, so that your light is growing feeble and obscure? Come close to the great Source of light, that they may be

dispelled. Why remain in darkness? Why talk gloom? "Light is sown for the righteous, and gladness for the upright in heart."

When Jesus was to leave the disciples, he said to them, "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." These words were spoken to all who should be disciples of Christ to the end of time. The Master has given to his servants talents, "to every man according to his several ability." He knows the capacity of every man, and he bestows his gifts according to the capability of each person to use them. God's whole family, from men in humble stations to those in high positions of trust, are made responsible moral agents. All are intrusted with the goods of heaven. Our work is to trade upon the capital intrusted to us, and by use to multiply the gifts of God. Some have talents of wealth, some of influence, others of intellect; and every capability and power is from God, and should be appreciated. With God's blessing, and unwearied diligence in putting out to the exchangers the intrusted talents, there will be a constant gain to the faithful stewards, and they will have more talents to use for the Master.

The word of God is to be our meat and our drink. No earthly consideration should be allowed to absorb the mind and affections so that the Lord will be crowded out of our thoughts and knowledge. We are to keep the Lord ever before us. He is at our right hand, to help us in every emergency.

Christ plainly defines the duty of every believer. We are to exercise repentance toward God for having transgressed his holy law; to receive the truth into the heart; to give ourselves to Christ, and with genuine faith make him our personal Saviour; to obey his commandments, cherishing his love, which will lead to unity and peace. No one will be excusable for so managing his business that he must be a slave to the world, and have no time for missionary work. Faithful, spiritual workers will show in their own life and character the power of the grace of Christ. They will shine as lights in the world.

Every professed Christian who has not the missionary spirit, will be a missionary for the enemy; for by precept and example he gives the impression that the work of the Lord is of secondary importance, not worthy of consideration, and that it can be set aside at his own pleasure or convenience. Such persons are false lights in the church, beguiling others to follow them away from the path of self-denial, away from the cross of Christ, into careless indifference. All who continue in this course will make shipwreck of faith.

There is a work for every one of us to do in this world. There are great responsibilities to be borne, and there are small duties to be done. With deep regret we see many who have physical strength and mental capabilities, devoting those God-given powers to unworthy objects. They have no time, no vital energy, to give to eternal things. This is because they choose to follow their own inclinations, and do not ask, "Lord, what wilt thou have me to do?" A large number of Christ's professed followers choose the work that is most gratifying to themselves. What is life if it is not devoted to the service of God? Everyone who has enlisted under the banner of Christ has pledged himself to become a missionary for God. Is there any work that can compare in importance with that which the Lord of glory has undertaken in man's behalf? He left his honor, his riches, his high command, to lift up fallen man, to enlighten him, to refine him, to ennoble his life. The Majesty of heaven has evinced how highly he values man formed in the image of God. He who reigns supreme in the heavens, who created the world, who made man in his own likeness, who weighs the mountains in scales and the

hills in a balance, came to our world as a missionary, to bring back to God the fallen sons and daughters of Adam. And he has taken man into his confidence and service, and given to everyone his work, that all may be sharers with him in the joy of seeing souls redeemed. He has condescended to make fallen men laborers together with him. The thought is almost beyond belief,—that Jesus looks to his followers, to you and me, to be helpers in the great work of saving sinners for whom he has given his own precious life. Now is a precious and important time for us, when we can be channels of light to others.

Let not one who has named the name of Christ refuse to take up the work God has given him to do. Let no one indulge the thought, “I have no influence; I am too insignificant to be a light to others.” If you have reasoning powers, you will have an influence, either for good or for evil. You will be Christ's missionary, gathering with him, or you will scatter from him. By doing nothing you will encourage in others a spirit of indifference and slothfulness. Our life always exerts an influence, whether consciously or unconsciously. You may not occupy a prominent position, yet you must associate with some who will be affected by your example, either being led away from devotion and self-sacrifice, or being encouraged to work with all the ability they have, for the conversion of souls. Listen to the words of the apostle: “In all things showing thyself a pattern of good works.” In this world we shall never know the result of our words and example, but when the judgment shall sit, and the books shall be opened, then all secrets will be revealed. Our only safety is in closely following the Pattern. While we present Jesus to the world, our example should correspond to the doctrines we advance; but if our daily life is unlike that of Christ, we are only helping on the cause of the enemy; we are representing the character of the great deceiver.

(Concluded next number.)

October 12, 1891

“Ye Are the Light of the World”

(Concluded.)

We must daily and hourly press close to the side of Jesus, to receive strength and grace to do that which he has given us to do. We may be laborers together with God. Our precious, golden moments must not be wasted in self-pleasing, but they must be given to glorifying God.

Our missionary work should begin with our own hearts, to set them in order. If we have unkind thoughts and feelings toward others, we must put them away. Nothing of this kind should be cherished. “Let this mind be in you, which was also in Christ Jesus.” We must ourselves be faithful Christians if we expect to do the work of a missionary. Our words must be like apples of gold in pictures of silver.

The first missionary that Jesus sent to the region of Decapolis was the man out of whom he had cast the legion of devils. The man had begged to accompany Jesus constantly, but Jesus “suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.” This man bore in his own person the evidence that Jesus was the true Messiah. He related his own experience, telling how great things God had done for him, and thus the way was prepared for the message of truth from the lips of Jesus himself.

We all have an important work to do for God, and we should watch for opportunities of presenting Jesus to those who know him not. And opportunities will not be lacking if we are prepared by the grace of Christ to be workers together with God. Your example in living for Christ, in showing that you have the mind of Christ, will be far more impressive than any words you may utter, any profession you may make.

“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.” “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby.” Through the grace given us, we must control our thoughts and feelings, and have the mind that dwelt in Christ. He has sent each one of us to be a missionary to the world; and if you partake constantly of his Spirit, by earnest prayer and faith, you may live as he lived. Then what good you might do in your own family, in the church, in the world! The bright beams of light from Jesus would be reflected from his light-bearers into the darkness, and many who are longing for light and truth would come to Christ for the pardon of their sins. As we do the work committed to us, an invigorating power will come to our own life, and we shall better comprehend the unsearchable riches of Christ.

You must not become discouraged. The minister may have only a few to hear him, but how do you know that among the few hearers there is not one with whom the Spirit of the Lord is striving, and that by your message he may not be led to give his heart to God? God may give you a message for that very soul. That one, if converted, may become a missionary, and may bring the light to many more hearts. The one for whom you labored may become as a thousand. You may be disappointed in numbers, but not in the result. Therefore do not look at the empty seats, but tell the few what the Lord is doing in bringing the truth before the world. Speak with all the earnestness and faith and assurance that you would have if thousands were before you.

The messenger is to speak the truth in all simplicity, bringing before his hearers the unsearchable riches of Christ. Sow beside all waters, and when we can do no more for him, can bring no more sheaves into the garner of the Lord, when every man shall receive as his works have been, all the efforts made in behalf of souls will be remembered. Christ has left his work to be carried forward to completion by his true followers, while he goes before them as he did before Moses, guiding them in the way.

There is great need of personal influence. The influence of God-fearing men and women is wanted as workers for the Master, as devoted missionaries. Jesus will bestow his grace in rich abundance upon those who let it flow out to others. He who left heaven to save fallen men, sends none forth to work in his vineyard at their own charges. He says, “Lo, I am with you alway, even unto the end.” “The Lord is nigh unto all them that call upon him, to all that call upon him in truth.” We are to feel our dependence, that we can do nothing without him, and then when we call, he will answer us. We must have hearts full of faith, having God's glory constantly in view. We need to be aroused upon one point,—that God has made us stewards; and we need to pray constantly for tact and a clear conception and heavenly wisdom to use his gifts of speech, of influence, aright for the Master, who has said, “Occupy till I come.” All the blessings we enjoy are from the Lord, granted to us because of his great goodness.

We must have faith in the Scriptures. All who are pressing forward to the mark of the prize of the high calling of God in Christ Jesus, will see and feel the necessity of having humble thoughts of themselves, and praying earnestly for wisdom from Jesus, that they may have an understanding heart to believe and live by every word that proceedeth out of the mouth of God. As this faith does not originate with ourselves, but is the gift of God, it will be constantly given to all who seek for it earnestly and prayerfully.

There are those who have only a nominal faith; they draw nigh to God with their lips, while the heart is far from him; but the true wrestler for the victory has a real, living faith, which is implanted in his heart by the Holy Spirit, and it makes every difference in the world with his life and words and actions. He has an aim in life, a living purpose, which shapes the character. This hope is not vague; it rests on a solid basis, which is the truth. It braces the soul for trial, and nerves it for duty, irrespective of inconvenience or inclination. A stubborn, willful spirit is not of Christ, but of Satan; hence, it will not be cherished by him who has the mind of Christ. All impurity of thought will be overcome, and the mind will be trained to pure and holy thoughts. Backbiting and evil speaking will be put away. Jealousy and selfishness will be overcome, for they are Satanic, and not Christlike. Bitter are the fruits of self-indulgence, of unsanctified traits of character. There is no rest or happiness in a life of opposition to God. But sweet is the joy and peace experienced by those who close the door to Satan, and open it to Christ.

The one who has struggled day by day for the victory, and conquered, knows how to help others. He has patience to try to strengthen the faint-hearted who have been overcome again and again. By precept and example the one who has had to watch and pray and fight the battles against self, can reveal to others the preciousness of faith and hope, which give light amid the darkness, joy in the midst of sorrow.

November 9, 1891

Christian Homes

Suppose that because some ship had disregarded his warning beacon and gone to pieces on the rocks, the lighthouse keeper should put out his lights, and say, "I will pay no more attention to the lighthouse;" what would be the consequence? But that is not the way he does. He keeps his lights burning all night, throwing their beams far out into the darkness, for the benefit of every mariner that comes within the dangerous reach of rocks and shoals. Were some ship to be wrecked because the lights went out, it would be telegraphed over the world that on such a night, at such a point, a ship went to pieces on the rocks because there was no light in the tower. But if some ships are wrecked because they pay no attention to the light, the lighthouse keeper is guiltless; they were warned, but they paid no heed.

What if the light in the household should go out? Then everyone in that house would be in darkness; and the result would be as disastrous as though the light were to go out in the lighthouse tower. Souls are looking at you, fellow-Christians, to see whether you are drunken with the cares of this life, or are preparing for the future, immortal life. They will watch to see what the influence of your life is, and whether you are true missionaries at home, training your children for heaven.

The Christian's first duty is in the home. Fathers and mothers, yours is a great responsibility. You are preparing your children for life or for death; you are training them for an abiding place here in the earth, for self-gratification in this life, or for the immortal life, to praise God forever. And which shall it be? It should be the burden of your life to have every child that God has committed to your trust receive the divine mould. Your children should be taught to control their tempers and to cultivate a loving, Christlike spirit. So direct them that they will love the service of God, that they will take more pleasure in going to the house of worship than to places of amusement. Teach them that religion is a living principle. Had I been brought up with the idea that religion is a mere feeling, my life would have been a useless one. But I never let feeling come between heaven and my soul. Whatever my feelings may be, I will seek God at the commencement of the day, at noon, and at night, that I may draw strength from the living Source of power.

Mothers, you have no right to spend time in ruffling, and tucking, and embroidering your children's dresses for display. Has not your time been given you for a higher and nobler purpose? Has it not been given you to be spent in beautifying the minds of your children, and cultivating loveliness of character? Should it not be spent in laying hold of the Mighty One of heaven, and seeking him for power and wisdom to train your children for a place in his kingdom, to secure for them a life that will endure as long as the throne of Jehovah?

But how many mothers there are who are so far from God that they devote their time to their own gratification, and leave their children to be cared for by unconsecrated hands. Or perhaps the mother sits at her work night after night, while her children go to bed without a prayer or a good-night kiss. She does not bind their tender hearts to her own by the cords of love; for she is "too busy." And is this as God would have it?—No, indeed! Something has taken away the mother's reason, and what is it? Is it not a desire to meet the world's standard and to conform to its customs?

Some may wonder why it is that we say so much about home religion and the children. It is because of the terrible neglect of home duties on the part of so many. As the servants of God, parents, you are responsible for the children committed to your care. Many of them are growing up without reverence, growing up careless and irreligious, unthankful and unholy.

If these children had been properly trained and disciplined, if they had been brought up in the nurture and admonition of the Lord, heavenly angels would be in your homes. If you were true home missionaries, in your daily life exemplifying the teachings of the word of God, you would be preparing yourselves for a wider field of usefulness, and at the same time fitting your children to stand by your side, as efficient workers in the cause of God. What an impression it makes upon society to see a family united in the work and service of the Lord. Such a family is a powerful discourse in favor of the reality of Christianity. Others see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. And that which has such a powerful influence on the children is felt beyond the home, and affects other lives. If the homes of professed Christians had a right religious mould, they would exert a mighty influence for good. They would indeed be the "light of the world."

A well-ordered Christian household is an argument that the infidel cannot resist. He finds no place for his cavils. And the children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have a firm foundation that cannot be swept away by the in-coming tide of skepticism.



Then, Christian friends, fathers and mothers, let your light grow dim—no, never! Let your heart grow faint, or your hands weary—no, never! And by and by the portals of the celestial city will be opened to you; and you may present yourselves and your children before the throne, saying, “Here am I, and the children whom thou hast given me.” And what a reward for faithfulness that will be, to see your children crowned with immortal life in the beautiful city of God!

November 16, 1891

#### Christ the Power that Draws Men to God

The Spirit of inspiration addresses those who refuse to be drawn to Christ, “Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?” How is this? Divine agencies are constantly at work to bring men into harmony with God. Every means in heaven and in earth is employed to draw men to the great Center of the world's hope. And as they fasten their eyes upon the dying Man of Calvary, they are led to exclaim, “Why, oh why, is all this suffering?” And the answer comes, “It is the revelation of the goodness of God, to lead thee to repentance.”

Christ suffered the penalty of man's transgression of the holy law of God. The mercy and love of God, so full, so rich, so free, breaks down every barrier, and the soul is surrendered to God. Such agony, such humiliation of the Son of God, leads the sinner to repent of the sins that have cost such a sacrifice. He has repentance toward God, because his holy law has been transgressed; and faith toward our Lord Jesus Christ, the sinner's only hope, the One who can save to the uttermost all who come unto God by him. The sinner's position before God is then that of one whose sins are forgiven, whose transgressions are covered, and he becomes a partaker “of the divine nature, having escaped the corruption that is in the world through lust.” A new element of life and power is imparted, which cannot be accepted and received by man until he views Christ as his only hope; then through Christ he discerns the magnitude of his guilt in transgressing the law of Jehovah.

Man must be emptied of self before he can be in the fullest sense a believer in Jesus; and when self is subdued, then the Lord can make of man a new creature. New bottles can contain new wine. Truth will be received into the heart, the character will be transformed into the likeness of Christ; the Son of God will be revealed to the world by his followers, as the Father was revealed to the world by the Son. And all who reveal Christ, are revealing the Father also.

The word of inspiration pronounces judgment against all who pass by the wonderful exhibition of the love of God, and refuse the gift that the Father has given to the world, even his only-begotten Son. “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment 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.” Mark the terms; for it is essential for everyone to know the conditions on which we are called to the service of Christ, to work out our own salvation with fear and trembling; for it is God that worketh in us both to will and to do of his good pleasure. We are “laborers together with God.” And we should desire most earnestly to know, and we must know or die in our sins, what terms or conditions he requires in this partnership. You cannot trust to the multitude, because they walk in a false way. You must learn for yourself what are God's requirements, and know whether you are obeying them.

Is not the reward of obedience rich and full? What more can we ask? Has not the Lord Jesus opened for us the gates of paradise? Has he not, in doing this, given the faithful seeker all the treasures of the eternal world? "But unto them that are contentious, and do not obey the truth [the commandments of God], but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first [for he has the greatest light, and his guilt will be proportioned to the knowledge which he might have had, had he followed on to know the Lord], 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; for there is no respect of persons with God."

Mark the words of Christ: "He that hath my commandments, and keepeth them, he it is that loveth me." In keeping his commandments there is "great reward." It is in obeying the commandment that man is called a worker together with God. "Judas saith unto him, not Iscariot [but Judas the brother of James], Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Mark the answer: "If a man love me, he will keep my words." There will be no betraying of sacred trust, no disrespect or careless inattention to the words of Jesus, but the commandments of God will be revered. Human enactments and requirements may lead men away from God. The "Thou shalt" and "Thou shalt not" of earthly laws often interpose obstacles in the way of obeying God's holy requirements.

Every idol that men raise—their own ideas and opinions—obscures the true commandments of God, and then the only progress made will be into error and darkness. Those who are doers of the words of Christ will exemplify their love for him; and when the church is living, not in profession merely, but in spirit and in truth, by every word that proceedeth out of the mouth of God, they will keep the commandments. Their words and example will reflect light to the world, because they work the works of God. Their light will shine clear and distinct amid the moral darkness, for it is the light of the gospel, which "is the power of God unto salvation."

"And my Father will love him, and we will come unto him, and make our abode with him." "Let that therefore abide in you, which ye have heard from the beginning [the law of Jehovah, the ten commandments]. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life."

"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." God has made known his truth to the world through his Son. Christ taught his apostles, and they have given to us his words. The words of Christ are to dwell in his followers, and thus the truth is to be made manifest to the understanding and conscience of men. The aggressive power of the gospel is more dependent upon the personal piety of its disciples than upon any other means; and the world has a right to expect the highest virtue and the purest, Christlike works from them. Christ abiding in the soul by faith will enable us to represent his character in all meekness and gentleness, in true goodness and love. Thus, through the consistent lives of the people of God, the world will see the Father and the Son.

"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." The Holy Spirit is ever waiting to do its office work upon the human heart. Those who desire to learn can place themselves in close

connection with God, and the promise that the Comforter shall teach them all things, and bring all things to their remembrance, whatever Christ had said to his disciples when he was upon the earth, will be fulfilled. But if we disconnect from God, we can be no longer students in the school of Christ. Then we shall feel no special burden for the souls for whom Christ has died.

It was most difficult for the disciples of Christ to keep his lessons distinct from the traditions and maxims of the rabbis, the scribes and Pharisees. The teachings which the disciples had been educated to respect as the voice of God, held a power over their minds and moulded their sentiments. The disciples could not be a living and shining light until they were freed from the influence of the sayings and commandments of men, and the words of Christ were deeply impressed upon their minds and hearts as distinct truths, as precious jewels, to be appreciated, loved, and acted upon.

Jesus came to the world, lived a holy life, and died, to leave to the church his legacy in the valuable treasures he intrusted to them. He made his disciples the depositaries of most precious doctrines, to be placed in the hands of his church unmixed with the errors and traditions of men. He revealed himself to them as the light of the world, the Sun of Righteousness. And he promised them the Comforter, the Holy Spirit, whom the Father was to send in his name.

After his resurrection he said unto them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, 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."

"But 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 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 all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "Now when they heard this, 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." The glorious promise is unto us who live in the last days: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

November 23, 1891

## The Comforter

"I will not leave you comfortless; I will come to you." The divine Spirit that the world's Redeemer promised to send, is the presence and power of God. He will not leave his people in the world destitute of his grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; but he will come to them. The world cannot see the truth; they know not the Father or the Son, but it is only because they do not desire to know God, they do not wish to look upon Jesus, to see his goodness, his love, his heavenly attractions. Jesus is inviting all men to accept him; and wherever the heart is open to receive him, he will come in, gladdening the soul with the light and joy of his presence.

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own [the Jewish nation], 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. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by [or through] Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him."

"Yet a little while, and the world seeth me no more." The world will be pleased that they are no more to have their feelings disturbed by the solemn warnings and forcible truths that he set before them in symbols and parables; for whenever they looked at the things of nature, the objects with which he illustrated his instructions, the lessons he had taught them, were brought to mind. Christ held the key to all the treasures of wisdom, and he could diffuse knowledge as no other one could. He was indeed more than a teacher come from God; he was the only-begotten Son of the Father, the one sent into the world to save those who should believe on him.

How terrible a thing it is to reject the Saviour! how perilous to neglect the great salvation! Christ would fill the world with his redeeming power, he would scatter abundantly the imperishable seeds of truth in all hearts, if the world was only prepared to receive them. Kings and nobles marveled at the gracious words that proceeded from his lips. Many of the priests and rulers were convinced that he was the promised Messiah, but they dared not acknowledge him for fear of being thrust out of the synagogue. They could not consent to join themselves to Jesus and his disciples, and be in the minority.

Christ saw that that which prevented the truth from reaching many hearts was their misconception of the nature and claims of the law. They neglected to cultivate spirituality. They did not know the Lord whom they professed to serve and obey. They did not discern the relation of Jesus to the Father, neither did they know by experience the paternal character of God, or understand that his law requires us to love God supremely, and our neighbor as ourselves. If they would have emptied the soul of selfishness, pride, and self-love, and humbled their hearts to be instructed by the greatest Teacher the world ever knew, they would have recognized the grace of God in the gift of Jesus to our world to save those who were ready to perish.

It was difficult to make any permanent impression upon the minds of even the disciples in regard to the spiritual nature of Christ's kingdom. If they had only comprehended this, they would have received his teachings as a precious treasure. The necessity of prayer, of repentance, and of having a forgiving spirit toward one another, was often urged. The necessity of confessing faults, of walking in humility, was faithfully presented to the disciples of Christ. But because of the blindness of their minds and the hardness of their hearts, many of his lessons seemed almost lost upon them. But now, as he is about to leave them, he promises to send the Holy Spirit to bring to their remembrance all things that he had said unto them. And lest they should sink down in discouragement, as they look at the warfare in which they are to engage, he promises the Holy Spirit to enlighten and renew them, and purify the soul from all defilement.

After declaring that the world should see him no more, Jesus added, "But ye see me; because I live, ye shall live also." He referred to his living after his resurrection. He would not leave them comfortless; he revealed himself to them after his resurrection, that they might not look upon him as dead, lying in Joseph's new tomb, but as a living Saviour, one who could lay down his life and take it again. "Because I live, ye shall live also." "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.... Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." He died, that whosoever would believe on him might have life eternal; for "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "Because I live, ye shall live also;" for I will bring you from your graves; for this power is given unto me.

"At that day ye shall know," without a dimming veil to obstruct your view, "that I am in my Father, and ye in me, and I in you." How many read this promise, so rich, so glorious, and yet do not grasp its preciousness! Jesus virtually says to all such, "Your faith is feeble; you do not discern my oneness with the Father; neither do you comprehend the fact that I am identified with all who believe in me, that they are one with me, their interest is my interest, my interest and work is theirs." The perfect oneness of Christ with his obedient believing children is the same as that which exists between the Father and the Son.

"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." Here is the word plain and decided: "He that hath my commandments, and keepeth them, he it is that loveth me." For every sacrifice we make in Christ's service, he has given us his word as a guarantee that he will reward us, but not as though he was in any way indebted to us; for the most solemn obligations rest upon us to devote to God all our powers, they belong to him as our Maker, yet the returns made to man for obedience are a hundred-fold in this life, and in the world to come, life everlasting.

The Lord knows our weakness. He valued man, even though finite, and incapable of any good in and of himself; and for this reason he sent Jesus. Every struggle of the human mind against sin, every effort to conform to the law of God, is Christ working through his appointed agencies upon the human will; and if the will is submitted to God, we shall not transgress the holy principles of his law. Every power we have is the Lord's, and men are laid under tribute to him, whether they obey or disobey his requirements. God will surely require the past. "For God will bring every work into

judgment, with every secret thing, whether it be good, or whether it be evil." Those who work the works of God, which can be done only by accepting Christ as our only hope, will, through the rich promises made, be sharers in the recompense awarded to the just.

Oh, if we only knew and could comprehend what Jesus is to us, what an amount of needless worry would be forever laid aside! Unbelief would be swept away. Then the Lord Jesus could unfold to us the value of the human soul. Then would every voice be heard, as was the voice of John, "We have known and believed the love that God hath to us." Wonderful statement! Let the souls who have been undecided and hesitating, trust in God, and no longer cherish doubt and unbelief; for they have the assurance that Christ identifies his interest with ours. Take courage, only believe, and do not give up the struggle.

True as the love of a mother to her child, is the love of Jesus to us. It abides unchangeable as himself. The dear Saviour does not fail, neither is he discouraged; and if we are one with him, our faith will be of the same enduring nature. We shall cling to Jesus with unyielding faith, surrendering our will and way to his, binding up our hearts with his great heart of love. We shall live as he lives, work as he works, and because we depend on him as our helper, we shall not fail or be discouraged in the great work of saving our own souls or the souls of others. Oh, what love, what matchless love! He will not fail or be discouraged in watching over our interests, in summoning us to arise to a nobler, purer life. We must draw nearer to the throne of God, where we may breathe the atmosphere of heaven, and through the mercy of God be permitted to glorify Him who is the One "altogether lovely," the "Chiefest among ten thousand."

November 30, 1891

#### Results of the New Birth

Christ said to Nicodemus, "Ye must be born again." But Nicodemus could not understand this, because he, like the rabbis and scribes and Pharisees, looked at the natural law instead of the spiritual. No man can explain it, because it is supernatural, but the new birth shows practical results. As "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth," so will it be with everyone that is "born of the Spirit." One of the strongest evidences that the new birth has taken place is that the new-born soul is not self-centered.

The Spirit of God operates differently with different individuals. All have the peace of Christ, and fervent, joyous gratitude ascends as incense to heaven. And as the deep movings of the Spirit of God are felt on one's own heart, there is awakened a desire that others shall be born again. The love of God constrains him to labor most earnestly, with tears and prayer, that his relatives and friends may be reconciled to God.

Every truly-converted soul is born into the kingdom of God as a missionary. All such have implanted in them an earnest zeal and longing to turn many souls to righteousness. They do not wait for these souls to come to them, but they go forth to seek and save those that were lost. They have the heavenly anointing; a new spiritual strength is imparted to them; for this is the work of the Comforter. They know by their own experience, and through the Spirit of God, how to reach the people. They know how to be patient, and how at all times to manifest the meekness and gentleness of Christ. Through the Spirit of Christ they reach souls in darkness and rebellion against the holy law

of God, presenting the truth as it is in him. They are not silent partners, but laborers together with God, longing to bear their testimony for Christ, that they may comfort others with the consolation wherewith they are comforted. If they fall into discouragement, and lose their fervor, because those who have been long in the faith are so indifferent, then they need to pray more and work harder, that they may not fall into the same lethargy, and become unfaithful and disappoint the Master, who has given to every man his work.

The atmosphere in many churches is oppressive, because they do not let in the pure air that comes from the throne of God. Their life is not hid with Christ in God. They are not constantly submitting to the discipline of Christ, seeking to acquire his virtues and obtain that wisdom which the Comforter is ever ready to impart. Without a constant, growing interest in the cause of Christ, they will not, cannot, be laborers with God.

Those who are self-centered are losing most precious opportunities. "Ye are the light of the world." A clouded sky does not awaken pleasant feelings; but when the clouds part, and the cheerful beams of the sun shine forth, we say it is as the smile of God. And when the mournful countenance lights up, sending forth the pleasant beams of cheerfulness, we feel comforted. If not a word is spoken, we see the light of Jesus in the human face.

The light that shines upon us is not to be hoarded, but to be given to others in clear, steady rays. It is to be an attractive light. The mind is to be stored with the "all things" that Christ will teach us, and the things he will bring to our remembrance, that will strengthen, bless, and console us, and give us his peace; but this great blessing can be retained and increased only by dispensing to others. The attractions of heaven are our light, the words and promises of Christ are our assurance. On these we must rely, and reveal Christ to our world. We must keep the sunny side of our religion in view, instead of becoming a shadow by talking doubts. Murmuring and complaining will never give the right impression of what Jesus has promised to all who will believe on him, accept his word, and be doers of it.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." "Be careful [that is, unduly anxious] for nothing." "Let not your heart be troubled, neither let it be afraid;" "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Let the peace of God rule in your hearts."

"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." The disciple of Christ is not to bear a troubled, anxious countenance, as though he were comfortless. Said Christ, "I will not leave you comfortless."

There is in these rich promises the pledged word of One who has evinced how much he loves and values man, and we should ever remember that we are co-workers with God. And as we are thus linked with Jesus, we must manifest the spirit of Christ at all times; we must not fall into discouragement, because of Christ it is said, "He shall not fail nor be discouraged."

Unexpected disappointments will come. Jesus was often grieved at the hardness of heart of the people, and you will have a similar experience. Your prayers, your tears, your entreaties, may fail to

awaken a response. Hearts are dead in trespasses and sins. There seems to be no penitence, but only indifference and opposition, and from some even contempt, when you looked for certain victory. But you are not to relax your efforts. If one refuses, turn to another. Have faith that the Comforter will do the work which it is impossible for you to do. Have faith in all the blessed promises which Christ has given you. Work with charity and invincible courage, for you must do this if you would succeed. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

"You do not have to follow your own way, to plan and devise in your own wisdom; if you did, you would certainly fail. But place yourself as a learner in Christ's school. He will teach you; he will discipline and train you in his manner of working. And the Comforter will bring all things to your remembrance. You will find, as you submit to the educating process, that you are becoming spiritually efficient. Even your memory will be strengthened. The words of Jesus will flash into your mind when you need them, and you can repeat the rich promises of God to your own heart and to others. When perplexed, you will not burden others, but will go to the help provided—the Comforter. In this way you will grow, looking unto Jesus, trusting in him, believing him. You will cast all your care on him. And while you move in God's order, carrying on the aggressive warfare, and are personally useful in co-operating with Jesus, you will grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Growing Christians are always working Christians. No one should be idle now. The thought of being laborers together with God in turning sinners from the error of their ways, should spur us on to diligent efforts. One soul saved for whom Christ has paid the purchase money of his own blood, will give joy to the Redeemer.

The Comforter is to abide with you forever, aiding in every effort. The Holy Spirit is promised to every soul who will be a follower of Jesus. Shall we who profess to love Jesus, profess to have this great hope, which is big with immortality and full of glory, go with disconsolate hearts and mournful countenances? Why are we not all alive with love for Jesus? Why are not our hearts joyful in God, even amid trials and temptations? "My peace I give unto you." Then why do you not take it, and show that you are indeed doers of the words of Christ? "Let not your heart be troubled, neither let it be afraid." Shall we not be joyful in God?

December 7, 1891

#### Relying Upon God's Word

"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." "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." The faith here brought to view is not a casual faith, it is a living, earnest, active faith, that takes God at his word, and relies upon his pledged promises. This faith brings peace, and constitutes the children of God the light of the world. They live in the bright beams of the Sun of Righteousness. It is enough to make the soul joyful to have such assurances,—a Comforter always with us, and we revealing to the world in hopefulness, in joyfulness, that we have been called out of darkness into his marvelous light.



Christ said, "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The quickening, sanctifying influence of the Spirit of God is given to every member of the church who is joined to Christ as the branch is united to the vine. We must show that we believe the words of Christ that he has gone to the Father to be an advocate in the courts above for every humble child of God.

If we truly love Jesus, we shall encourage cheerfulness and warmth of love, as we consider our opportunities and privileges. Jesus must go away in order to come again. It is a cause of rejoicing that we have an advocate with the Father, that our prayers ascend to the Father in his name, and that he is there to prepare mansions for those who love him, and also to prepare a people for those mansions. He gives us the assurance that it is because he loves us that he has gone away, because he can, by the side of his Father, better represent our cases. He hears our prayers, and knows our needs, and has sent his Spirit in his name, to do even greater things than he did when he was on the earth.

"Now I have told you before it come to pass, that, when it is come to pass, ye might believe." When the Holy Spirit should be manifested to them on the day of Pentecost, they would then see that, although Christ was removed from them, he was ever working in their behalf; and that if they believed on him, his representative, the Comforter, would act in his name, to be a present help in every time of need. "Lo, I am with you alway, even unto the end of the world."

The enemy is at work to draw men and women into the attractive amusements of the world, and to eclipse their views of Jesus and heaven. Here is where Christ's living agents, those who have tasted and found that the Lord is good, should reveal him in words, in actions, in cheerfulness, in patience, in long-suffering, in hopefulness, in joyousness. "Blessed are your eyes, for they see" the marvelous love of God; "and your ears, for they hear" the precious words of him who is the Way, the Truth, and the Life. And we must see to some purpose, that we may present the glad tidings,—show that it is glad tidings. Put off the spirit of heaviness. Speak of the mercy, the goodness, and the love of Jesus; for "we cannot but speak the things which we have seen and heard." Keep your face heavenward. Look at the heavenly attractions, and then you may in truth "show forth the praises of him who hath called you out of darkness into his marvelous light." With all the precious promises given us from the lips of Jesus, let us act our thankfulness. Let us contemplate our duty in the light of the commandments of God.

"Thou shalt love the Lord thy God with all thine heart, ... and thy neighbor as thyself." We are altogether too indifferent to God's blessings. We share his loving care through Jesus Christ, and then forget how much it has cost the Father and the Son to make us fallen mortals sharers of his paternal sympathies. We are made the depositaries of rich blessings, and have monopolized them, as if they were wholly our own; but all who are enlightened by the grace of Christ should communicate the same to others. For God, through the Comforter, will work with every effort made in sincerity and truth, with his glory in view. He has paid the redemption price for a lost world, the world that Jesus loved, the world for which he died. Let the compassion and love of Jesus urge us to earnest efforts to reveal Christ to the world.

"As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice;

and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself."

December 14, 1891

### The Vine and its Branches

Jesus, with his disciples, was on his way to Gethsemane, and, as his custom was, he used the things of nature to illustrate his lessons to them. He varied his messages of mercy to suit his changing audience. He had tact to meet the prejudiced minds, and to surprise them with figures and illustrations that exactly met their case. Thus his lessons struck conviction to the heart. He ever had a message for the illiterate, who could not read the Scriptures for themselves; and by voice and look and the expressions of human sympathy, he made the heathen to understand that he had a message for them. His character and the expression of his countenance brought warmth to all hearts, a yearning desire to know more. He himself was the living embodiment of the truth he taught, the essence of all spiritual life, an example of the peace which he promises to all who come to him.

But this is a very solemn moment for his disciples. They are receiving the last lesson from his lips. Jesus does not allow his mind to dwell on the suffering that is just before him; he has a purpose,—to give his disciples a lesson that will be a benefit to them after he shall be removed from them. He would impress it upon their minds that, if they are successful, they must be constant partakers of the Spirit of Christ, whose blessing alone can make them fruitful in good works, in the conversion of souls.

From the beautiful symbol of the vine is drawn one of the most important lessons which Christ gave to his disciples. Whenever their eyes henceforth shall look upon the vine, this lesson of Christ's will be repeated. When they see an unproductive branch, they will know that that branch must be taken away; and when they see the fruit-bearing branches, they remember that such must be pruned, that they may bear more fruit. And all this brings vividly to mind the warning and instruction conveyed in the Saviour's words: "I am the True Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away."

"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." True faith will be revealed; for it works by love and purifies the soul. There is the renunciation of self, of pride, of all sin, and an entire reliance upon the merits of the blood of a crucified and risen Saviour. There is evidence that the soul has communion with God, is constantly seeking his grace, and imparting that grace to others.

But there may be an appearance of being united to Christ when no vital union exists. If you have not faith in him as your personal Saviour, you are symbolized by the withered branch, which will be taken away because it is fruitless. An appearance of Christianity and a profession of piety may place you in the church, but it cannot unite you to Christ. There is no virtue in having our names registered on the church books, if we have no vital connection with Jesus. If you have not a union with Christ, you will produce no fruit to his glory. Your unfruitfulness will bear testimony that you are not abiding in Christ, and that your formality is but a stumbling-block to sinners. You must draw life from the True Vine in order to bear fruit.

It is impossible to tell just when the useless branches will be taken away. God will give everyone a chance to repent, and will set all the human and divine influences to work to attract minds and hearts to Jesus; but if these influences are resisted, the time will come when a voice is heard from heaven, saying, "He is joined to his idols; let him alone." He did not represent Christ, he made no growth in grace, he had no genuine Christian experience, and gave no light to bless and benefit the world.

How carefully should we compare our life and character with the true standard! Are we individually fruit-bearing branches? If, after trial, we do not bear fruit to the glory of God, he will take us away. "But he answered and said, Every plant, which my Heavenly Father hath not planted, shall be rooted up." Growth in the knowledge of Jesus is essential. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "But if any man love God, the same is known of him." There can be growth in grace only by a vital union with Jesus, represented by abiding in Christ, making advancement in religious experience, and becoming more and more intelligent in the knowledge of God and of Christ.

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The entire Christian experience, from its beginning to its close, is marked with temptations and conflicts. But the more we look to Jesus, the more we think of him and love him, the more we shall grow into oneness with him; and the more our former lusts in our ignorance will be purged from us. The Lord Jesus has received power to impart his wisdom and blessings, that every soul may make improvement. There is no possibility of being in Christ as the branch is in the vine, and yet bearing no rich clusters of fruit.

"Now ye are clean through the word which I have spoken unto you." This he said, referring to the lessons he had just given them. They were without excuse if they missed the way or became discouraged; for he had promised them the Comforter. He had told them he would not leave them comfortless, but that if he went away, he would prepare mansions for them, and would come again and take them to himself. If they loved him, they would show it by obeying his commandments. He told them he would give them whatsoever they should ask in his name. He could say no more to them in the line of promises than he had spoken. Everything depended upon their obedience.

December 21, 1891

Abide in Me

"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." These are statements of the highest consequence to every one of us. Everyone who is indeed a child of God will be doing something in the great and solemn work of saving souls. Said Christ, "He that gathereth not with me scattereth abroad." Let each one of us ask himself: "What am I doing for Christ? Am I winning souls for his kingdom?" If you are not interestedly at work in the service of Christ, your interest and work are reckoned on the side of the prince of darkness. There are professed Christians who, by wrong words, deportment, and spirit, are doing a great deal to counteract the work that others are seeking to do for the Master.

Satan can so associate himself with a certain class who are weak in moral power that, by leading them to make a careless remark about being so particular, so over-righteous, so wonderfully

conscientious, or by a careless laugh, he can create impulses for evil. Even the most secret whisper of an evil thought, a suggestion of wrongdoing, will be passed from mind to mind, growing in force, extending and widening, and all the time exerting its deleterious influence to separate souls from God, until the branches that bear no fruit are taken away.

Satan was a beautiful, exalted angel, and would have remained so forever had he not withdrawn his allegiance from God. From the moment when he ceased to exert his influence for good, he became an influence for evil. He might have been the center of a hallowed influence, loyal and true, being good, and doing good, but he would not. In separating himself from God, he became a power for evil. Each act of selfishness exerts an influence on others.

In the hands of Satan, temptation has become a science. He is the god of this world because the world has chosen him as its master. In Satan's hands, the world is a treasure house of evil, upon which he can draw for his weapons and help to do him service. It is dangerous for the followers of Christ to walk on Satan's ground, or place themselves in his power; for if they do this, they do a work in connection with him that will extend down through the ages, and be as lasting as eternity. In his temptation of our first parents, Satan could not force them to transgress, but he could suggest allurements to sin, and the mind that is open to his suggestions is the medium through which he works to allure other minds. That first sin is at work still; it is constantly being reproduced, as one mind is brought to bear upon another for evil. Satan is the root of all evil. Every evil branch draws its sustenance from him, and presents its unholy, poisonous fruit for others to taste.

How striking is the power of influence as here presented! And how necessary it is for each of us to know the character of our influence, when that first sin could bring such a flood of woe upon our world! Not an evil deed has been performed but an unseen witness has marked it, and followed its influence from one person to another, and a faithful record has been made of it. If men could only read the record of the past, a most solemn impression would be made upon their minds. The record of the future would be altogether changed in its character. They would see that the fear of the Lord is the beginning of wisdom, and that their life experience must be in keeping with the way of the Lord. What a scene will be presented when Jesus shall open the book of remembrance, and read from its unerring pages the history of every soul!

It is for our well-being, for our eternal interest, to heed the words of Christ, "Abide in me, and I in you." This work is mutual. You must choose to abide in Christ, and then Christ will choose to abide in you. The soul must feel its dependence on Christ, and that only in entire dependence can we receive strength to work the works of Christ. All who have lived to themselves, self-centered, should know that they are not abiding in Christ, and that Christ is not abiding in them. Let these souls, so full of self and self-esteem, determine now, in these last hours of probation, that they will take Christ as all and in all, and then in and through him they may exclaim, "Oh, the depth of the riches both of the wisdom and knowledge of God!"

In giving Christ to our world for the redemption of the human family, God planned to change the destructive tendencies of man's influence, and he lays special claim upon that influence, seeks to press it into his service, and by his Holy Spirit sanctify the ability. He wants to make man a chosen vessel unto honor, to be a coworker with him in suppressing evil, and extending righteousness in the earth. Christ, co-operating with human agencies, will restore man to favor with God. Satan planned to draw men's minds away from God, that the knowledge of God might become extinct, and that the

human agency might, through his power, become a means of destruction; but Christ, the Restorer, came to counteract the work of Satan, to set in operation plans of the highest order, and by giving man a glimpse of the future world, and the exceeding great reward, to make him see things in their true light. With the golden chain of his matchless love, he would bind men to the throne of God. The plan of God was that the highest influence in the universe, emanating from the Center of all power, should be brought to bear on human minds. The goodness and love of God subdues the heart, and then man becomes a channel to communicate these divine impressions to his fellow-men. Thus in Christ he is a fruit-bearing branch. No man, saint or sinner, liveth to himself.

Christ sets in operation all good influences to oppose sin and evil. For every supposed sacrifice we make in his service, he has promised to requite us, but not as if he were in debt to man, as the magnitude of the gift shows. He has pledged his word to repay us a hundred-fold in this present life, and in the world to come to give us everlasting life. But that which to us bears the appearance of a sacrifice is not so in reality; for whatever Christ asks us to give up for his sake is only that which it would be to our injury to retain. And in its place he gives us that which is of the highest value. Every struggle against sin, every victory over evil, every holy principle exerted for God, he registers as a good work, and he who does it will be a claimant for his grace at the recompense of the just.

“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.” Is this the test? Then is not here given a reason why so little is accomplished by so many laborers? They have not a living connection with Christ. The dry branch is to be united to the living vine, grafted into it. Fiber by fiber, vein by vein, the graft grows into the vine stock, until the life of the vine becomes the life of the branch, and the branch buds and blossoms, and matures its clusters of rich fruit. Jesus says to all, whatever their riches, their learning, their talents, their position, “Without me ye can do nothing.” There is the soul dead in trespasses and sins, and how is that soul to be made a partaker of the divine nature?—By coming to Christ and connecting with him, as the dry, sapless branch connects with the vine, and thereby lives. The sinner may unite his ignorance to Christ's wisdom, his weakness to Christ's strength, his frailty to Christ's enduring might; and in this union there is confidence, love, and dependence. When this union is formed, the principle of the law of association takes effect, the will is surrendered to Christ's will, and the sinner has the mind of Christ. The humanity in Christ has touched our humanity, and our humanity has touched divinity. Thus, through the agency of the Holy Spirit, man becomes a new creature in Christ Jesus. He then abides in Christ, living by every word that proceedeth out of the mouth of God. New and heavenly principles are received through mental, moral, and spiritual association with Christ.

Satan has tried to prevent men from receiving a correct view of God. Our ideas of God have become perverted. The true ideas have been lost, and the mind has been thrown into confusion in regard to him. Passion has taken the place of reason. To see God as he is, is to love and reverence him as supreme. To know God, and Jesus Christ whom he has sent, is eternal life. Satan knows that if the attention of men is turned to Christ, they will believe on him.

The greater the efforts of Satan to accomplish our destruction, the greater is the victory achieved in overcoming them. The world's Redeemer presents the plan of the battle, with all the difficulties, and bids us count the cost. He does not wish his followers to be ignorant of Satan's devices. They must know what they will have to meet, and the preparation they must make in order to counteract his

devices. He shows them the vast confederacy of evil arrayed against himself and his followers, but he makes it plain to them that they shall have the help of the Holy Spirit in the battle. Angels of God, unseen by mortal sight, will mingle in their ranks. As soldiers of Jesus they must put on the armor, for they "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." They could do nothing against such formidable foes without Christ to direct the warfare.

December 28, 1891

#### "If My Words Abide in You"

"If ye abide in me, and my words abide in you," are the words of Christ, which, abiding in the heart of the believer, transform his character. They are not a dead letter, but they are spirit and life. They are motive power to all action. If they are lightly regarded, nominally received, without working in us, they are useless, and will only condemn us in the judgment. We shall grow no better under their influence, but shall continually become worse in character, more careless, more self-willed, more filled with self-esteem, puffed up in our own conceit; so that we are worse off than if we had no knowledge of them. Christ's words are to a purpose, to lead men to will and to do. They are an impelling power, causing men to resolve and to act. But none are forced against their will. God's grace will not supply the place of man's co-operation. No amount of light, conviction, or grace can transform the character, only as man shall arouse to co-operate with God. The Holy Spirit puts forth its energies to break the power of Satan's attractions and temptations upon the human mind; but the will must yield, human co-operation must be enlisted, for this is the indispensable condition of salvation.

"Work out your own salvation with fear and trembling." What! must man do this work of himself unaided?—No, no. This is his part in the action, but hear the conclusion: "For it is God which worketh in you, both to will and to do of his good-pleasure." Your will must blend with the divine will, and you must submit to the divine working. Your energies are required to co-operate with God. Without this, if it were possible to force upon you with a hundred-fold greater intensity the influences 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. There must be the willing and the doing on the part of the receiver. There must be an action, represented as coming out from the world and being separate. There must be a doing of the words of Christ. The soul must be emptied of self, that Christ may pour his Spirit into the vacuum. Christ must be chosen as the heavenly guest. The will must be placed on the side of God's will. Then there is a new heart, and new, holy resolves. It is Jesus enthroned in the soul that makes every action easy in his service. He is the fountain of all righteousness, the source of all happiness, the reservoir of all power. There must be a full trust in Christ's words, and Christ must be all in all to the receiver. Grace, truth, and joy will fill the soul.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Christ abiding in the heart will prompt right desires. Then we may press to the mercy seat, and in the name of Jesus, our Advocate, in the full assurance of faith, claim all that the soul needs. What a hold on heaven has everyone who complies with the conditions Christ has given! He surely is not left comfortless. He need despair of nothing; he may hope for everything; for he has a right, a guarantee from Christ to call at every step of the way for the divine agency to work with his effort, and to bless with that effort all with whom he associates.

“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” This is evidence of our being indeed sons and daughters of God, because we do the will of our Heavenly Father, and work the works of Christ. We have the mind of Christ. We do not devote our God-given powers to needless things, and so fill our minds and hearts with worldly cares and activities, that a sense of the great work to be done in connection with the Holy Spirit, is excluded. We realize our dependence on his aid in reaching those who are out of Christ, who know not the saving power of the truth.

The indolent professed Christian may well be startled by the words of Christ, “Why stand ye here all the day idle? Go ye also into the vineyard.” Work while the day lasts, for “the night cometh, when no man can work.” Let not the night find you belated, your work negligently done.

The worker is not to follow inclination, or to live day by day merely to amuse himself. God has intrusted you with talents, to be wholly consecrated to him. If he has given you but one, use that one, and you will certainly have two or even more to render back to the Master.

Active Christian influence Christ expects of us. We are to educate and train ourselves in the service of Christ, by constant activity, becoming efficient in work for the Master. “It is your Father's good-pleasure that ye bear much fruit;” not the least possible amount. Day after day is passing into eternity with its burden of record. What fruit are we bearing?

“As the Father hath loved me, so have I loved you; continue ye in my love.” Here Christ places us in the same position toward himself that he occupies toward the Father. With this intimate connection we should have much power in the work of saving souls. Nothing can be so valuable as this intimate communion with Christ. He identifies his interest with that of the hearers and doers of his word, as the Father identifies his interest with that of the Son, and this union with Christ means everything to us. “Continue ye in my love.”

The True Witness says to the church of Ephesus: “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.” We must continue in the love of Christ. We must keep that love aglow on the altar of the heart, and this love, thus kept burning, will increase our love for one another.

“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.” This is a wonderful requirement, to love one another as Christ has loved us. If we are doers of the words of Christ, we cannot harbor pride or selfishness. The purifying blood of Christ alone can purge away everything of this character,—all envy, all evil surmising, all thinking evil and practicing evil toward one another.

“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.” Here again the Lord Jesus presents his relationship to the Father as the exact counterpart of our relationship to himself. Let these lessons, so full of instruction, be carefully considered. Nowhere else can be found such large and comforting assurances. Nothing shows so much as this how the Lord Jesus estimates the souls he came to save, and his purpose in exalting them to the closest, most elevated and sacred companionship with himself. He identifies man with himself before the Lord and the whole universe.

What a favor, what mercy, what inexpressible love, is thus revealed! This intimacy of Jesus with man can be brought about only through his taking upon himself our sins and imputing unto us his own righteousness.

“He hath made him to be sin for us, ... that we might be made the righteousness of God in him.” If Christ is abiding in the soul, our prayers and works are wholly acceptable to God. Through obedience to all the commandments of God, we are accepted in the Beloved. We enter into the rights and privileges of Jesus, and the victories which he achieves.

All those who say, “I am saved! I am saved!” but do not obey God's commandments, are resting their salvation on a false hope, a false foundation. No one who has an intelligent knowledge of the requirements of God, can be saved in disobedience. Just so far as men have a knowledge of the words of Christ, so plainly laid down in the Bible, they will be held responsible.

In the fourteenth chapter of John much is said about keeping the commandments of God. “He that hath my commandments, and keepeth them, he it is that loveth me.” “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.” No one can abide in Christ and treat the law of God with indifference and disrespect; for this would be arraying Christ against Christ. In a heart renewed by the Spirit of truth there will be love for all the commandments of God. Jesus declares, “I have kept my Father's commandments;” and all who love Jesus will live in communion with God and with the Son. Those who make so much show of rejoicing, saying they are in Christ, but do not obey the commandments of God, do not partake of the nourishment of the living vine. All who are grafted into the parent stock will have a vital union with the living vine. They will love that which Christ loves; their taste will be identical with his. Jesus plainly stated that when we treasure up his words and do them, we give evidence that we have that genuine love which makes us one with the Father. We are one in taste and inclination. The Spirit of Jesus fills the Christian with his love, his obedience, his joy. “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.”

Man has voluntarily departed from God. Jesus came to do a work which no other could do,—to bring man back to his allegiance to God. How unreasonable it is for fallen man to say that Christ's great work of redemption was for the purpose of making it possible for man to be saved in transgression of the law of God! If one precept of God's law could be changed, then Christ need not have died; but it was because the law of God was unchangeable, and would hold the sinner in its claims, that Jesus came and died, to reconcile man to God. His death shows the immutability of the law. The law of God is as changeless as his own character. Man's only hope was in the death of Christ. And in his death Christ bore testimony to the whole universe that Satan's efforts to change the law were an utter failure. Now it is demonstrated that even for the human beings that have been deceived by Satan and made to transgress the law, there can be no pardon except through the death of the only-begotten Son of the Infinite God himself, who suffered the penalty of man's transgression. And this is the testimony that in the judgment will condemn every transgressor.

Was such an infinite sacrifice made by the Son of God for the purpose of perpetuating sin?—No; it was not possible. There was no possibility that man, who had estranged himself from God, would be able to keep God's holy law. Christ died that he might, by virtue of his own righteousness, elevate



humanity. He gave man another trial. Man, weak, sinful, ignorant, must look to Jesus if he would live. "Without me ye can do nothing." He has learned to be obedient to all the commandments of God, through Jesus Christ, who is made to him wisdom, sanctification, and righteousness.