

## Ellen G. White 1902 Sign Of The Times

January 8, 1902

### Enduring Religion

Enduring religion is the religion that leads us to visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world. This is Christianity. The Christian follows Christ. Lifting the cross, he bears it after his Leader in the path of self-denial.

The religion that is built on self is worthless; for God makes no compromise with selfishness. To have pure religion, we must open the heart to receive the heavenly Guest. So long as the door is closed against His entrance, we can have no abiding peace. No sunshine can flood the chambers of the soul, no light break through the mist and cloud.

The religion of Christ changes hereditary and cultivated tendencies to wrong. It banishes self-confidence and egotism, leading man to see himself as he is,—weak and sinful, unable of himself to do any good thing. It leads him to behold Jesus, and beholding, he is changed into His likeness.

The religion of Christ is a firm fabric, composed of innumerable threads, woven together with tact and skill. Only by the wisdom that God gives can we weave this fabric. Trusting to ourselves, we draw into it threads of selfishness, and the pattern is spoiled.

There are many kinds of cloth which at first have a fine appearance, but they do not endure test. The colors are not fast. They wash out. Under the heat of summer they fade, and are lost. Such a fabric can not endure rough handling, and is worth very little.

So it is with religion. When the warp and woof of religion will not stand the test of trial, the material of which it is composed is worthless. And an effort to patch the old cloth with a new piece does not better the condition of things; for the worn-out, flimsy material breaks away from the new, leaving the rent much larger than before. Patching will not do. The only way is to discard the old garment and procure a new one. The religion of self, composed of threads that fade and give way under the stress of temptation, must be cast aside, to be replaced by the religion woven by Him in whose life no selfishness found place.

Christ's plan is the only safe one. He declares, "Behold, I make all things new." "If any man be in Christ, he is a new creature." The Saviour gives no encouragement to any to think that He will accept a patchwork religion. Such a religion is of no value in His sight. There may at first seem to be some of self and some of Christ; but it is soon seen that there is none of Christ. The patches of selfishness increase till the entire garment is covered with them.

Christ looks with pity on those who have a patchwork religion. The faithful and true Witness sees the want of the soul, and His voice is raised in warning, "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment

that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

A religion formed after the divine pattern is the only one that will endure. Only by striving to live the life of Christ here can we prepare ourselves to live with Him through the eternal ages. That which is of value in this life will be of value in the life to come. A man's future is decided by the way in which he now allows himself to be influenced. If he cherishes selfish inclinations, refusing to deny self, he can never enter the kingdom of God. But if he fights against self, if he is willing to be governed by the Spirit of Christ, he is transformed in character. He sits at the feet of the Saviour, and from Him learns the lessons all must learn who are saved. Thus he is strengthened to resist evil. God works in him and with him, to will and to do of His good pleasure.

Such a one is filled with intense desire to save the souls perishing around him. He walks as Christ walked, in all things following His example. He understands the science of godliness, and consecrates his life to God, willing to spend and be spent in His service. He does not allow his natural inclinations to obtain the victory, but walks worthily before God and his fellow-men.

It is Christ's desire that His children shall reach this place. He longs to reveal through them the treasures of His grace. He says to them, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” And He says this because He knows that it is possible for them to reach perfection. He lived in this world the life that they must live. He met the foe single-handed, as they must meet him. He asked and received power to enable Him to overcome in the conflict. And those who walk in God's way may have the same power. The same angels that ministered to Christ minister to those who shall be heirs of salvation. As He overcame, so we may overcome. “In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of His people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.”

Dear brethren and sisters in Christ, my prayer for you is “that Christ 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 fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end.”

Mrs. E. G. White

January 15, 1902

Our Elder Brother

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed.”

Christ felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.

Only a short time before, Christ had offered His intercessory prayer to the Father, not as one overcome in battle, but as one who had gained the victory at each step as He approached the consummation of His work. As one already glorified, He had claimed oneness with God.

But now the hour of Satan's apparent triumph had come. The storm of wrath was about to beat upon the Saviour. A horror of great darkness oppressed His soul. Everything was at stake with Him. In its hardest features Satan pressed the situation upon the Redeemer: "The people who claim to be above all others in temporal and spiritual advantages, have rejected you. They are seeking to destroy you, the foundation, the center and seal, of the promises made to them as a peculiar people. One of your own disciples, who has listened to your instruction, and has been among the foremost in church activities, will betray you. One of your most zealous followers will deny you. All will forsake you." Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, pierced His soul. The conflict was terrible. The sins of men weighed heavily upon the Saviour, and the sense of God's wrath against sin was crushing out His life. From His pale lips came the bitter cry, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt."

"And He cometh unto the disciples, and findeth them asleep." Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that Satanic agencies might not prevail against them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they have been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed with a stupor which they might have shaken off had they continued pleading with God.

The weakness of the disciples awakened the sympathy of Jesus. Addressing Peter, He said, "Simon, sleepest thou? Couldst thou not watch with Me one hour?" He feared that they would not be able to endure the test that would come upon them in His betrayal and death; and He said, "Watch and pray, lest ye enter into temptation." Even in His great agony He sought to excuse their weakness. "The spirit truly is willing," He said, "but the flesh is weak."

Once more Christ sought His place of prayer, and His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

Again Christ felt a longing for companionship, for some words from His disciples that would bring relief. Once more He came to them, "but their eyes were heavy; neither wist they what to answer Him."

Turning away, Jesus sought His retreat, and fell prostrate to the ground, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own anguished, agonized soul. The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might leave man to perish in his iniquity. He might say, “Let the transgressor receive the penalty of his sin; and I will go back to my Father.” Will the Son of God drink the bitter cup of humility and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from His lips. “O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.”

Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He will become the propitiation of a race that has willed to sin.

O tried, tempted soul, remember that He who suffered in Gethsemane is your Saviour. He is touched with the feeling of your infirmities; for He was “in all points tempted like as we are.” Because of this, “He is able to succor them that are tempted.” He was made perfect through suffering. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. “He healeth the broken in heart, and bindeth up their wounds.” Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength.

To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness on the darkest part of their way. From every temptation and every trial they will come forth with finer faith and a richer experience.

Mrs. E. G. White

January 22, 1902

The Joy of Giving

All day the people had been thronging the house where were Christ and his disciples. All day the Saviour had been teaching them. They had listened to His gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand had brought health to the sick, and life to the dying. The day had seemed to them like heaven on earth, and they were utterly unconscious of how long it had been since they had eaten anything.

The sun was sinking in the west, and yet the people lingered. Jesus had labored all day long without food or rest. He was pale from weariness and hunger. But He could not withdraw from the multitude that pressed upon Him.

“His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves, and two fishes. He said, Bring them hither to Me. And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude.”

In this parable is wrapped up a deep, spiritual lesson for God's workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united with Christ will receive from Him the bread of life, the heavenly food, and impart it to others.

In full reliance upon God, Jesus took the small store of loaves; and altho there was but a small supply for His own family of disciples, He did not invite them to eat but began to distribute to them, bidding them serve the people. The food multiplied in His hands; and the hands of the disciples, reaching out to Christ, Himself the Bread of Life, were never empty. The little store was sufficient for all. After the wants of the people had been supplied, the fragments were gathered up, and Christ and His disciples ate of the precious, heaven-supplied food.

The disciples were the channel of communication between Christ and the people. This should be a great encouragement to His disciples today. Christ is the great Center, the Source of all strength. His disciples are to receive their supplies from Him. The most intelligent, the most spiritually minded, can bestow only as they receive. Of themselves they can supply nothing for the needs of the soul. We can impart only as we receive, and we can receive only as we impart. As we continue to impart, we shall continue to receive; and the more we impart, the more we shall receive.

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” Mark that pool which receives the showers of heaven, but has no outlet. It is a blessing to no one, but in stagnant selfishness poisons the air around. Now look at the stream flowing from the mountain side, refreshing the thirsty land through which it passes. What blessing it brings! One would think that in giving so liberally, it would exhaust its resources. But not so. It is a part of God's great plan that the stream that gives shall never lack; and day by day and year by year it flows on its way, ever receiving and ever giving.

There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal in turn minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.

The angels of glory find their joy in giving,—giving love and tireless watch-care to souls that are fallen and unholy; heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle, patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ that is even closer than they themselves can know.

God desires us to give—cheerfully, willingly, gladly. None can keep His law without ministering to others. Happiness is the gift of God to him who, in the spirit of Christ, toils for the good of others.

There are many to whom life is a painful struggle. They feel their deficiencies, and are miserable and unbelieving; they think they have nothing for which to be grateful. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling, lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity.

“Freely ye have received; freely give.” “Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee.” If upon your spirit the glory of the Lord has risen; if you have beheld His beauty who is the chiefest among ten thousand, and the One altogether lovely; if your soul has become radiant in the presence of His glory, to you is this word from the Master sent. Have you stood with Christ on the mount of transfiguration? Down in the plain there are souls enslaved by Satan; they are waiting for the word of faith and prayer to set them free.

The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love,—love that “vaunteth not itself, is not puffed up, ... seeketh not her own, is not easily provoked, thinketh no evil,”—love that moves the disciple, as it moved our Lord, to live and labor and sacrifice, even unto death, for the saving of humanity.

Mrs. E. G. White

January 29, 1902

### The Power of Prayer

Prayer is the opening of the heart to God as to a friend. In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts.

By prayer man is braced for duty and prepared for trial. Morning and evening our earnest prayers should ascend to God for His blessing and guidance. True prayer takes hold upon Omnipotence, and gains the victory. Upon his knees the Christian obtains strength to resist temptation. And while engaged in our daily work, we should lift the soul to heaven in prayer. It was thus that Enoch walked with God. The silent, fervent prayer of the soul rises like holy incense to the throne of grace, and is as acceptable to God as if offered in the sanctuary. To all who thus seek Him, Christ is a present help in time of need. In the day of trial they will be brave and strong.

From the experience of Moses we may see what intimate communion with the Most High it is man's privilege to enjoy. After Israel had shown such great dishonor to God by worshiping the golden calf, Moses pleaded with God in their behalf. The Lord read the sincerity and unselfish purpose in the heart of His servant, and communed with him face to face, “as a man speaketh unto his friend.”

Moses had carried the burden of Israel; he had borne an overwhelming weight of responsibility; when the people sinned, he suffered keen remorse, as if he himself were guilty. Now there pressed

upon him a realization of the terrible result should God give Israel up to their darkness and impenitence. He prayed that the favor of God might be restored to His people, and that the token of His presence might continue to direct their journeyings: "If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are on the face of the earth."

And the Lord said, "I will do this thing also that thou hast spoken; for thou hast found grace in My sight, and I know thee by name." Still the prophet did not cease pleading. Every prayer had been answered, but he thirsted for greater tokens of God's blessing. He now made a request that no human being had ever before made: "I beseech Thee, show me Thy glory."

God did not rebuke his request as presumptuous; the gracious words were spoken, "I will make all My goodness pass before thee." The unveiled glory of God, no man in this mortal state can endure to look upon and live; but Moses was assured that he should behold as much of the divine glory as he could endure. Again he was summoned to the mountain summit; then the hand that made the world, the hand that "removeth the mountains, and they know not," took this creature of dust, this mighty man of faith, and placed him in a cleft of the rock, while the glory of God and all His goodness passed before him.

Those who seek God in secret, telling the Lord their needs, and pleading for help, will not plead in vain. "Thy Father which seeth in secret shall reward thee openly." As we make Christ our daily companion, we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus, we shall become assimilated to His image. By beholding, we shall become changed. The character is softened, refined, and ennobled for the heavenly kingdom. The sure result of our intercourse and fellowship with God will be to increase piety, purity, and fervor. There will be a growing intelligence in prayer. We are receiving a divine education, and this is illustrated in a life of diligence and zeal.

Christ's days were passed in ministering to the crowds that pressed upon Him, and in unveiling the treacherous sophistry of the rabbis, and this incessant labor often left Him so utterly wearied that His mother and brothers, and even His disciples, had feared that His life would be sacrificed. But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face. It was from hours spent with God that He came forth, morning by morning, to bring the light of heaven to men.

We can no more live the Christian life without prayer than we can live the physical life without food. To grow in grace, we must ask and receive the bread of heaven. The strength gained by prayer gives a preparation for duty and fills the heart with peace.

To every sincere, earnest prayer an answer will come. The answer to your prayer may not come just as you desire, or at the time you look for it; but it will come, and in the way and at the time that will be for your best good. The prayers you offer in loneliness, in weariness and trial, God answers, not always according to your expectations, but always for your good.

Not one sincere prayer is lost. Amid anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer by the

way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they can not die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard.

Mrs. E. G. White

February 5, 1902

### Through Trial to Perfect Trust

"He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The refining process is hard for human nature to endure; but only by it can the dross be purged from the character. In the furnace of trial we are purified from the dross that prevents us from reflecting the image of Christ. God measures every trial; He watches the furnace fire that must test every soul.

Through trial God leads His children to perfect trust. "In the world ye shall have tribulation," Christ says; "but in Me ye shall have peace." It is through much tribulation that we are to enter the kingdom of God. The followers of Christ will often be sorely tried and afflicted. Joseph was maligned and persecuted because he was determined to preserve his virtue and integrity. David, God's chosen messenger, was hunted like a beast of prey by wicked enemies. Daniel was cast into a den of lions because he would not yield his allegiance to God. Jeremiah spoke the word that God gave him, and his plain testimony so enraged the king and the princes that he was cast into a loathsome pit. Stephen was stoned for preaching Christ and Him crucified. Paul was imprisoned, and finally put to death, because he obeyed Christ's command to carry the Gospel to the Gentiles. John, the beloved disciple, was banished to the Isle of Patmos for the Word of God and the testimony of Jesus Christ.

No cross, no crown. How can we be strong in the Lord without trial? To have physical strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be tried. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character building. Our Saviour was tried in every way, yet He triumphed in God constantly. It is our privilege under all circumstances to be strong in the strength of God, and to glory in the cross of Christ.

Through affliction God reveals to us the plague-spots in our characters, that by His grace we may overcome our faults. Unknown chapters in regard to ourselves are opened to us, and the test comes, whether we will accept the reproof and the counsel of God. When brought into trial, we are not to fret and worry. We should not rebel, or worry ourselves out of the hand of Christ. We are to humble the soul before God. The ways of the Lord are obscure to him who desires to see things in a light pleasing to himself. They appear dark and joyless to our human nature. But God's ways are ways of mercy, and the end is salvation. Elijah knew not what he was doing when in the desert he said that he had had enough of life, and prayed that he might die. The Lord in His mercy did not take him at his word. There was yet a great work for Elijah to do; and when his work was done, he was not to perish in discouragement and solitude in the wilderness. Not for him the descent into the dust of earth, but the ascent in glory, with the convoy of celestial chariots to the throne on high.



Our sorrows do not spring out of the ground. God “doth not afflict willingly nor grieve the children of men.” When He permits trials and afflictions, it is for our profit, that we may be partakers of His holiness. If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him.

The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace.

But when tribulation comes upon us, how many of us are like Jacob. We think it the hand of an enemy; and in the darkness we wrestle blindly until our strength is spent, and we find no comfort or deliverance. To Jacob the divine touch at break of day revealed the One with whom he had been contending,—the Angel of the covenant; and, weeping and helpless, he fell upon the breast of Infinite Love, to receive the blessing for which his soul longed. We also need to learn that trials mean benefit, and not to despise the chastening of the Lord, nor faint when we are rebuked of Him.

“Happy is the man whom God correcteth.... He maketh sore, and bindeth up; He woundeth, and His hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.” To every stricken one, Jesus comes with the ministry of healing. The life of bereavement, pain, and suffering may be brightened by precious revealings of His presence.

Each fiery trial is God's agent for our refining. Each is fitting us for our work as co-laborers with Him. “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.”

Mrs. E. G. White

February 12, 1902

Living For Christ

Ye are the light of the world.... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.... Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

God has given His subjects a work to perform. By helpful words and kindly actions they are to reveal Christ to the world. By self-denial, by sacrificing that which would be obtained at the loss of another, they are to show the power of the truth to restrain evil inclinations. Those who do this are “the salt of the earth,” preserving it from decay.

God requires His followers to exercise toward others the compassion they desire others to exercise toward them. Christians are to bring Christlikeness into their service, that in their hands the truth

may not lose its preserving influence. In all their associations in the church and in the world they are to be unselfish and sincere.

If a professing Christian is unchristlike; if he cherishes unholy traits of character, studying how he may get the best of a bargain to the disadvantage of some one else, if, forgetting that it is his duty to help others, he cares little whether he destroys his neighbor's prospects, he is as salt that has lost its savor—fit only to be cast out. He may gain some advantage himself, but what help is he to the world? If the character is not under the moulding influence of the Spirit of God, if the life is not free from selfishness, what does the profession avail?

How may we retain in our lives the preservative qualities of the truth? How may we exert a saving influence on the world?—By obeying the plain command of God; by being kind and generous; by relieving the necessities of the needy; by working as Christ worked.

“Lord, who shall abide in thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

Let these lessons be practised. Not a tithe of what we should be are we in purity, in Christlikeness. This is why we have not more power with God. We profess to believe truth that God declares will refine and sanctify the life. But if our religion is merely nominal, we are as salt without savor.

Every true Christian will say from the heart, When I was baptized in the name of the Father, the Son, and the Holy Spirit, I was buried in the likeness of Christ's death, and raised in the likeness of His resurrection. I have taken a sacred vow to live in close communion with Christ. I am pledged to devote my life to His service.

“Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.” As you openly renounced sin and Satan, the three great powers of heaven pledged themselves to help you to overcome. You were raised in newness of life by the power that raised Christ from the dead. You came forth from the watery grave pledged to devote your life to the Master's service. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property, and all else you have, had been anew entrusted to you, with a distinct intimation from heaven that they are to be used for God. You are to live a life of cross-bearing and self-denial, a life bound up with the life of Christ.

The character of the Christian is to be a reproduction of the character of Christ. The same love, the same grace, the same unselfish benevolence, that characterized the life of the Redeemer, are to characterize the lives of His followers. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.”

In His great mercy, God gives men and women power for service, strengthening them as He strengthened Joseph, Samuel, Daniel, Timothy, and many others who availed themselves of His promises. They believed in Him and relied on Him, and this was their righteousness. Without the help that comes only from God we are in constant danger of falling into the snares that Satan has prepared for our feet. It is the one who obeys God, the one who is not satisfied unless he has the divine presence with him, that is a power for good in the world.

“Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks, I know thy works.” This figure illustrates the eternal vigilance of our Saviour. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He who keeps Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often they would flicker and go out. But God has not given His church into the hands of men. Christ, One who gave His life for the life of the world, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord. We are not dependent on the presence of priest or minister. We are kept by the power of God. The presence of Christ is the secret of our life and light.

Mrs. E. G. White

February 19, 1902

#### What It Means to Be a Christian

In all the details of life, Christians are to follow the principles of strict integrity. These are not the principles that govern the world; for there Satan is master, and his principles of deception and oppression bear sway. But Christians serve under a different master, and their actions must be wrought in God. They must put aside all desire for selfish gain.

To some, deviation from perfect fairness in business deal may look like a small thing, but our Saviour does not thus regard it. His words on this point are plain and explicit: “He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.” A man who will overreach in a small matter will overreach in a large matter if the temptation comes to him.

Christ's followers are obliged to be more or less connected with the world in business matters. In His prayer for them the Saviour says, “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” Christians are to buy and sell with the realization that the eye of God is upon them. Never are they to use false balances or deceitful weights. God says:

“Thou shalt not have in thy bag divers weights, a great and a small.... But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.” “Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.... Thou shalt not pervert the judgment of the stranger nor of the fatherless; nor take a widow's raiment to pledge.... When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field,

thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow.”

In every action of life the true Christian is just what he desires those around him to think he is. He is guided by truth and uprightness. He does not scheme; therefore he has nothing to gloss over. He may be criticized, he may be tested; but through all, his unbending integrity shines out like pure gold. He is a friend and benefactor to all connected with him; and his fellow-men place confidence in him; for he is trustworthy. Does he employ laborers to gather in his harvest? He does not keep back their hard-earned money. Has he means for which he has no immediate use? He relieves the necessities of his less fortunate brother. He does not seek to enlarge his possessions by taking advantage of the untoward circumstances of his neighbor. He accepts only a fair price for that which he sells. If there are defects in the articles sold, he frankly tells the buyer, even tho by so doing he may seem to work against his own pecuniary interests.

A man may not have a pleasant exterior; but if he has a reputation for straightforward, honest dealing, he is respected. Stern integrity covers many unpleasant traits of character. A man who steadfastly adheres to the truth wins the confidence of all. Not only do Christians trust him; worldlings are constrained to acknowledge the worth of his character.

Satan knows full well what a power for good is the life of a man of unbending integrity, and he puts forth zealous efforts to prevent men from living such lives. He comes to them with alluring temptations, promising them wealth, position, worldly honor, if they will but yield the principles of righteousness. And he has much success. Thousands yield to his bribery. The desire for wealth, for fame, for position, is too powerful for them to resist. Forgetting God, they withdraw their affection from Him, and worship mammon.

From the sad history of many who have failed we learn the danger of prosperity. It is not those who have lost their property who are in greatest danger, but those who have obtained a fortune. Adversity may depress, but prosperity frequently elevates to presumption. Prayer is often requested for men and women in affliction; and this is right. But those in prosperity are more in need of the prayers of God's servants; for they are in greater danger of losing salvation. In the valley of humiliation men walk securely while they reverence God and make Him their trust. On the lofty pinnacle, where praise is heard, they need the help of special power from above.

Seeing the fearful danger of love of gain, Paul writes: “They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.... Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

The temptation comes to a man to pursue a wrong course for the sake of gaining money. He yields, and commits himself to that which the Lord can not indorse. And daily the spiritual life of that man grows weaker. Daily he wanders farther from true happiness.

The sad history of Judas is a lesson for all. Judas was blessed with wonderful opportunities. He was with Christ during the entire period of the Saviour's ministry. Day by day for three years he listened to His instruction and witnessed His marvelous works. Had he been willing to renounce all selfishness, the Lord would have used him to advance His kingdom. But Judas loved gain. He was a speculator. He thought that he could manage the finances of the church, and so make money. Stronger and stronger grew his covetousness, till at last he sold his Master for thirty pieces of silver.

How many today are like Judas betraying their Lord! How many are sacrificing principle for the sake of worldly gain! Thus they crucify Christ afresh, and put Him to open shame.

In the smallest as well as the largest affairs of life the first question should be, "What is God's will?" "To obey is better than sacrifice, and to hearken than the fat of rams." Christ calls upon His children to rid themselves of all selfishness, all covetousness, all impurity. "Come unto Me," He says, "and I will give you rest." Yield yourselves to My training. Submit your will to My will, your way to My way. Let your life be one with My life. So shall you gain treasure that will endure unto life eternal.

True religion is not an experiment. It is an actual imitation of Christ. God keeps a personal account with every man, testing him by the practical results of his work. Soon will be heard the call, "Give an account of thy stewardship."

Mrs. E. G. White

February 26, 1902

A Lesson for Mothers

Notwithstanding all that God had wrought for His people in the wilderness, the children of Israel, after their settlement in Canaan, continued to walk in their own ways. "They did not destroy the nations, concerning whom the Lord commanded them; but were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them.... Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance. And He gave them into the hand of the heathen; and they that hated them ruled over them."

While Israel was sorely harassed by the children of Ammon on the east, and the Philistines on the west, the Lord hearkened to the prayers of His people, and began to work for their deliverance. After eighteen years of oppression, they made war against the Ammonites, and effectually destroyed their power. But the backsliding and idolatrous people soon forgot the lesson that Divine Wisdom had so often sought to teach them. As they continued to depart from God, He permitted them still to be oppressed by their powerful enemies, the Philistines.

For forty years the children of Israel were constantly harassed, and at times completely subjugated, by this cruel and warlike nation. They had mingled with these idolaters, uniting with them in commerce, in pleasure, and even in worship, until they seemed to be identified with them in spirit

and interest. Then these professed friends became their bitterest enemies, and sought by every means to accomplish their destruction.

There were still in Israel true-hearted men and women whose souls were filled with anguish because of the condition of the people. Their prayers of confession, penitence, and faith ascended without ceasing to God. He was not indifferent to their cries, and while there was apparently no response to them, He was preparing help for them. In all Israel there was not to be found a man through whom the Lord could work for the deliverance of His people. The erroneous education given to children, indulgence of appetite and conformity to the practises of heathenism, had greatly lessened physical and moral power.

Godly fathers and mothers looked with gloomy forebodings into the future. Many a mother had secretly cherished the hope that she might give to God and to Israel a son who should deliver His people. But as parents saw their children growing up with perverted appetites and uncontrolled passions, the inquiry arose, What will the end be? What part will these youth and children act in the great drama of life? In the hearts of some parents hope battled against fear; but in many others reigned only discouragement and despair. What could the mother do to avert the threatened evil? How banish the nameless terror that oppressed her soul? "Spare us, O God, spare us," was the oft-repeated prayer. "Let not Thy people perish; let us not see our children a prey to the enemy."

At this time the Lord appeared to the wife of Manoah, an Israelite of the tribe of Dan, and told her that she should have a son. He gave her special instruction concerning her own habits, and also for the treatment of her child. "Beware, I pray thee," he said, "and drink not wine nor strong drink, and eat not any unclean thing." He also directed that no razor should come on the head of the child; for he was to be consecrated to God as a Nazarite from his birth, and through him the Lord would begin to deliver Israel from the Philistines.

The woman sought her husband, and after describing the heavenly messenger she repeated his words. Then, fearful lest they should make some mistake in the important work committed to them, the husband prayed earnestly, "Let the man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

In answer to this petition the angel again appeared, and Manoah's anxious inquiry was, "How shall we order the child, and how shall we do unto him?" The previous instruction was repeated,— "Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe."

The words spoken to the wife of Manoah contain a truth that the mothers of today would do well to study. In speaking to this one mother, the Lord spoke to all the anxious, sorrowing mothers of that time, and to all the mothers of succeeding generations. Yes, every mother may understand her duty. She may know that the character of her children will depend vastly more upon her habits before their birth and her personal efforts after their birth, than upon external advantages or disadvantages.

"Let her beware," the angel said. Let her stand prepared to resist temptation. Her appetites and passions are to be controlled by principle. Of every mother it may be said, "Let her beware." There is

something for her to shun, something for her to work against, if she fulfils God's purpose for her in giving her a child. If before the birth of her child she is unstable, if she is selfish, peevish, and exacting, the disposition of her child will bear the marks of her wrong course. Thus many children have received as a birthright almost unconquerable tendencies to evil.

But if she unswervingly adheres to the right, if she is kind, gentle, and unselfish, she will give her child these traits of character.

Very explicit was the command prohibiting the use of wine by the mother. Every drop of strong drink taken by her to gratify appetite endangers the physical, mental, and moral health of her offspring, and is a direct sin against her Creator. The command forbidding the use of strong drink was made by the One who made man, and who knows what is for his best good. Dare any one regard it with indifference?

Unwise advisers will urge upon the mother the gratification of every wish and impulse as essential to the well-being of her offspring. Such advice is false and mischievous. By the command of God Himself the mother is placed under the most solemn obligation to exercise self-control. Whose voice shall we heed—the voice of divine wisdom, or the voice of human superstition?

The mother who is a fit teacher for her children must, before their birth, form habits of self-denial and self-control; for she transmits to them her own qualities, her own strong or weak traits of character. The enemy of souls understands this matter much better than do many parents. He will bring temptation upon the mother, knowing that if she does not resist him, he can through her affect her child. The mother's only hope is in God. She may flee to Him for grace and strength. She will not seek help in vain. He will enable her to transmit to her offspring qualities that will help them to gain success in this life and to win eternal life.

Fathers as well as mothers are involved in this responsibility, and they too should seek earnestly for divine grace, that their influence may be such as God can approve. The inquiry of every father and mother should be, "What shall we do unto the child that shall be born?" By many the effect of prenatal influence has been lightly regarded; but the instruction sent from heaven to those Hebrew parents, and twice repeated in the most explicit and solemn manner, shows how the matter is looked upon by the Creator.

Mrs. E. G. White

March 5, 1902

A Lesson for Mothers—No. 2

It was not enough that the child who was to deliver Israel should receive a good legacy from his parents. This must be followed by careful training. From infancy he was to be trained to habits of strict temperance. From his birth he was to be a Nazarite. Thus he was placed under a perpetual prohibition against the use of wine and strong drink.

So today lessons of temperance, self-denial, and self-control are to be taught to children from babyhood. It should be the constant effort of every mother to conform her habits to God's will, that she may work in harmony with Him in the training of her children. Let mothers place themselves in

right relation to their Creator, that by His grace they may build round their children a bulwark against intemperance. If they would but follow the course God has outlined for them, they would see their children reaching a high standard in moral and intellectual attainments, see them becoming a blessing to society and an honor to their Creator.

If mothers studied the Scriptures more and the magazines of fashion less, if they realized that their course affects the destiny of hundreds and perhaps of thousands, how different would be the condition of society. The cause of reform is suffering for want of men and women of integrity and steadfastness, men and women whose lives are an illustration of the self-denial and self-control that bar the way against intemperance.

Can we look upon the unbelief, the intemperance, the crime, that seem to be deluging the earth, without feeling our souls stirred to their very depths? Infidelity is rearing its proud head, saying, "There is no God." Intemperance marches boldly through the land, carrying with it degradation, desolation, and death. Ere long the cry of men and nations that have forsaken God, and have been forsaken by God, will rend the heavens. What can hinder the crime, what stay the woe, that is filling the world? The evil might have been prevented, had past generations been trained to fear, love, and obey God. Let us now do what we can to bring about the change that needs to be made. Explicit instruction has been given in the Word of God. Let these principles be carried out by the mother with the co-operation and support of the father. Let children be trained from infancy to habits of self-control. Let them be taught that the object of life is to bring blessing to one another and honor to God.

Fathers and mothers, labor earnestly and faithfully, trusting in God for wisdom. Let your aim be the highest good of your children and then require obedience. Keep yourselves constantly under the control of the Spirit of God. Then indeed may we hope to see our sons "as plants grown up in their youth," and our daughters "as corner stones, polished after the similitude of a palace."

Mrs. E. G. White

March 19, 1902

In the Race for Eternal Life

To illustrate the race of the Christian for the crown of life, Paul uses the races of the ancient Greeks. He says: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

To win the prize—a chaplet of perishable flowers, bestowed amid the applause of the multitude—was regarded as the highest honor by the Grecian runners. In the hope of gaining this prize they subjected themselves to the most severe training and to continual self-denial. They put aside every indulgence that would tend to weaken the physical powers. We are striving for an infinitely more valuable prize,—even the crown of everlasting life. How much more careful should be our striving! how much more willing our sacrifice and self-denial!

There is work—stern, earnest work—before those who win this prize that God holds out. They must "lay aside every weight, and the sin which doth so easily beset, ... and ... run with patience." One of



the weights that they must lay aside is the indulgence of appetite. Intemperance has cursed the world almost from its birth. Noah's son was so debased by the use of wine that he lost all sense of propriety, and the curse that followed his sin has never been lifted from his descendants.

Nadab and Abihu were men in holy office; but their minds became so clouded by the use of wine that they could not distinguish between sacred and common things. They “offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.”

Alexander found it much easier to subdue kingdoms than to rule his own spirit. After conquering nations, he fell through the indulgence of appetite,—the victim of intemperance.

Through appetite Satan controls the whole being. Thousands who might have lived to honor God and bless humanity have gone down to the grave, physical, mental, and moral wrecks because they sacrificed their powers to self-indulgence. Those who gain eternal life must bring every appetite under the control of the Spirit of God. Then will they have power to run the race set before them.

The Christian must lay aside all selfishness, living and working for the good of others. The only way to grow in grace is to do the work that Christ has enjoined upon us, helping and blessing those who need the help we can give. Strength comes by exercise; action is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose the power to use them. The Christian who will not exercise his God-given powers, not only fails of growing up into Christ, but he loses the strength that he already had.

The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They are most surely working out their own salvation.

The Christian must lay aside all self-seeking. The hypocrisy of the Pharisees was the product of self-seeking. The glorification of self was the object of their lives. It was this that led them to pervert and misapply the Scriptures, and blinded them to the purpose of Christ's mission. This subtle evil even the disciples were in danger of cherishing. It was this that prompted the strife as to who would be the greatest. It was this that came between them and Christ, making them so little in sympathy with His mission of self-sacrifice, so slow to comprehend the mystery of redemption.

As leaven, if left to complete its work, will cause corruption and decay, so does the spirit of self-seeking, cherished, work the defilement and ruin of the soul. Yet among the followers of our Lord today, as of old, how widespread is this subtle, deceptive sin! How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self!

Only the power of God can banish self-seeking. This change is the sign of His work. When the faith we accept destroys self-seeking and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order. “Father, glorify Thy name” was the key-note of Christ's life, and if we follow Him, this will be the key-note of our life.

The Christian must lay aside doubt. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your Helper.

There are Christians who think and talk altogether too much about the power of Satan. They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and love?

The rainbow of promise encircling the throne on high is an everlasting pledge of God's love for us. It testifies to the universe that God will never forsake His people in their struggles with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure.

Envy, malice, evil-thinking, evil-speaking, covetousness,—these are weights that the Christian must lay aside if he runs successfully the race for immortality. “If thy hand cause thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell.”

Why this earnest language, than which none can be stronger?—Because “the Son of Man is come to save that which was lost.” Shall the disciples of Christ show less regard for the souls of their fellow-men than the Majesty of heaven has shown? Every soul has cost an infinite price, and how terrible is the sin of turning one soul away from Christ, so that for him the Saviour's love and humiliation and agony shall have been in vain.

Any habit or practise that would lead into sin and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God can not benefit the soul. The blessing of heaven can not attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of character and to mislead others. If the foot or the hand would be cut off, or even the eye would be plucked out, to save the body from death, how much more earnest should we be to put away sin, that brings death to the soul.

Every step that the Christian takes is a step of advance. The Lord draws near to him as he strives to reach the object set before him. Each temptation overcome marks a triumph. Each night of conflict and trial, bravely borne, hails the dawn of a better day. Laying aside all that would hinder his progress, forgetting the things that are behind, he presses toward the mark of the prize of his high calling.

Mrs. E. G. White

March 26, 1902

Words to Christians

Christians, remember that you are “a spectacle unto the world, and to angels, and to men.” Men are watching you, to see the effect of your religion. Sinners are to be saved, not alone by the preaching of the Word, but by lives that reveal the power of Christ's grace. We are to represent Christ as Christ represented the Father. Do you realize that you are to work the works of Christ, that you are to live His life? God desires your heart to be cleansed from everything unchristlike, that you may be able to speak words in season to the weary. Live very near the mercy-seat. Then you will be enabled to reflect the light of Christ's example. It is His desire that you shall be “blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”

No human being can work for God in His own power. Christ says, “Without Me ye can do nothing.” Those who surrender body, mind, and spirit into the hands of God, to be controlled by Him, will see of His salvation.

Christ says, “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” Precious is the experience of finding rest. He who does not, day by day, learn lessons from Christ, can not appreciate the suggestions of the Holy Spirit. But he who learns daily of Jesus, making use of every means of grace, grows in the knowledge of God. Under the influence of the Spirit, his heart is filled with the peace and comfort of hope. His faith and trust are strengthened. His development in Christlikeness is apparent to all with whom he comes in contact.

The earnest, sincere performance of the work God gives, is the assurance of acceptance with Him. His word is “Go, ... teach all nations;” and to the command is added the promise, “Lo, I am with you alway.” The Lord requires of us nothing that He does not give us power to perform. The disciples obeyed the command to bear witness for Christ, and of their experience we read: “They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” Of you as well as of the disciples these words may be spoken.

Do not think that you have received all the spiritual help you need. And do not think that you can obtain spiritual blessings without complying with the conditions that God has laid down. James and John thought that for the asking they could have the highest place in the kingdom of heaven. O how far short they fell of understanding! They did not realize that before they could share Christ's glory, they must wear His yoke and bear His burdens. Those who strive for the crown of eternal life have a race to run, a battle to fight. The cross comes before the crown.

“As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Self-righteousness finds no credit in God's sight. “And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth.... And of His fulness have all we received, and grace for grace.” God satisfies the yearning desire of His children for peace and holiness. He opens the eyes of their understanding to see the truths of His Word. Thus they are strengthened and established. And while they rest in His love, they are “steadfast, immovable, always abounding in the work of the Lord.”

“And we beheld His glory.” It is this beholding that the apostle Paul speaks of in the words, “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from

glory to glory,”—from character to character,—“even as by the Spirit of the Lord.” He who commanded the light to shine out of darkness sheds light into the mind of every one who beholds Him, every one who loves Him supremely and shows unswerving faith and trust in Him. The heart is filled with the light that shines in the face of Jesus Christ, and with this light comes spiritual discernment,—the knowledge of the glory of God.

Our safety is in beholding Christ. When self is the object of worship, when, filled with self-exaltation, men bow to their own image, losing sight of Christ, they are in fearful danger. Christ is the light of the world. Turn your face from Him, and you walk in darkness. Keep your eyes fixed on His perfection, and you walk in the light of heaven. Through the power of the manifestation of divine glory, you constantly increase in spiritual understanding.

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

Mrs. E. G. White

April 2, 1902

#### The Curse of Drunkenness

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.”

Notwithstanding thousands of years of experience and progress, the same dark blot that stained the first pages of history remains to disfigure our modern civilization. Drunkenness, with all its woe, is found wherever we go. The resolve to turn God's blessings into a curse was formed in the councils of the enemy, and by him insinuated into the minds of human beings under his control. He has laid his plans with subtlety and craft. Close by our doors are his death-traps. On the corner of almost every street in our large cities is a saloon, made as attractive as possible, to tempt the weak and unwary.

The command, “Thou shalt love thy neighbor as thyself,” places on man the responsibility of being his brother's keeper, not his destroyer; of leading him to God, not away from God. But men who occupy high positions of trust in the world, who have pledged themselves to work for the good of the people, violate the principles of right by licensing the sale of that which they know to be a deadly evil.

Under the bewitching power of temptation, man indulges an appetite that knows no restraint, is subject to no control. With trembling eagerness, he seizes the glass held out to him by the liquor-seller, and one taste sweeps away every good resolution. He sells his reason for a glass of rum; he is unable to distinguish between right and wrong; cruelty and murder take possession of his soul; utterly unconscious of his actions, he lifts his hand to do a deed from which, in his sober moments,

he would shrink with horror. He is arrested, and those who legalized the sale of that which changed him from a sane man into a madman, are now called upon to pass sentence upon him. He is sent to prison, leaving behind him, very likely, a wife and children to wrestle with poverty and hardship. Let men think seriously of these things; let them beware lest they have the blood of their fellow-men on their hands. There is a higher tribunal than the tribunals of earth—a tribunal before which every man must stand to answer for the deeds done in the body.

“Come now, and let us reason together saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it. How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water; thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.”

“The destruction of the transgressors and the sinners shall be together; and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.” In some cities there are grounds, made attractive by flowers and music, in which all kinds of intoxicating liquors are sold. The time will come when the prophecy shall be fulfilled, “Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.”

The Lord says to liquor-dealers, “Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”

On the books of heaven, the liquor-dealer is charged with the sins that those to whom he sold liquor were led to commit while under its influence. Look at the drunkard, you who place the bottle to your neighbor's lips. Look well at your work. That man gave you money, and in return you gave him that which placed him lower than the beasts. The luster has gone from his eye; his brain is paralyzed; and his muscles left without control. Reeling from side to side, he staggers along the street,—a specimen of your handiwork. If drunkenness were not so common, the indignation of the bystanders would be excited, and steps would be taken to stop the sale of liquor.

A demon-power is at work in our world, sowing seeds which spring up and yield an abundant harvest. At a railway station a wrong signal is given, there is a collision, and many lives are lost. And when investigation is made, it is found that the one whose work it was to give the signal, had been drinking. A vessel, freighted with precious souls, goes down at sea; and from the survivors it is learned that at the time of the accident those in charge of the vessel were intoxicated.

The terrible results of drunkenness,—the accidents, the suffering of women and children, the revolting crimes committed, the transmission of evil from generation to generation,—are traced by God to the men in positions of power, who could do much to remedy the evil. It is their duty to employ every legitimate means for putting an end to the liquor traffic.

The drunkard is a slave to habit; but instead of coming to his relief, instead of breaking the chains that bind him, his fellow-men continue to legalize the sale of that which makes him what he is. Only Satan could so harden the heart. Men see their fellow-men sinking deeper and deeper in degradation, yet they make no effort to help them, no effort to place temptation out of their reach. Under the sanction of the law, the infamous traffic goes on, and men fall lower and lower. What would we think of men who could watch a shipwreck without making any effort to save those on board? But even more hardhearted are those who uphold the traffic that makes men drunkards.

Mrs. E. G. White

April 9, 1902

### The Crucifixion of Self

The most hopeless, the most incurable of all sins is pride, self-sufficiency. This sin stands in the way of all advancement, all growth in grace. It has caused the ruin of thousands and thousands of souls. A man may be a great sinner, but if he realizes that he has sinned against God, if he repents and confesses his sin, and strives to make restitution for the past, he will receive forgiveness. God declares, "Him that cometh to Me I will in no wise cast out." His promise to the contrite, repentant soul is, "Thou shalt be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

But when a man is so filled with self-sufficiency that he can not see his faults, how can he be cleansed from sin? "They that be whole need not a physician." How can a man improve when he thinks his ways perfect? Self-sufficiency was the ruin of the leaders of Israel. They did not come to Christ, because they did not think they needed a Saviour. They refused to admit that they cherished sins which needed to be repented of and forsaken.

Many, many Christians are lacking in power because they are self-sufficient, because they do not feel the need of an abiding Christ. They suffer great loss; and the world, in need of their testimony, also suffers great loss. Lying in the darkness of error, the world needs the light which those who claim to love and serve God, should reflect. But many who stand as witnesses of the Saviour exalt self. Jesus is hidden by poor, selfish humanity. The world does not see the pure, holy example that should be a bright and shining light amid its darkness.

Some feel that in their Christian experience they have need of nothing more, that they are "rich and increased with goods." Could they see themselves as God sees them, they would acknowledge that they are "wretched, and miserable, and poor, and blind, and naked." To such the True Witness says, "I counsel thee to buy of Me gold tried in the fire,"—the gold of faith and love,— "that thou mayest be rich; and white raiment,"—the robe of Christ's righteousness,— "that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Let no one who reads this description become discouraged and say, "If this is my condition, I can never be an acceptable witness for Christ." Take the Word of God, and search its pages as never before, that you may learn what it means to be a Christian. You need not be discouraged; for the One who died to save you declares, "Ye shall receive power,"—power to overcome self and selfishness, power to reveal Christ as He is, full of grace and truth.

In order to work for God successfully, we must die to self, surrendering all to God. In words of great tenderness, Christ invites us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." When you respond to this invitation, when you learn what it means to find rest by lifting the cross and bearing it after the Lord, you will be true witnesses for Him. But until this lesson is learned, self will appear, and Jesus will be kept in the background.

Come to Christ, and His gentleness and love will break down the harsh, cold selfishness that prevents you from revealing Him to the world. Your hasty temper will be subdued, your pride expelled. Jesus will fill your heart with His gentleness, His patience, His love. Then you can lift Him up before sinners. Working for Him, you will lose all thought of self. For His dear sake you will be willing to endure shame and reproach.

The Lord says, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you."

We must have a knowledge of ourselves, a knowledge that results in contrition, before we can find pardon and peace. It is only he who knows himself to be a sinner that Christ can save. We must know our true condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we shall not desire healing.

Are you willing to cast down the idols you have cherished? Are you willing to let Jesus enter the heart to cleanse it from all that defiles? Are you at all times and under all circumstances, obtaining the mastery over yourself? Can you say, "For me to live is Christ," I am His? Whatever I have, of time, or strength, or influence, all is His? Are you representing Him by your forbearance, your patience, your unselfishness? Are you learning to be like Him?

God's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He calls upon every one to crucify self. Those who respond grow strong in Him. They learn daily from Christ, and the more they learn, the greater is their desire to build up God's kingdom by helping their fellow-men. The more enlightenment they have, the greater is their desire to enlighten others. The more they talk with God, the less they live to themselves. The greater their privileges, opportunities, and facilities for Christian work, the greater is the obligation they feel to work for others.

Human nature is ever struggling for expression. He who is made complete in Christ must first be emptied of pride, of self-sufficiency. Then there is silence in the soul, and God's voice can be heard. Then the Spirit can find unobstructed entrance. Let God work in and through you. Then with Paul you can say, "I live; yet not I but Christ liveth in me." But until self is laid on the altar, until we let the Holy Spirit mould and fashion us according to the divine similitude, we can not reach God's ideal for us.

Christ said, "I am come that they might have life, and that they might have it more abundantly." This life is what we must have in order to work for Christ, and we must have it "more abundantly." God will breathe this life into every soul that dies to self. But entire self-renunciation is required. Unless this takes place, we carry with us that which destroys our happiness and usefulness.

The Lord needs men and women who carry with them into the daily life the light of a godly example, men and women whose words and actions show that Christ is abiding in the heart, teaching, leading, and guiding. He needs men and women of prayer, who, by wrestling alone with God, obtain the victory over self, and then go forth to impart to others that which they have received from the Source of power. God accepts those who crucify self, and makes them vessels unto honor. They are in His hands as clay in the hands of the potter, and He works His will through them. Such men and women receive spiritual power. Christ lives in them, and the power of His Spirit attends their efforts. They realize that they are to live in this world the life that Jesus lived,—a life free from all selfishness; and He enables them to bear witness for Him that draws souls to the cross of Calvary.

Mrs. E. G. White

April 16, 1902

### The Love of Christ for His Children

The love of Christ is a golden chain binding finite human beings to the infinite God. This love passes our knowledge. Human science can not explain it. Human wisdom can not fathom it. The more we feel the influence of this love, the more Christlike we shall be. Paul's prayer for the Ephesians was: "That Christ 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 fulness of God."

Writing to the church at Rome, Paul declares: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Lord's children are never absent from His mind. Even the birds are the objects of His tender solicitude. "Behold the fowls of the air," Christ said; "for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" If the Lord cares for the birds, has He not a special care for those who believe in Him? His love and care flow earthward to His children. He knows us by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His children.

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all to Himself. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth. Each child is loved by Him with a peculiar love.

To the disciples just before His crucifixion, Christ said, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to Him." Jesus read the future of the disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants



who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own presence. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall on him, fall on Christ. Christ is condemned over again in the person of His disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, "I am He that liveth and was dead; and, behold, I am alive forevermore, ... and have the keys of hell and of death." The life that is sacrificed for Me is preserved unto eternal glory.

Circumstances may separate friends; the restless waters of the wide sea may roll between us and them. But no circumstance, no distance, can separate us from the Comforter. Wherever we may be, He is at our right hand, to support, sustain, uphold, and cheer. Greater than the love of a mother for her child, is the Saviour's love for His redeemed. It is our privilege to rest in this love; to say, "I will trust Him; for He gave His life for me."

Jesus is our strength and happiness. He is the great storehouse from which we may draw grace and power. How grieved He is when, after He has declared His willingness to help us, we withdraw our eyes from His sufficiency to behold and bemoan our weakness. We are to keep our eyes fixed upon Him. Has He not promised that His strength shall be made perfect in our weakness? Receiving and imparting His blessings, we grow in grace, increasing in strength and holiness.

For every service we perform, the Lord has pledged His word to reward us, not because it is a debt He owes us, but because His heart is full of love, full of mercy and tenderness. He promises to repay us a hundred-fold in this life, and in the world to come give us life everlasting. But how many there are who spend their days in gloom and discouragement, looking at the dark side of their experience, forgetting that angels of heaven are waiting to cooperate with them, waiting to make them channels of blessing to the world.

Listen to Christ's words of comfort, spoken to His sorrowing disciples, and to every sorrowing child of His; "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

In words of tenderness Christ invites us; "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Lay all your cares upon Me, He says, I will carry them for you.

In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the sinless One has taken our place. "The Lord hath laid upon Him the iniquity of us all." He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of our care and sorrow also He will bear. He invites us to cast our cares upon Him; for He carries us upon His heart. Not until we stand face to face with God, when we shall see as we are seen and know as we are known, shall we know how many burdens the Saviour has borne for us, and how many burdens He would have been glad to bear, had we brought them to Him.

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face to Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for "He was in all points tempted like as we are, yet without sin." "Come unto Me," is His invitation. The weaker and more helpless you know yourself to be, the stronger you will become in His strength. "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Human love may change, but Christ's love knows no change. When we cry to Him for help, His hand is stretched out to save. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

Mrs. E. G. White

April 23, 1902

Child-Training

There is a great work to be done for the Lord. Let not parents forget that their part of this work begins in the home. This is their first field of missionary effort. When they show that they know how to manage their own children, they give evidence that they are prepared to take part in church work.

Parents, you are under a solemn obligation to train your children for God. They are His heritage, and to you is given the work of preparing them for acceptance as members of the royal family. You are to give your children such a training that as they grow older, they will take part in the work of the Lord. They are to be taught to be burden-bearers. As they grow older, they will become more and more useful, better fitted to bear their share of the burdens of life.

Children are to be taught to be respectful to their parents and to one another. Thus they learn to be respectful to God. They are to be taught to appreciate the abilities God has given them, and to remember that Christ's love for them calls for the surrender of all to Him. They are to be taught to do right because it is right; to control self, to be kind, loving, and gentle; to forget self in the effort to help others.

Parents, do all in your power to keep disagreements out of the home circle. If the children quarrel, remind them that God has said, "Let not the sun go down upon your wrath." Teach them never to let the sun go down on angry feelings or sin unconfessed. Teach them that harmony should reign in the home, even as it reigns in heavens.

In dealing with your children, reveal God's justice and His mercy. Repress every harsh word. Remember that fretting and scolding are as injurious to your children as profanity, and that too much management is as bad as no management at all. Be firm, but let no loud, angry words escape your lips. Rule your children with tenderness and compassion, remembering that "their angels do always behold the face of My Father which is in heaven." If you desire the angels to do for your children the work given them by God, co-operate with them by doing your part. Work with loving tenderness; for this is the way Christ works.

Remember that your child has rights which should be respected. Be very careful never to bring against him an unjust charge. Never punish him without giving him an opportunity to explain. Listen patiently to his troubles and perplexities. Never tell others in his hearing of his faults, or of his clever sayings or doings. Even in the presence of his brothers and sisters these things should not be spoken of. By speaking of his bright words and acts, you encourage self-confidence. By speaking of his faults, you humiliate him without softening him. Hatred springs up in his heart against your course, which he regards as cruel and unjust.

Remember that during their whole lifetime your children will bear the impress of the instruction they receive from you. Think how far-reaching will be the influence of your efforts to train them aright. The lessons you give them, they will by and by give to their children. The influence you exert over them, they will exert over their little ones.

Parents who neglect their children in order to do missionary work, make a sad mistake. The course of their untrained, undisciplined children robs them of all influence for good. Parents, do not allow anything to come between you and the work God has given you to do for your little ones. But this will not debar you from doing missionary work outside the home. Teach your children to help other children. With proper instruction they can do much real missionary work. You will find them a great help to you in working for others.

As parents teach their children, they will themselves learn precious lessons. Thus they gain an education of the highest value. Thus they learn to work for others. They are preparing to do a high and holy work for God, with their children to assist them as His helping hand.

Remember that your children have been brought into the world without voice or consent on their part, and that they are to be treated with the wisdom and tenderness that their necessities demand. You know the way; your children, young and inexperienced, do not. They are helpless and ignorant. They need wise, careful guidance, that their feet may not stray into forbidden paths. Remember that you are moulding their characters for eternity. Patiently train them to habits of neatness, usefulness and purity. By your example show them the charm of becoming behavior. Do not become weary in your labor of love. The angel of mercy pauses not in his efforts until the last sinner has heard the message of mercy. Patiently, untiringly, work for your little ones. Think how young they are, how much they have to learn. Deal with them gently and lovingly. By the cords of unselfish love bind them to you and to Christ.

Too often parents give to the world the time and attention that belong to their children. If they would realize the responsibility resting on them, if they would do all in their power for their children, God would work with them, by His Spirit impressing the children's minds. The Lord will not do the work He has given parents to do; but He will be their helper, cooperating with every sincere, unselfish effort they make.

May the Lord impress fathers and mothers with the sacredness of their responsibility. As you unite with the Lord in bringing up your children in His fear, you are preparing for—I was going to say higher responsibilities, but I can not. There is no higher responsibility than the training of children.

Mrs. E. G. White

May 7, 1902

## “His Glory Shall Be Seen”

From a race of slaves the Israelites were exalted above all peoples, to be the peculiar treasure of the King of kings. God separated them from the world, that He might commit to them a sacred trust. He chose them as depositaries of priceless treasures of truth. He purposed, through them, to preserve among men a knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God.

God's purpose for His people is expressed in the words that Christ spoke to them through Moses: “Thou art an holy people unto the Lord thy God,” He said; “the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He swore unto thy fathers; and He will love thee, and bless thee, and multiply thee.... Thou shalt be blessed above all people.”

“Behold,” said Moses, “I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?”

God desired to make His people Israel a praise and a glory. In obedience to His law they would find their wisdom and understanding. He told them that the keeping of His commandments would bring to them an elevation of life and character that even the heathen world would recognize and commend. But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as His representatives. Through disobedience, they developed a character exactly the opposite of the character He designed they should develop by obedience to His law. While the people were firm in their allegiance to God, His commandments were not grievous; but when they separated from Him and gave their powers to the service of the prince of evil, they became aware of their inability to execute the holy enactments of heaven. The law that had once been their delight, became an unendurable weight.

The Israelites placed their own mould and superscription upon the truths entrusted to them. Their minds were quickened into activity by selfish ambition. Inspiring them with a power from beneath, Satan infused their minds with subtle sentiments derogatory to God's character. He invented theories by which he ensnared the minds of all classes. Gradually the law of God was lost sight of, the minutiae of formalism taking its place. The Jewish religion became a religion of rites and ceremonies. The religious leaders, laying great stress on their own opinions, and teaching for doctrine the commandments of men, filled the minds of the people with theories and doctrines that were contrary to the law of God.

Amid the confusing din of voices there was need of a teacher direct from heaven to declare with inspired lips the testing truths so important to every human being. And it was at that time that Christ, seeing the condition of the world, chose to change the order of things. The Commander of all heaven, laying aside His glory, His kingly crown, His royal robe, came to our world, His divinity clothed with humanity, that in His humanity He might touch humanity.

As a Teacher sent from God, Christ's work was to explain the true significance of the laws of God's government. His work was important; for He sought to present truth in contrast to the many false theories so destructive to the salvation of all who entertained them. He came, not to abrogate the law, but to be in His life a correct expositor of the character of God, which the law revealed. To remove the confusion of opinion existing everywhere concerning the meaning of the law, He Himself lived the law in its purity.

Christ came as One able to expound the law of God, so long misunderstood and misinterpreted by priests and leaders. He tore away the gloomy framework of error and doubt, tradition and superstition, with which men had surrounded truth and obscured its brightness. Resetting the jewels of truth in the framework of God's law, He caused them to shine in their original, heavenly luster. He taught a religion entirely different from the religion taught by the Pharisees. He showed that true happiness springs from purity of heart. True religion is not a mere theory; it affects the heart, and is expressed in the life by good works.

If the Jewish nation had received the Teacher sent from God, they would have given up the traditions and maxims handed down from rabbi to rabbi, and accumulating from age to age. If they had hidden God's law in their hearts, if they had given due respect to its sacred principles, it would have exerted a corrective influence on the entire life, and would have remodeled their selfish, avaricious dispositions after the character of God. But instead of following the Great Teacher, they chose to follow their own way. By sinful indulgence they expelled from the heart the love of God and the love of the principles of His holy law. The love of the world filled their hearts, prompting them to disobey.

With His chosen people the Lord dealt as a loving father deals with a disobedient son. For a thousand years He gave to them blessings and responsibilities, privileges and opportunities. But as a people the Jews failed of fulfilling His purpose; and to others were entrusted the privileges they had abused, the opportunities they had slighted.

The glorious possibilities set before Israel could be realized only through obedience. The same elevation of character, the same fullness of blessing,—blessing on mind and soul and body, blessing on house and field, blessing for this life and for the life to come,—is possible for us only through obedience.

In all ages those who have rendered obedience to God have been transformed in character; and in these last days, when iniquity abounds on every hand, our wisdom and understanding before all people will consist in our obedience to the standard of righteousness. The favor of God is promised only to those who obey. "If ye keep My commandments, ye shall abide in My love," the Master declares. Not in great talents, not in great possessions, not in grand appearance, but in humble service to our Maker, is our strength, wisdom, and understanding.

God has committed a work to His people. Both at home and in the regions beyond, there is work to be done. The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands upon thousands of skeptics and infidels. Multitudes have been led to cherish an erroneous conception of God, as the Jews, misled by the errors and traditions of their time, had a false conception of Christ. "Had they known, they would not have crucified the Lord of glory." If we have the Spirit of Christ, and are laborers together with Him, it is ours to carry forward the work that He came to do, ours to reveal to the world the character of God. And His hand is stretched out to save His people in this age from sinking into the formal, Christless state into which the Jewish nation sank.

As the Israelites were set as a light to the surrounding nations in the darkness of heathenism, so today every follower of Christ is to be as a light to those whose minds are darkened by sin. To His people Christ is now saying: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

Mrs. E. G. White

May 14, 1902

"The Unsearchable Riches of Christ"

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace wherein He hath made us accepted in the beloved."

Such are the words in which "Paul the aged," "the prisoner of Jesus Christ," writing from his prison-house at Rome, endeavored to set before his brethren in Ephesus that which he found language inadequate to express in its fulness,—“the unsearchable riches of Christ,”—the treasure of grace freely offered to the fallen sons of men. The plan of redemption was laid by a sacrifice, a gift. Says the apostle: "Ye know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

The first chapter of the Ephesian letter is full of rich encouragement. This scripture sets before us the privileges and the opportunities, the hope and the confidence, given us by and through our Advocate, Jesus Christ the righteous. By Paul's words Christ is uplifted. The apostle desired all to behold the world's Redeemer, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and

prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself.”

#### His Purpose

God has a purpose for each one. “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” These words show us what we may become by striving to fulfill God's purpose.

When Adam fell, God's attributes of holiness, justice, and truth could not be changed. And yet He desired to reconcile man with heaven's immutable law. Yearning to save fallen humanity, He sought to devise a plan whereby the sinner need not perish, but might gain everlasting life. Christ, the Eternal Truth, the Light, the Life, the Sovereign of heaven, offered to clothe His divinity with humanity, and give His life as a ransom for the fallen race. God in His wisdom accepted the plan proposed by Christ for the accomplishment of His purpose.

A love that passeth all understanding was revealed to save fallen man. “God so loved the world, that He gave His only-begotten Son [wonderful, wonderful condescension!], that whosoever believeth in Him should not perish, but have everlasting life.” God spared not His only-begotten Son, but delivered Him up as a ransom for us, and for a world lying in sin and ignorance.

#### The Saviour and Teacher

Christ came to give moral power to man; to elevate, ennoble, and strengthen him. He came to prove the falsity of Satan's charge that God had made a law which man could not keep. While possessing man's nature, Christ kept the Ten Commandments. Thus He proved to the inhabitants of the unfallen worlds and to human beings that it is possible for man perfectly to obey the law. He vindicated God's justice in demanding obedience to His law. Those who accept Christ as their Saviour, becoming partakers of the divine nature, are enabled to follow His example of obedience to every divine precept.

Christ came as the Expositor of the prophecies that He Himself had given to His people through holy men of old. He separated the precepts of Jehovah from the maxims and traditions of men. He taught the people that the Ten Commandments are an expression of the truth in all its purity. Of the leaders and teachers of the people He declared: “In vain they do worship Me, teaching for doctrines the commandments of men.” And to these teachers He said: “Ye have made the commandment of God of none effect by your tradition.” “Ye do err, not knowing the Scriptures, nor the power of God.”

For thirty-three years the Only Begotten of God dwelt among the children of men. He represented the Father, the One full of goodness, mercy, and truth, the One touched ever by human woe. During these years Christ finished the great work that He came to accomplish. He became the propitiation for the sins of every one who believes on Him.

## Reconciling Man to God

Justice and mercy were reconciled by Christ's sacrifice. At the cross, Mercy and Truth met together; Righteousness and Peace embraced each other. Through the sacrifice of Christ, Mercy is reaching out, offering to cleanse man from his unrighteousness. Thus is fulfilled the everlasting purpose of God. Man may accept the great gift of redemption, and co-operate with God, his own will being conformed to God's will.

Between unholy man, and God, the embodiment of holiness, there can be no companionship. The prophet Habakkuk declares that God is "of purer eyes than to behold evil, and can not look on iniquity." But Christ "gave Himself for us, that He might redeem us from all iniquity," and purify unto Himself a peculiar people, zealous of good works. Christ is the Sin-Bearer. He bears the iniquity of all who repent and believe, all who accept His robe of righteousness. For our sake the Innocent is pronounced guilty, while through His merits the guilty are pronounced innocent. Repentant sinners may be "filled with the knowledge of His will in all wisdom and spiritual understanding," that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

The great heart of infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through His blood, the forgiveness of sins." Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness. We owe the Lord everything. He is the author of our salvation. As you work out your own salvation with fear and trembling, "it is God which worketh in you both to will and to do of His good pleasure."

## The Boundlessness of God's Love

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when He prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe."

Mrs. E. G. White



May 21, 1902

## Mercy

God's love for the fallen race is a peculiar manifestation of love,—a love born of mercy; for human beings are all undeserving. Mercy implies the imperfection of the object toward which it is shown. It was because of sin that mercy was brought into active exercise.

Sin is not the object of God's love, but of His hatred. But He loves and pities the sinner. The erring sons and daughters of Adam are the children of His redemption. Through the gift of His Son He has revealed toward them His infinite love and mercy. He “so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

## Receiving that We May Give

“Be ye therefore merciful, as your Father also is merciful.” Mercy is an attribute that the human agent may share with God. As did Christ, so man may lay hold on the divine arm and be in communication with divine power. To us has been given a service of mercy to perform for our fellow-man. In performing this service, we are laboring together with God. We do well, then, to be merciful, even as our Father in heaven is merciful.

“I will have mercy,” God says, “and not sacrifice.” Mercy is kind, pitiful. Mercy and the love of God purify the soul, beautify the heart, and cleanse the life from selfishness. Mercy is a manifestation of divine love, and is shown by those who, identified with God, serve Him by reflecting the light of heaven upon the pathway of their fellow-creatures.

The condition of many persons calls for the exercise of genuine mercy. Christians, in their dealing with one another, are to be controlled by principles of mercy and love. They are to improve every opportunity for helping fellow-beings in distress. The duty of every Christian is plainly outlined in the words: “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over.” “As ye would that men should do to you, do ye also to them likewise.” These are the principles that we shall do well to cherish.

## We Receive Mercy as We Bestow Mercy

Let those who desire to perfect a Christlike character ever keep in view the cross on which Christ died a cruel death in order to redeem mankind. Let them ever cherish the same merciful spirit that led the Saviour to make an infinite sacrifice for our redemption. Let not those who themselves have sinned against God, refuse to forgive a repentant sinner. Just as they deal with a fellow-being who is in spirit or in action has done wrong and has afterward repented, so God will deal with them for their defects of character. He who does not show mercy to his fellow-men can not expect to be shielded by the mercy of God. He himself is dependent on the mercy that God has enjoined him to exercise in seeking to restore every unsaved soul brought within the sphere of his influence. If he refuses to cultivate this divine grace, he himself will suffer the result of his neglect. Sometime, when he is in need of the mercy of God and of his fellow-men, he will find himself beyond mercy.

The attributes of mercy and love are nearly lost from the hearts of many, many members of the church. We should remember that all make mistakes: even men and women who have had years of experience sometimes err; but God does not cast them off because of their errors; to every erring son and daughter of Adam He gives the privilege of another trial. The true follower of Jesus manifests a Christlike spirit toward his erring brother. Instead of speaking in condemnation, he remembers the words, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

#### The Need and Effect of Mercy

In the church militant, men will be ever in need of restoration from the results of sin. The one who in some respects is superior to another is in other respects inferior to him. Every human being is subject to temptation, and in need of brotherly interest and sympathy. The exercise of mercy in our daily relations with one another is one of the most effective means of attaining perfection of character; for only those who walk with Christ can be truly merciful.

The merciful "shall obtain mercy." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." There is sweet peace for the compassionate spirit, a blessed satisfaction in the life of self-forgetful service for the good of others.

He who was given his life to God in ministry to His children, is linked with Him who has all the resources of the universe at His command. By the golden chain of the immutable promises his life is bound up with the life of God. The Lord will not fail him in the hour of suffering and need. "My God shall supply all your need according to His riches in glory by Christ Jesus." And in the hour of final need the merciful shall find refuge in the mercy of the compassionate Saviour, and by Him shall be received into everlasting habitations.

Mrs. E. G. White

May 28, 1902

#### "The Will of God Concerning You"

This is the will of God concerning you, even your sanctification." Great possibilities, high and holy attainments, are within our reach. Sanctification means perfect love, perfect obedience, entire conformity to God's will. It means an unreserved surrender to Him. It means to be pure and unselfish, without spot or blemish.

From eternity God has chosen us to be His obedient children. He gave His Son to die for us, that we might be sanctified through His grace. Continual progress in knowledge and virtue is His purpose for us. His law is the echo of His own voice, giving to all the invitation, "Come up higher. Be holy, holier still." Every day we may advance in perfection of Christian character. For this Christ clothed His divinity with humanity. For this He came to the earth, and lived a life of suffering and privation.

But let no one think that it is possible for human beings in their own power to reach the ideal that God presents before them. Our hearts are evil, and we can not change them. "Who can bring a clean thing out of an unclean?—Not one." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Education, culture, the exercise of the will, human effort, all

have their proper sphere; but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the soul. There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

#### He Saves to the Uttermost

The one great lesson all must learn,—the poor sinner dead in trespasses and sins, and the professing Christian, who has known Christ, but has clung to his sins,—is that Christ will save to the uttermost all who come to Him. “Him that cometh to Me,” He says, “I will in no wise cast out.” The poor, the suffering, the sinful, may find in Christ all they need. As soon as they receive Jesus as their personal Saviour, the cries of distress and woe are changed to songs of praise and thanksgiving.

When the sinner feels his need of the Sun of Righteousness, when he comes to Jesus, saying, “Lord, I am sinful, unworthy, hopeless, and helpless; save me, or I perish,” he is accepted in the Beloved. He learns what it means to sit in heavenly places in Christ Jesus. God says, “Let there be light,” and there is light. The heart once darkened by sin is irradiated by the presence of Him who is the light of life.

God is ever seeking to bring human minds into association with the divine. He offers us the privilege of co-operation with Christ in revealing His grace to the world, that we may receive an increased knowledge of heavenly things. Looking unto Jesus, we obtain brighter and more distinct views of God, and beholding, we become changed. Goodness, love for our fellow-men, becomes our natural instinct. We develop a character that is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

Mrs. E. G. White

June 4, 1902

#### The Never-Failing Fountain

God's inexhaustible supply of grace is awaiting the demand of every soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It unites human beings with Christ, enabling them to walk in the path of willing obedience. Through the influence of the Spirit of God, man is transformed; his taste is refined, his judgment sanctified, his heart cleansed; he becomes complete in Christ. The love that was manifested in the death of Christ awakens in his heart a thankful response. The understanding takes hold of Christ. The beauty and fragrance of His character is revealed in the life, testifying that God has indeed sent His Son into the world. No other power could bring about so wonderful a change.

The words of Christ will fall with living power upon obedient hearts; the perfect image of God will be reproduced, and in heaven it will be said, “Ye are complete in Him.”

Realizing that he lacks wisdom and experience, the Christian places himself under the training of the great Teacher, knowing that only thus can he attain perfection. And the indwelling of the Spirit enables him to reveal Christlikeness. Daily he becomes better able to comprehend spiritual things. Each day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit.

“This is the will of God concerning you even your sanctification.” Is this your will also? Do you long after God, yea, pant after Him, as the hart pants after the water brooks? The world's pleasure and power will pass away; but the life spent in doing the will of God will abide forever. The results of the efforts put forth to uplift humanity will endure through all eternity.

As the sinner, drawn by the love of Christ, approaches the cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is “the justifier of him which believeth in Jesus.” And “whom He justified, them He also glorified.” Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image, there is imparted an outlay of heavenly treasures, an excellency of power, that will place them higher than even the angels who have never sinned.

Those who consecrate their lives to the service of God will live with Him through the ceaseless ages of eternity. “God Himself shall be with them, and be their God.” “They shall see His face, and His name shall be in their foreheads.” In this world their minds were given to God; they served Him with the heart and intellect, and now He can put His name in their foreheads. They do not go into the holy city as those who have no place there; for Christ says to them, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.”

Mrs. E. G. White

June 18, 1902

### Prayer

Prayer is communion with God. It is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

Jesus Himself, while He dwelt among men, was often in prayer. Prayer went before and sanctified every act of His ministry. It was by prayer that He was braced for duty and for trial. He is a brother in our infirmities, “in all points tempted like as we are;” but as the sinless One, His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.

God longs to bestow on us the blessings of His grace. He has a deep, earnest desire for our happiness. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He urges us to present our needs. His heart of love is filled with a longing desire to bring us into close touch with Him.

#### Do Not Be Afraid to Go to Him

Do not entertain the thought that because you have made mistakes, because your life has been darkened by errors, your Heavenly Father does not love you and will not hear you when you pray. He says, "Him that cometh to Me I will in no wise cast out." "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear; for He holds up worlds, He rules over the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. None have fallen so low, none are so vile, that they can not find deliverance in Christ. The demoniacs of Gadara, in the place of prayer could utter only the words of Satan; but yet the heart's unspoken appeal was heard. No cry from a soul in need is unheeded.

The ear of the Lord is open to the cry of every suppliant. Even before the prayer is offered or the yearning desire of the soul made known, the Spirit of God goes forth to meet it. Never has there been a genuine desire, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working upon the human heart.

#### The Opened Way

Christ has opened the way for us to approach God. He says, "Make use of My name. It will be your passport to the heart of My Father and to all the riches of His grace. 'Whatsoever ye shall ask the Father in My name, He will give it you.... Ask, and ye shall receive, that your joy may be full.'" In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ, they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner; He recognizes in them the likeness of His Son, in whom they believe.

True prayer brings power. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,"—we shall know what this means when we hear the reports of the martyrs who were burned for their faith,—“turned to flight the armies of the aliens.”

We shall hear about these victories when the Captain of our salvation, the King of heaven, opens the record before those of whom John writes: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

#### Freshness and Progress in Religious Life

If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of conversation with God, as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet, joyful sense of the presence of Jesus. Often our hearts will burn within us, as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there are seen in his life simplicity, humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus, and has learned of Him.

Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father, beautiful and fragrant with the incense of His love.

How wonderful it is that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man require than this,—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. He utters words that reach the throne of the Monarch of the universe.

The cry of the soul can not die away into silence, nor can it be lost. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is to God we are speaking, and the prayer is heard.

The rainbow about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, "Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us." When we come to Him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfilment of His Word unto us.

Mrs. E. G. White

June 25, 1902

What the Word of God Is to Us

God has given us His Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation.

The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation.

The Bible is a chart, showing us the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go.

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abodes of eternal happiness. It tells us of

the love of God as shown in the plan of redemption, imparting the knowledge essential for all,—the knowledge of Christ. He is the Sent of God; He is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of His divinity, as indicated by His previous existence with the Father.

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

The Word of God strikes at every wrong trait of character, moulding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the Spirit of Christ into the smaller as well as the larger duties of life. It teaches him to be unswerving in his allegiance to justice and purity, and at the same time always to be kind and compassionate.

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. To him who is truly converted, the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden.

#### A Strengthenener of Intellect

There is nothing more calculated to strengthen the intellect than a study of the Bible. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, that is rarely seen in these times.

No knowledge is so firm, so consistent, so far-reaching, as that obtained from a study of the Word of God. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into the character, will be complete in Him who is all and in all. Thank God for the possibilities set before humanity.

“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” “Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” “For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever.”

The time devoted to a study of God's Word and to prayer will bring a hundred-fold in return.

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give diligent care to the successive stages of its growth. How is this to be done?—After the Word has been prayerfully received, it is to be cherished, and practised in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear.

#### The Spirit Necessary

It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. "Thy Word, O God, is truth," will be the language of the soul.

The mere reading of the Word will not accomplish the result designed of Heaven; it must be studied, and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord."

There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind.

The life of Christ, that gives life to the world, is in His Word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our source of power.

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another mind.

Yes, the Word of God is the bread of life. Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience and bringing joys that will abide forever.

Mrs. E. G. White

July 2, 1902

Our Talents

Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service,—service to God and to their fellow-men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link that binds us to God and to our fellow-men.



To His servants, Christ commits “His goods,”—something to be put to use for Him. He gives to every man His work, each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.

To every man God has given talents, “according to his several ability.” The talents are not apportioned capriciously. He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for He who has apportioned to every man is equally honored by the improvement of each trust, whether it be great or small. The one to whom five talents have been committed is to render the improvement of five; he who has but one, the improvement of one. God expects returns “according to that a man hath, and not according to that he hath not.”

The Power of Speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer praise and prayer to God; and with it we tell others of the Redeemer's love. Not one word is to be spoken unadvisedly. No evil-speaking, no frivolous talk, no fretful repining or impure suggestions, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, “Let no corrupt communication proceed out of your mouth.” A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and undefiled religion. It includes impure hints and covert suggestions of evil. Unless instantly resisted, these lead to great sin.

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of the grace of God, we should try to drop words or introduce a subject that will turn the conversation into a profitable channel.

Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart-treasure. When Christ is thus revealed in our speech, it will have a power in winning souls to Him.

We Should Speak of Christ to those who know Him not. We should do as Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. The hearts of His hearers were drawn to Him; for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them. When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savor of life unto life.

So it should be with us. Wherever we are, we should watch for opportunities to speak to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the “chiefest among

ten thousand” and the One “altogether lovely.” This is the very highest work in which we can employ the talent of speech. It was given us that we might present Christ as the sin-pardoning Saviour.

#### Influence Is a Talent

Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow-men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow-men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

Every soul is surrounded with an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin.

By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. This is a responsibility from which we can not free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance has an influence that no man can measure. Every impulse thus imparted is a seed sown that will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good; in their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

Throw a pebble into the lake, and a wave is formed, then another; and another; and as they increase, the circle widens until it reaches the very shore. So with our influence. Beyond our knowledge or control, it tells upon others in blessing or in cursing.

#### Our Time Belongs to God

Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.

Every moment is freighted with eternal consequences. We are to stand as minute-men, ready for service at a moment's notice. The opportunity that is now ours to speak to some needy soul the word of life may never offer again. God may say to that one, “This night thy soul shall be required of thee,” and through our neglect he may not be ready. In the great judgment-day, how shall we render our account to God?

Christ regarded every moment as precious, and thus we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment.

#### Talents Used Are Talents Multiplied

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

The man who received the one talent "went and digged in the earth, and hid his lord's money." Just what he did, many today are doing. But let them not think that when Christ comes to reckon with His servants, He will be satisfied with the return of that only which was given. He will call for His own "with usury." The Lord expects every one to increase His gifts. Every provision has been made for us to do this. He who does not improve his talents is regarded by the Lord as a slothful, untrustworthy servant, unworthy of admittance into the heavenly courts.

The denunciations of God are not confined to the most revolting sins. In the day of judgment special reference will be made to the neglect of doing what might have been done, but was not done because of a lack of the qualification Christ died to place within the reach of every one.

Take the case of one who claims to know Christ, but who allows self-seeking to hold the largest place in his life. Busied with the things of self, he forgets God. He fails of improving his talents, and thus disqualifies himself for the sphere of usefulness he might have filled. Through his unfaithfulness, souls are lost. He has disappointed his Master. Upon him must fall the penalty of failing to fulfil God's purpose. God holds him responsible for the evil resulting from his neglect, for the souls he might have saved had he been faithful to his trust. Every hour spent in careless inaction, in indifference to God's claims, is an hour lost forever. Every opportunity for service allowed to pass unimproved means an eternal loss.

Mrs. E. G. White

July 9, 1902

#### Whole-hearted Service

Christ says, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." He calls for whole-hearted, fearless disciples,—men and women who are ready to do and dare for Him, ready to follow wherever He leads the way. This requires thorough conversion. Half-converted men make half-hearted Christians. They are fruitless trees. On them Christ looks in vain for fruit: He finds nothing but leaves.

Many, by the half-hearted, careless way in which they do their work, say to the Master, "I pray Thee have me excused." Thousands would unite with Christ if they could do this without denying self. If Christ and self could be served at the same time, a large number would join the ranks of those who are journeying heavenward. But it is not for such as these that Jesus calls. His cause does not need such adherents.

Christ's true followers use their knowledge to make others the recipients of His grace. With their lamps filled with holy oil, they go forth to give light to those in darkness. Such workers see many souls turning to the Lord. New truths continually unfold to them, and as they receive, they impart.

Those for whom the fetters of sin have been broken, who have sought the Lord with brokenness of heart, and have obtained answer to their yearning requests for righteousness, are never cold and spiritless. They realize that they have a part to act in the work of soul-saving. They watch and pray and work for the salvation of souls. Moulded and fashioned by the Holy Spirit, they gain depth and breadth and stability of Christian character. They gain enduring spiritual happiness. Walking in Christ's footsteps, they become identified with Him in His self-sacrificing plans. Such Christians are not cold and unimpressible. Their hearts are filled with unselfish love for sinners. They put away from them all worldly ambition, all self-seeking. Contact with the deep things of God makes them more and more like their Saviour. They exult in His triumphs; they are filled with His joy. Day by day they are growing up to the full stature of men and women in Christ Jesus.

Christ hates sin. From Him evil met with stern rebuke. But while He hates sin, He loves the sinner. Laying aside His riches and glory, He came to this earth to seek for us, sinful, erring, unhappy, that He might lead us to heaven. He humbled Himself, and took upon Him our nature, that He might make us like Himself, pure and upright, free from defilement. He suffered more than any of you will ever be called to suffer. He gave His all for you. What have you given for Him?

According to the talents entrusted to you will be the returns required by the Master. What have you done to persuade sinners to believe in Christ? All around you, in sin and degradation, are those for whom Christ died, that they might be pure, holy sinless. What are you doing for them? Has your life been filled with good works? Have you sowed in the hearts of those with whom you are brought in contact, seeds that will spring up to bear fruit unto righteousness?

When we sit at the feet of Jesus, and learn from Him to be meek and lowly in heart, He can impart to us His treasures of truth, knowing that we shall be wise workers. Not until Christ's life is a vitalizing power in our lives can we be strong to resist the temptations that assail us from within and from without. We need to press close to the side of Christ. We need to be sure that we are wearing His yoke of restraint and obedience. Then we shall be safe, because we are on the Lord's side. His truth is in our hearts, and we find His yoke easy and His burden light. We are strong in the Lord and in the power of His might. But without Christ's strength we shall bend like the willow at every breath of criticism. Nothing but His power can make us and keep us true and steadfast. No one can stand firm who does not cherish in His heart the truth of God.

We are God's servants, and we are to be workers together with Him, doing His work in His way, that all with whom we come in contact may see that we not only talk of self-denial, but that we bring it into our lives.

There is to be in our service no taint of self-seeking. "Ye can not serve God and mammon." Lift Him up, the Man of Calvary. Lift Him up by living faith in God, that your prayers may prevail. Do we realize how near Jesus will come to us? He is speaking to us individually. He will reveal Himself to every one who is willing to be clothed with the robe of His righteousness. He declares, "I am He that holdeth thy right hand." Let us place ourselves where He can hold us by the hand, where we can

hear Him saying with assurance and authority, "I am He that liveth, and was dead; and, behold, I am alive forevermore."

#### All Are Being Tested and Tried

By the way in which we do the work Christ has given us to do in His absence, we decide our future destiny. Many neglect their God-given work. They refuse to be God's helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom He gave His life.

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for His return. Let us honor Him in His absence by doing with faithfulness the work He has placed in our hands. Waiting, watching, working, we are to prepare for His return. If we are faithful, if we serve Him with full purpose of heart, He will receive us with the gracious words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." He will receive us with honor. To us will be given a crown of glory that fadeth not away, and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever He goeth."

God calls. Do you hear His voice? He calls for earnest, whole-hearted workers. Will you hear, and, denying self, take up the cross and follow Him? Those who refuse, giving themselves up to love of ease and self-seeking, suffer an eternal loss.

Mrs. E. G. White

July 16, 1902

#### The Grace of Courtesy

Those who work for Christ are to be pure, upright, and trustworthy, and they are also to be tender-hearted, compassionate, and courteous. Courtesy is one of the graces of the Spirit. It is an attribute of heaven. The angels never fly into a passion, never are envious or selfish. No harsh or unkind words escape their lips. If we are to be the companions of angels, we too must be refined and courteous.

The truth of God is designed to elevate the receiver, to refine his taste and sanctify his judgment. No man can be a Christian without having the Spirit of Christ; and if he has the Spirit of Christ, it will be manifested in a refined, courteous disposition. His character will be holy, his manners comely, his words without guile. He will cherish the love that is not easily provoked, that suffers long and is kind, that hopes all things and endures all things.

What Christ was in His life on this earth, that every Christian is to be. He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition. He was firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed.

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the

uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here, and a word there, as He saw men weary, and compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God.

He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as children of God.

Tho He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables,—partaking of the food prepared and served by their hands,—taught in their streets, and treated them with the utmost kindness and courtesy.

Jesus sat an honored guest at the table of the publicans, by His sympathy and social kindliness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society.

The Religion of Jesus softens whatever is hard and rough in the temper, and smooths off whatever is rugged and sharp in the manners. It is this religion that makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of the Gospel.

The principle inculcated by the injunction, “Be ye kindly affectioned one to another;” lies at the very foundation of domestic happiness. Christian courtesy should reign in every household. It has power to soften natures which without it would grow hard and rough. The wife and mother may bind her husband and children to her by strong cords if she is unvaryingly gentle and courteous in words and manner. Christian courtesy is the golden clasp that unites the members of the family in bonds of love that every day become closer and stronger.

Those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous in words and deportment, have not learned of Jesus. A blustering, over-bearing, fault-finding man is not a Christian; for to be a Christian is to be Christlike. The conduct of some professing Christians is so lacking in kindness and courtesy that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned; but sincerity and uprightness will not atone for a lack of kindness and courtesy. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest.

Kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips, that He might “know how to speak a word in season to him that is weary.” And the Lord bids us, “Let your speech be alway with grace,” “that it may minister grace unto the hearers.”

Some with whom you are brought in contact may be rough and uncourteous; but do not, because of this, be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the

dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His Spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in these rough, unhewn stones precious material, that would stand the test of storm and heat and pressure. God sees not as man sees. He does not judge from appearances, but He searches the heart, and judges righteously.

True courtesy, blended with truth and justice, makes the life not only useful, but beautiful and fragrant. Kind words, pleasant looks, a cheerful countenance, throw a charm about the Christian that makes his influence almost irresistible. In forgetfulness of self, in the light and peace and happiness that he is constantly bestowing on others, he finds true joy.

Let us be self-forgetful, ever on the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. Leave unspoken that unkind word; let that selfish disregard of the happiness of others give place to loving sympathy. These thoughtful courtesies, beginning in the home, and extending far beyond the home circle, go far to make up the sum of life's happiness, and the neglect of them constitutes no small share of life's misery.

Mrs. E. G. White

July 23, 1902

#### Satan's Rebellion

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory. Before his fall, Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him.

Little by little, Lucifer came to indulge the desire for self-exaltation. Because of the exaltation of Christ, the One equal with the Father, he allowed jealousy to arise in his heart.

"Why," he questioned, "should Christ have the supremacy? Why is he honored above Lucifer?"

Tho all his glory was from God, Lucifer came to regard it as pertaining to himself. Not content with his position, tho honored above the heavenly host, he ventured to covet homage due alone to the Creator. Leaving his place in the immediate presence of the Father, he went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings,—laws that he declared were arbitrary, detrimental to the interests of the heavenly universe, and in need of change. Vital interests were at stake. Would Lucifer succeed in undermining confidence in God's law? Would he make so apparent

these supposed defects in the law, that the inhabitants of the heavenly universe would be justified in claiming that the law could be improved?

By his rebellion against God's law, Satan brought sin into existence; for "sin is the transgression of the law."

God in His wisdom did not use measures of force to suppress Satan's rebellion. Such measures would have aroused sympathy for Satan, strengthening his rebellion rather than lessening his power. If God had at the outset punished his rebellion, many more would have looked upon him as one who had been dealt with unjustly, and would have followed his example. It was necessary for him to have time and opportunity to develop his false principles. There was war in heaven, and the Prince of life overcame the apostate. Satan was cast out of heaven, with the angels who had united with him.

In the beginning God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. The tree of knowledge, which stood near the tree of life in the midst of the garden of Eden, was to be a test of the obedience, faith and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God.

On this earth Satan sought to carry forward the work that he began in heaven. He declared that man could not obey the law of God. Approaching our first parents while they were on trial in the garden of Eden, he succeeded by falsehood and misrepresentation in turning them from allegiance to God's law. Through their failure to resist temptation, they were brought under Satan's jurisdiction. Thus the enemy gained supremacy over the human race.

When man rebelled, all heaven was filled with sorrow. The penalty of disobedience to God's law is death. There appeared to be no escape for those who had transgressed the law. The law could not be changed in order to meet man in his fallen condition. But God's love for humanity can never be measured. Instead of condemning the human race to eternal death, He gave His only begotten Son for their redemption.

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. He entered into a covenant with God to save man, and to vindicate His Father's character as expressed in the law. He came to the earth in the form of man to refute Satan's lie, that God had given a law which man could not keep. He came to give Himself as a sacrifice for sin, thus revealing to the heavenly universe that the law is as changeless and eternal as is Jehovah Himself.

God is omnipotent, omniscient, immutable. He always pursues a straightforward course. His law is truth—immutable, eternal truth. His precepts are consistent with His attributes. But Satan makes them appear in a false light. By perverting them, he seeks to give human beings an unfavorable impression of the Law-giver. Throughout his rebellion he has sought to represent God as an unjust, tyrannical being.

In the beginning it was Satan's purpose to separate man from God. And this purpose he has carried out in every age. Constantly he is at work among the children of men. He sways all classes. The same method of deception, the same logic, that he used to deceive the holy pair in Eden, he has used in all



succeeding ages. His plan of work has ever been one of deception. At times he assumes a cloak of piety, purity, and holiness. Often he transforms himself into an angel of light. He has blinded the eyes of men so that they can not see beneath the surface and discern his real purpose. As a result of Adam's disobedience, every human being is a transgressor of the law, sold under sin. Unless he repents and is converted, he is under bondage to the law, serving Satan, falling into the deceptions of the enemy, and bearing witness against the precepts of Jehovah. But by perfect obedience to the requirements of the law, man is justified. Only through faith in Christ is such obedience possible. Men may comprehend the spirituality of the law, they may realize its power as a detector of sin, but they are helpless to withstand Satan's power and deceptions, unless they accept the atonement provided for them in the remedial sacrifice of Christ, who is our Atonement—our At-one-ment—with God.

Those who believe on Christ and obey His commandments are not under bondage to God's law; for to those who believe and obey, His law is not a law of bondage, but of liberty. Every one who believes on Christ, every one who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, every one who resists temptation and in the midst of evil copies the pattern given in the Christ-life, will through faith in the atoning sacrifice of Christ become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression.

Christ took upon Himself the nature of man, and by a perfect life demonstrated the falsity of the claims of him who constantly accuses those that are trying to obey God's law. And the blood of Christ shed on the cross is the everlasting, uncontrovertible testimony that God's law is as immutable as is His own character. In the day of judgment, when the death upon the cross is seen in all its meaning, every voice will be hushed. Every one will see that Satan is a rebel, and will acknowledge God's wisdom, justice, and goodness; with one accord declaring, "Just and true are Thy ways, Thou King of saints."

Mrs. E. G. White

July 30, 1902

The Word Of God

Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which by disobedience Adam had lost, for himself and for the world. In His own character Jesus manifested to the world the character of God; He pleased not Himself, but went about doing good. His whole history, for more than thirty years, was one of pure, disinterested benevolence.

Can we wonder that men were astonished at His teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on the authority of ancient maxims and rabbinical sayings, which were frivolous and worthless. Christ did not dwell on weak,

insipid sayings and theories of men. As one possessing higher authority He addressed His hearers, presenting before them momentous subjects; and His appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never man spake like this Man."

The Bible teaches the whole will of God concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this Word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practice; for it is the voice of God speaking to the soul, giving the members of His family directions for keeping the heart with all diligence. If this Word is studied, not merely read, but studied, it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements.

All who will come to the Word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scripture. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not His instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions and is willing to make of none effect God's holy law.

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-confidence and self-sufficiency must stand rebuked in the presence of the Word of God. The Lord speaks to the heart that humbles itself before Him.

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and He that shall come will come, and will not tarry." We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged according to the things written in the books of heaven, will soon break upon them. Then the voice of mercy will no longer plead in behalf of the sinner.

If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"—God or mammon. Now, while it is called today, if ye will hear His voice, harden not your heart, lest it be the last invitation of mercy.

Mrs. E. G. White

August 6, 1902

"The Righteous Shall Flourish Like the Palm Tree"

See the weary traveler toiling over the hot sand of the desert, with no shelter to protect him from the rays of the tropical sun. His water supply fails, and he has nothing with which to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends

pass before his mind as he believes himself ready to perish. Suddenly he sees in the distance, rising out of the dreary, sandy waste, a palm tree, green and flourishing. Hope quickens his pulses; he presses on, knowing that that which gives vigor and freshness to the palm tree will cool his fevered blood and give him renewed life.

As is the palm tree in the desert—a guide and a consolation to the fainting traveler—so the Christian is to be in the world. He is to guide weary souls, full of unrest, and ready to perish in the desert of sin, to the living water. He is to point his fellow-men to Him who gives to all the invitation, “If any man thirst, let him come unto Me, and drink.”

The sky may be as brass, the burning sand may beat about the palm tree's roots, and pile itself about its trunk; yet the tree lives on, fresh and vigorous. Remove the sand, and you discover the secret of its life; its roots strike down deep into the waters hidden in the earth.

Thus it is with the Christian. His life is hid with Christ in God. Jesus is to him a well of water, springing up unto everlasting life. His faith, like the rootlets of the palm-tree, penetrates beneath the things that are seen, drawing life from the fountain of life. And, amid all the corruption of the world, he is true and loyal to God. The sweet influence of Christ's righteousness surrounds him. His influence elevates and blesses.

The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessings that will widen and deepen, and the blessed results they may never know till the day of final reward. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of the life to come.

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the future, make their burden very heavy. And when pain and sickness is added, the burden is almost greater than they can bear. Careworn and oppressed, they know not where to turn for relief. Put your whole heart into the work of helping them. It is not God's purpose that His children shall shut themselves up to themselves. Remember that for them as well as for you, Christ died. Hold out to them a helping hand. This will open the way for you to help them, to win their confidence, to inspire them with hope and courage.

All have trials, griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow-mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the lives of others and to strengthen their efforts, by words of holy cheer.

There is many a brave soul sorely pressed with temptation, almost ready to faint in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that will urge him on his way. “None of us liveth to himself.” By our unconscious influence others may be encouraged and strengthened.

The service rendered in sincerity has great recompense. "Thy Father, which seeth in secret, Himself shall reward thee openly." The faces of men and women who walk and work with God express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ's joy, the joy of being a blessing to humanity. They have the honor of being accepted for the Master's use; they are trusted to do His work in His name.

E. G. White.

August 13, 1902

Christ Our Mediator

The Lord is honored when we trust in Him, bringing to Him all our perplexities. "Whatsoever ye shall ask in My name," He says, "that will I do, that the Father may be glorified in the Son." God's appointments and grants in our behalf are without limit. The throne of grace is the center of attraction, because occupied by One who permits us to call Him Father. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jehovah did not deem the plan of salvation complete while it was invested only with His own love. He has placed at His altar an Advocate clothed with our nature, whose office it is to introduce us to God as His sons and daughters. Christ intercedes in behalf of all who receive Him. He gives to them power to become the sons of God. And the Father demonstrates His love for Christ by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the mediation of His Son. We are accepted in the Beloved.

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open for our appropriation all the treasures of His grace. "Ask in My name," Christ says. "I do not say that I will pray the Father for you; for the Father Himself loveth you, because you love Me. Make use of My name. This will give your prayers efficiency and power, the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full."

What more could God do for us than He has already done? The rainbow encircling the throne is an everlasting promise that all who approach Him will find pardon. Christ encourages us to pray always. He seeks to draw us to Him, that He may satisfy His desire to help us. He urges us to present our needs. His heart of love is filled with an earnest desire to bring us in close touch with God.

When Satan tells you that the Lord will not regard you with favor, because you have sinned, say, "Jesus gave His life for me. He suffered a cruel death that He might enable me to resist temptation. I know that He loves me, notwithstanding my imperfection. I rest in His love. God has accepted His perfection in my behalf. He is my righteousness, and I trust in His merits. He takes away my sin-stained garments, and clothes me with the robe of His righteousness. Clothed with this garment, I stand before the Father justified."

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Yes; Christ has become the medium of prayer and of blessing between God and man. He places the whole influence of His righteousness on the side of the suppliant. He pleads for man; and man, in need of divine help, pleads for himself, using the name of the One who gave His life for the life of the world. As we approach God in Christ's name, acknowledging our appreciation of His sacrifice, fragrance is given to our petitions. We are clothed with His priestly vestments. The Saviour draws us close to His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite.

Mrs. E. G. White

August 20, 1902

Words to Mothers

It is the mother's privilege to train her children for heaven. This is her high calling. But the work is a difficult one, requiring more than human strength and wisdom, and oftentimes the weary, overburdened mother feels that the task is too much for her. But listen, tired mother, to the invitation of the Saviour, "Come unto Me, and I will give you rest." Go to Him, with your little ones in your arms. He who has said, "Suffer the little children to come unto Me, and forbid them not," will not turn you away. He will welcome you, and will give you peace and joy. In His presence you will find strength that will give you courage and wisdom for the most trying hour.

If mothers would go to Christ more frequently, if they would trust Him more fully, their burdens would be lighter, and they would find rest. Jesus knows the burden of every mother. He is her best friend in every emergency. His everlasting arms support her. That Saviour whose mother struggled with poverty and privation, sympathizes with every mother in her work, and hears her earnest prayers. That Saviour who went on a long journey for the purpose of relieving the anxious heart of a Canaanitish woman, will do as much for the afflicted mother of today. He who gave back to the widow of Nain her only son as he was being carried to burial, is today touched by the bereaved mother's woe. He who wept at the grave of Lazarus, who pardoned Mary Magdalene, who on the cross remembered His mother's needs, who after the resurrection appeared to the weeping women, and made them His messengers, is today woman's best friend, ready to aid her in her need if she will trust in Him.

Mothers, be faithful. Do not become discouraged in your work. Talk to your children of Christ, and pray with and for them. Your words will abide in their hearts. They may not seem to heed what you say. They may put on an appearance of indifference and levity, as if your words were disregarded. But do not cease your efforts in their behalf. Your words are in their mind. They can not forget them. You have sown the seed. In years to come, it will spring up and bring forth much fruit.

How many times has the remembrance of a mother's prayers and admonitions checked the absent child when about to yield to temptation. "When I was a child," said an old man, "my mother used to bid me kneel down beside her, and placing her hand on my head, she would implore God's blessing on her boy. Before I was old enough to know her worth, she died, and I was left to my own guidance. I was naturally inclined to evil, but again and again I was restrained by the thought of my mother's

prayers. When a young man, I traveled much, and was exposed to many temptations. But when I would have yielded to temptation, I seemed to feel the pressure of my mother's hand upon my head, and I was saved. Sometimes there came with it a voice in my heart, a voice that must be obeyed: "O do not this wickedness, my son; sin not against thy God."

Christian mother, forget not where lies the Source of your strength. Abound in prayer—fervent, earnest, wrestling prayer. Great and arduous are your duties, and great your need of help from on high. You need wisdom, firmness, patience, self-control. Whither can you go for these but to the mercy-seat of Him who "giveth to all men liberally, and upbraideth not"? "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

Constant prayer will fit you for your duties. By prayer you may lay hold of the strength of God, and be enabled to say with the apostle, "I can do all things through Christ which strengthen me."

In the arms of faith carry your children to the Saviour. Plead for them the promises of God. A mother's voice will never plead in vain. Pride would teach you to ask for worldly honor, earthly greatness, for your loved ones; but O, ask for them a greater boon than these. Reach out and grasp for them a prize the worth of which eternity alone will reveal.

O mother, you have a labor of love to perform. Faint not, neither grow weary. Let a sense of the importance of your high calling animate you to run with patience the race set before you. And when you have finished your course, yours will be the unspeakable joy of being welcomed with the words, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord." And with your loved ones around you, you will stand on Mount Zion, and cast your crown at Jesus' feet, saying, Not unto us, but unto Thy name be glory.

August 27, 1902

#### God's Justice and Love

The love of God is shed abroad in our hearts.... For when we were yet without strength, in due time Christ died for the ungodly.... God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

After the fall of our first parents, Christ declared that in order to save man from the penalty of sin, He would come to the world to conquer Satan on the enemy's own battle-field. The controversy that began in heaven was to be continued on the earth.

In this controversy much was to be involved. Vast interests were at stake. Before the inhabitants of the heavenly universe were to be answered the questions: "Is God's law imperfect, in need of amendment or abrogation, or is it immutable? Is God's government in need of change, or is it stable?"

Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their

Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion."

But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God might have sent His Son to condemn, but He sent Him to save. Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels. With wonder and admiration they could only exclaim, "Herein is love!"

Christ entered upon His mission of mercy, and from the manger to the cross was beset by the enemy. Satan contested every inch of ground, exerting his utmost power to overcome Him. Like a tempest temptation after temptation beat upon Him. But the more mercilessly they fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path.

The severity of the conflict through which Christ passed was proportionate to the vastness of the interests involved in His success or failure. It was not merely the interests of one world that were at stake. This earth was the battle-field, but all the worlds that God has created would be affected by the result of the conflict.

Satan sought to overthrow Christ, in order that he himself might continue to reign in this world as supreme. And he planned and carried out the murder of Christ in the hope that the Son of God would not endure a death made as terrible as his cunning could make it. He thought to prove the truth of his assertion that Christ was not self-sacrificing.

Inspired by Satanic influences, men clamored for the Saviour's crucifixion. All heaven watched the successive stages of his humiliation,—His trial, rejection, and death. Satan laid every scheme, planned every evil, inflamed every mind to bring affliction on the Son of God. He it was who instigated the false accusations against One who had done only good; he it was who inspired men to commit the cruel deeds that added to His suffering.

Satan sought to make it appear that he was working for the liberty of the universe. He was determined to make his arguments so varied, so deceptive, so insidious, that every one would be convinced that God's law was tyrannical. Even while hanging on the cross, assailed by Satan with his fiercest temptations, Christ was victorious. He did not yield up His life until He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." The battle had been won. His right hand and His holy arm had gotten Him the victory. The blood of the innocent had been shed for the guilty. By the life that He gave, man was ransomed from eternal death, and the doom of him who had the power of death was sealed.

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God's authority was forever established. Truth triumphed over falsehood.

Not merely in the minds of a few finite creatures in this world, but in the minds of all the inhabitants of the heavenly universe, has the immutability of God's law been established. Satan's course against Christ was heralded to every world. When the issue was finally determined, every unfallen being

expressed indignation at the rebellion. With one voice they extolled God as righteous, merciful, self-denying, just. His law had been vindicated.

The heavenly universe had witnessed the weapons that were chosen by the Prince of Life—the words of Scripture, “It is written,” and the weapons used by the prince of the world—falsehood and deception. They had seen the Prince of Life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. The heavenly worlds and heaven itself were amazed at God's long forbearance.

When God expressed His abhorrence of Satan, and his indignation against him, the whole universe responded. They had been convinced. The last vestige of affection for the fallen angels had been uprooted; the last tie had been severed. The Lord had demonstrated His wisdom and justice in banishing Satan from heaven.

By his own course of action Satan has forged a chain by which he will be bound. The inhabitants of the heavenly universe will bear witness to God's justice in his destruction. Heaven itself has seen what heaven would be, if he were allowed to remain in it. All the unfallen beings are now united in regarding God's law as changeless. They support the government of Him, who, to redeem the transgressor, spared not His own Son. His law has been proved faultless. His government is forever secure. The Father, the Son, and Lucifer have been revealed in their true relation to one another. God has given unmistakable evidence of His justice and His love.

September 3, 1902

“Let This Mind Be in You”

The ethics inculcated by the Gospel acknowledge no standard but the perfection of God's mind, God's will. God requires from His creatures conformity to His will. Imperfection of character is sin, and sin is the transgression of the law. All righteous attributes of character dwell in God as a perfect, harmonious whole. Every one who receives Christ as his personal Saviour is privileged to possess these attributes. This is the science of holiness.

How glorious are the possibilities set before the fallen race! Through His Son, God has revealed the excellency to which man is capable of attaining. Through the merits of Christ, man is lifted from his depraved state, purified, and made more precious than the golden wedge of Ophir. It is possible for him to become a companion of the angels in glory, and to reflect the image of Jesus Christ, shining even in the bright splendor of the eternal throne. It is his privilege to have faith that through the power of Christ he shall be made immortal. Yet how seldom he realizes to what heights he could attain if he would allow God to direct his every step!

God permits every human being to exercise his individuality. He desires no one to submerge his mind in the mind of a fellow mortal. Those who desire to be transformed in mind and character are not to look to men, but to the divine Example. God gives the invitation, “Let this mind be in you, which was also in Christ Jesus.” By conversion and transformation, men are to receive the mind of Christ. Every one is to stand before God with an individual faith, an individual experience, knowing



for himself that Christ is formed within, the hope of glory. For us to imitate the example of any man,—even one whom we might regard as nearly perfect in character,—would be to put our trust in a defective human being, one who is unable to impart a jot or tittle of perfection.

As our Example we have One who is all and in all, the chiefest among ten thousand, One whose excellency is beyond comparison. He graciously adapted His life for universal imitation. United in Christ were wealth and poverty; majesty and abasement; unlimited power, and meekness and lowliness which in every soul who receives Him will be reflected. In Him, through the qualities and powers of the human mind, the wisdom of the greatest Teacher the world has ever known was revealed.

Before the world, God is developing us as living witnesses to what men and women may become through the grace of Christ. We are enjoined to strive for perfection of character. The divine Teacher says, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Would Christ tantalize us by requiring of us an impossibility?—Never, never! What an honor He confers upon us in urging us to be holy in our sphere, as the Father is holy in His sphere! He can enable us to do this, for He declares, “All power is given unto Me in heaven and in earth.” This unlimited power it is our privilege to claim.

The glory of God is His character. While Moses was in the mount, earnestly interceding with God, He prayed, “I beseech Thee, show me Thy glory.” In answer God declared “I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.”

The glory of God—His character—was then revealed: “The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.”

This character was revealed in the life of Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly He beheld the character of God; constantly He revealed this character to the world.

Christ desires His followers to reveal in their lives this same character. In His intercessory prayer for His disciples He declared: “The glory [character] which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.”

Today it is still His purpose to sanctify and cleanse His church “with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” No greater gift than the character that He revealed, can Christ ask His Father to bestow upon those who believe on Him. What largeness there is in His request! What fulness of grace every follower of Christ has the privilege of receiving!

God works with those who properly represent His character. Through them His will is done on earth as it is done in heaven. Holiness leads its possessor to be fruitful, abounding in every good work. He who has the mind that was in Christ never becomes weary in well-doing. Instead of expecting promotion in this life, he looks forward to the time when the Majesty of heaven shall exalt the

sanctified ones to His throne, saying unto them "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

O that we might more fully appreciate the honor Christ confers upon us! By wearing His yoke and learning of Him, we become like Him in aspiration, in meekness and lowliness, in fragrance of character, and unite with Him in ascribing praise and honor and glory to God as supreme. Those who live up to their high privileges in this life will receive an eternal reward in the life to come. If faithful, we shall join the heavenly musicians in singing with sweet accord songs of praise to God and to the Lamb.

It is our life-work to be reaching forward to the perfection of Christian character, striving constantly for conformity to God's will. Day by day we are to press upward, ever upward, until of us it can be said, "Ye are complete in Him."

September 10, 1902

#### Work for Christians

Because the world was ruined through sin, God gave His Son to draw men back to Him. He so loved the world that He gave all that heaven could give for the saving of the lost. In every soul that receives this love, it will manifest itself in like manner. God so loved that He gave all. If we love with His love, we too will give all. We shall be co-workers with Him whose mission it is to "preach the Gospel to the poor, ... to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." All who pray in sincerity, "Be Thou my pattern," will work in Christ's lines; they will show that they themselves are striving to follow Christ, and, as the natural result, they will lead others to seek the higher life.

"Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." All about us there are souls who have gone out of the way—souls who have been wounded and bruised by the enemy, and who long for help, for comfort, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand—a strong, living faith, that will help them to put their trust in Jesus.

Let none feel that Christ has placed them on the judgment seat, to pass judgment on a brother or a sister who has fallen into error. Many hearts are sorely stricken, to whom words fitly spoken would bring peace and rest. Such ones are a test to their brethren and sisters. All Heaven looks on to see how we deal with those who need our help. The way in which we relate ourselves to them shows whether the fire of divine love is burning in our hearts.

Every one who names the name of Christ is called, so far as lies in his power, to help every other soul in the heavenward way. The Saviour records all such efforts as put forth for Himself; for He has identified Himself with suffering human beings.

The power of speech is a precious gift of God, and when used to utter words of hope and courage to the oppressed, it is a savor of life unto life. But it may be a savor of death unto death. Harsh, or even thoughtless words may be a great hindrance to the struggling, fainting soul. They may sting and bruise until he is driven upon Satan's battle-ground, never again to listen to the voice of Christ.

What power for good the church would have, if all its members were so imbued with the Spirit of Christ that they would speak only words of comfort and hope; if no one felt at liberty to judge, to oppress, to cast a shadow on the life of another!

Many, blinded by sin, have lost sight of Christ, and are groping in the dark shadow of discouragement. Go to them, with a heart filled with love and tenderness, and tell them of the Saviour. Invite them to receive the righteousness of Christ, to claim justification through faith in the divine Surety. Point them to His atonement for their sins, to His merits, and His changeless love for them.

“That he might sanctify the people with His own blood,” Jesus “suffered without the gate,” bearing the reproach. “Let us go therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.... Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ.”

September 17, 1902

#### The Strait Gate

Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

He who would enter in at the strait gate must put away all love of the world. There is not room to walk in the narrow way carrying the things of the world. He who would walk in this way must make an entire consecration of his all to God. Christ says, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” Those who love wealth, worldly honor, high position, can not enter in at the strait gate unless they part with these idols.

Our besetting sins must be laid aside. There is no room to walk in the narrow way, and at the same time cherish evil surmisings, doubts, criticisms, envy, unkindness. To enter the strait gate and travel the narrow way demands firmness of purpose, perseverance, steadfastness; for on every hand there are voices inviting the soul into forbidden paths. It demands that we give the future life our first attention. We are to cut away from our lives everything that would hinder our progress. Every inclination to evil must be denied, every habit not in harmony with the word of God must be overcome. We are to be one with Christ. We are to refuse to turn into the path of transgression, even tho natural inclination would lead us to take a course in opposition to God's will. Those who thus strive to follow Christ will hear His voice saying to them, “He that followeth Me shall not walk in darkness, but shall have the light of life.”

An entrance to the strait gate does not depend on the possession of riches or learning, but it does depend on the possession of a teachable spirit. We are to search the Scriptures with a determined purpose to know the will of God. He who comes to the Bible with a humble, teachable spirit, with a heart that prefers truth to error, and the favor of God to the friendship of the world, will know of the doctrine. He will not be left to be deceived by the enemy, or to be swayed hither and thither by false

doctrines. Christ will guide him day by day, and he will enter the strait gate, to walk in the narrow path that leads to life.

Let us not refuse to enter the strait gate because we can not see the whole of the path to the Paradise of God. He who receives the first ray of light sent him, and walks in it, bringing his actions into harmony with God's Word, will receive more light. He who walks in the light as it comes, not waiting to have every doubt removed, every mystery solved, will follow on to know the Lord. For him the light will shine brighter and brighter unto the perfect day. His path will be illuminated as he advances. God's Word will be a lamp to his feet and a light to his path.

Let us follow our Leader. He has trodden the way before us, and He will lead us safely. With unquestioning confidence in our Guide, let us go forward as children of light.

September 24, 1902

#### Christ's Sacrifice for Us

The Lord created man pure and holy. But Satan led him astray, perverting his principles and corrupting his mind, turning his thoughts into a wrong channel. His purpose was to make the world wholly corrupt.

Christ saw man's fearful danger, and He determined to save him by the sacrifice of Himself. That He might accomplish His purpose of love for the fallen race, He became bone of our bone and flesh of our flesh. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the redeemer and restorer, was to sanctify and purify man's mind, making it a power that would draw other minds to Himself. It is His purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.... For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power."

Christ might, because of our guilt, have moved far away from us. But instead of moving farther away, He came and dwelt among us, filled with all the fulness of the Godhead, to be one with us, that through His grace we might attain perfection. By a death of shame and suffering He paid our

ransom. From the highest excellency He came, His divinity clothed with humanity, descending step by step to the lowest depths of humiliation. No line can measure the depth of His love.

Christ has shown us how much our God can love and suffer in order to secure our complete restoration. The Son of God, in whom dwelt absolute perfection, became sin for the fallen race. He did not know sin by the experience of sinning, but He bore the terrible weight of the guilt of the whole world. He became our propitiation, that all who receive Him may become sons of God. The cross was erected to save man. Christ uplifted on the cross was the means devised in heaven of awakening in the human soul a sense of the sinfulness of sin. By the cross Christ sought to draw all to Himself. He died as the only hope of saving those who because of sin were in the gall of bitterness.

To break down the barrier that Satan had erected between God and man, Christ made a full and complete sacrifice, revealing unexampled self-denial. He revealed to the world the amazing spectacle of God living in human flesh, and sacrificing Himself to save fallen men. What wonderful love! As I think of it, I weep to think that so many of those who claim to believe in Christ are encrusted with selfishness. Living for self, they know not their Saviour. O that they had more faith, more love! If they entered into God's work in the spirit of Christ, if they knew the power of His grace, they would be imbued with holy zeal. They would labor earnestly to give the Lord's workmen in needy, difficult fields every possible advantage. With their prayers and with their means they would compass sea and land to establish memorials for God.

It is because the divine influence has not imbued Christ's followers that there is so little unselfish work. A message must be borne to the world that will impart new, sanctified impulses to those who are corrupted by sin. By those nigh and afar off the message is to be heard.

My soul is filled with sorrow as I see those professing to be children of God bringing their sinful habits and tendencies into the Christian life. Self gains the mastery, and Christ is dishonored. I marvel that professing Christians do not grasp the divine resources, that they do not see the cross more clearly as the medium of forgiveness and pardon, the means of bringing the proud, selfish heart of man into direct contact with the Holy Spirit, that the riches of Christ may be poured into the mind, and the human agent be adorned with the graces of the Spirit, that Christ may be commended to those who know Him not.

October 1, 1902

"What Have They Seen in Thine House?"

I cut from an exchange the following paragraphs. They convey an important lesson, and one well worthy of our consideration:

A lady had just parted with some friends who had been her guests for a few days. With a feeling of loneliness she sat down in her deserted drawing-room. Her eyes fell on a Bible, and opening it, she read the words, "What have they seen in thine house?" "Strange words," she thought. "What do they mean?" Glancing through the preceding chapter, she learned how graciously the Lord had delivered Hezekiah from the dangers of battle and then from sickness. She read how ambassadors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them?—"Not the Lord's doings," said the lady, with a rising feeling of self-reproach. "Surely,"

she thought, "the Lord must have sent these words to me. Two years ago the Lord delivered me in my terrible conflict with unbelief, and brought me into the liberty and joy of a child of God.

"Last summer, when I lay in my darkened chamber, sick unto death, I earnestly entreated God to give me back my health, that I might tell my friends of Christ's love and righteousness, and of the wonderful riches of His grace.

"Mrs. R. and her daughter have been my guests, and now the Lord asks me, 'What have they seen in thine house?' What can I answer? After dinner yesterday I showed them all our water-color drawings; then I took Mrs. R. to my boudoir to see my new carpet. I do not remember what they saw on Wednesday, except that I showed Mrs. R. the beautiful set of jewels that my uncle gave me. We spent Wednesday afternoon considering what our children should wear next spring. What a precious opportunity I have lost of speaking to her of the spotless robe of Christ's righteousness. And Marian has gone home longing to have a bracelet like the one she saw on my child. Had I been faithful, she would have left me to speak of Jesus and His glory.

"What have they seen in my house? Alas! vanity, idleness, worldly treasure! And what have they heard? True, they heard family reading and prayer. But it must have seemed a mere form. They must have thought that we had far more delight in the worldly songs that were sung, and in the gay conversation, which the form of family worship hardly interrupted. They left me, having seen nothing better than the visitors from Babylon saw in the house of Hezekiah."

Reader, is not this a word to your soul? Look around you, and see how many things you have gathered that war against the soul. Review your social intercourse, your entertainment of guests, and then to God answer the question, "What have they seen in thine house?"

I hope that these paragraphs which I have quoted will impress the minds of those who read them as forcibly as they did mine. We are living amid the closing scenes of this earth's history. It is a time when we should draw very near to God. How is our time occupied? What are we doing to lead those with whom we associate to seek earnestly for higher, holier attainments? The Lord has given us the assurance that we may be laborers together with Him in the work of soul-saving. He desires us to be ever on the watch for opportunities to point souls to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world."

What have your friends and acquaintances seen in your house? Are you, instead of revealing the treasures of the grace of Christ, displaying those things that will perish with the using? Or do you, to those with whom you are brought in contact, communicate some new thought of Christ's character and work? Have you always some fresh revelation of His pitying love to impart to those who know Him not?

Study the case of Hezekiah. He had been sick unto death. He had appealed to the Lord, and God had added to his life fifteen years. "At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these

men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen; there is nothing among my treasures that I have not showed them. Then said Isaiah unto Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon; nothing shall be left, saith the Lord."

The visit of the ambassadors to Hezekiah was a test of his gratitude and devotion. The record says, "Howbeit, in all the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." God had raised him from a bed of death, giving him a new lease of life. The Babylonians had heard of his wonderful recovery. They marveled that the sun had been turned back ten degrees, as a sign that the word of the Lord should be fulfilled. They sent messengers to Hezekiah to congratulate him on his recovery. The visit of these messengers gave him an opportunity to extol the God of heaven. How easy it would have been to point them to the God of gods. But pride and vanity took possession of Hezekiah's heart, and in his self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to think that these men had not the fear or the love of God in their hearts, and that therefore they were not safe confidants. His indiscretion prepared the way for national disaster. The ambassadors carried to Babylon the report of Hezekiah's riches, and the king and his counsellors planned to enrich Babylon with the treasures of Jerusalem.

Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts, and failed to give God the glory. He "rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem."

O that those for whom God has done marvelous things would show forth His praises, and tell of His mighty works. But how often those for whom God works are like Hezekiah,—forgetful of the Giver of all their blessings.

October 8, 1902

Witnesses for God

God can not display the knowledge of His will, and the wonders of His grace, among the unbelieving world, unless He has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be His missionaries, bodies of light throughout the world, to be as signs to the people—living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may

contrast truth with the fables which have been presented to them by men who claim to understand the Word of God, and profess to be qualified to instruct those in darkness.

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the Word of God that the end of all things is at hand.

Those who presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of Inspiration. The Word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth should show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are savors of life unto life, or of death unto death.

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, tho weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin.

These words of Christ should sink into the hearts of all who believe in Christ's soon coming. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ Himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." They were eating and drinking, planting and building, marrying and giving in marriage,



and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and indulging perverted appetite in the defiling use of liquor, and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them.

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow His example in all things—in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

October 29, 1902

#### How to Meet Temptation

Christ saw that it was not possible for man to overcome in his own strength; therefore He came in person from the throne of glory, and bore the test that Adam failed to bear. In man's behalf He resisted the temptations of the enemy, and made it possible for man, by faith in Him, to overcome in his own behalf. Satan knew that everything depended on the result of his effort to overcome Christ. He knew that if Christ bore the test that Adam failed of bearing, the plan of salvation would be carried out to its fulfilment, and his destruction would be certain. He saw that he must either conquer or be conquered. All the powers of the apostate were rallied against the Son of God. Christ was made the mark of every weapon of hell. Satan bent all his energies to the effort to cause Christ to swerve from his allegiance. From the desert to Calvary, the storm of the enemy's wrath beat upon the Saviour; but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path. All the efforts of Satan to overcome Him only brought out in a purer light His spotless character.

In our own strength it is impossible for us to conquer in the conflict with sin. But Christ is acquainted with our necessities and our weakness. He came to this world as a man, and as a man lived a life of obedience. We shall never be called upon to suffer as He suffered; for upon Him were laid the sins of the whole world. That we might have eternal life, He endured reproach, mockery, insult, and a death of shame.

We need not expect to gain the victory over sin without enduring suffering, or to win the overcomer's reward by feeble efforts. Think of how much it cost the Saviour, as in the wilderness He battled with temptation. For forty days He fasted and prayed. Weak and emaciated from hunger,

worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men."

The Christian life is a life of constant conflict. It is a battle and a march. Every act of obedience, every deed of self-denial, every trial bravely endured, every temptation resisted, every victory gained, is a step forward in the march to eternal triumph.

There is hope for man. Christ says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." But let us never forget that the efforts we make in our own strength are utterly worthless. Our strength is weakness; our judgment foolishness. Only in the name and strength of the Conqueror can we conquer. When we are pressed with temptation, when unchristlike desires clamor for the mastery, let us offer fervent, importunate prayer to the heavenly Father, in the name of Christ. This will bring divine aid. In the Redeemer's name we may gain the victory.

As, seeing the sinfulness of sin, we fall helpless before the cross, asking forgiveness and strength, our prayer is heard and answered. Those who present their petitions to God in Christ's name will never be turned away. The Lord says, "Him that cometh to Me I will in nowise cast out." "He will regard the prayer of the destitute." Our help comes from Him who holds all things in His hands. The peace that He sends is the assurance of His love to us.

Nothing can be more helpless and yet more invincible than the soul that feels its nothingness, and relies wholly upon the merits of a crucified and risen Saviour. God would send every angel in heaven to the aid of the one who places his whole dependence on Christ, rather than allow him to be overcome.

If we accept Christ as our Guide, He will lead us safely along the narrow way. The road may be rough and thorny, and the ascent steep and dangerous; there may be pitfalls on the right hand and on the left. When weary and longing for rest, we may have to toil on; when faint, we may have to fight; but with Christ as our Guide, we shall not fail of reaching heaven. Christ Himself has trodden the rough path before us, smoothing it for our feet. The way is illuminated by Him who is the light of the world. As we follow in His footsteps, the path grows brighter and brighter unto the perfect day.

November 26, 1902

#### Christ's Prayer For Unity

Christ's last prayer before His trial was for the unity of His followers. "That they all may be one, as We are," He prayed. O that the importance of this prayer might be impressed on our hearts! O that the spirit of this prayer might influence and control our lives!

"Neither pray I for these alone," He continued, "but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them; and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Upon the virtue of Christ's sacrifice for us we are all agreed. His prayer for us is that we may be made perfect in one. Shall we not, by obeying His word, make it possible for God to answer this prayer?

Harmony existing among men of varied dispositions is the strongest evidence that can be borne that God has sent His Son into the world to save sinners. True Christians are distinct in individuality, and they differ in disposition; but they are sanctified by the same spirit, and they are one in the understanding of the things of God. They are different parts of the same great temple.

"A new commandment I give unto you," Christ said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Why did Christ call this a new commandment?—Because He was yet to give, in the sacrifice of His life, the crowning evidence of His love. When this offering should have been made, the gift would be complete, and the disciples would understand more fully the meaning of the new commandment. "As I have loved you, that ye also love one another."

Should not this love be appreciated? Shall we not strive to answer the Saviour's prayer for unity,—the prescription for the cure of all alienation and strife? Shall we not, without an hour's delay, begin to fulfil His purpose for us, loving one another as He has loved us? Then will come the glorious result; because we are bound together by the golden chain of love, men will know that we are Christ's disciples. And the heart of the Saviour will be filled with rejoicing.

We are sometimes asked, Why does not God work miracles through the church today, as He did in the days of the apostles?—Because the church refuses to be guided and controlled by Him. Christ's love in the heart, revealing through the life its wondrous power,—this is the greatest miracle that can be performed before a fallen, quarreling world. Let us make it possible for God to work this miracle. Let us put on Christ, and the miracle-working power of His grace will be so plainly revealed, in the transformation of character, that the world will be convinced that God has sent His Son to make men as angels in life and character.

December 3, 1902

"In All Points Tempted Like As We Are"

Christ came to this world as a man, to prove to angels and to men that man may overcome, that in every emergency he may know that the powers of Heaven are ready to help him. Our Saviour took the nature of man, with all its possibilities. We have nothing to endure that He has not endured.

At Christ's baptism the glory of God rested upon Him, as a dove of burnished gold. Light from the throne of God encircled Him, while from heaven were heard the words, "This is My beloved Son, in whom I am well pleased."

Then Christ was led by the Spirit into the wilderness; and here His test came. He went into the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness; and he thought this the best time to approach Him.

Before beginning His public ministry, Christ submitted to the fierce assaults of the enemy, knowing that without conflict there could be no victory. He condescended to engage in the contest under any circumstances that the foe might require. In all things He was made "like unto His brethren." He was "in all points tempted like as we are." "In that He Himself hath suffered being tempted, He is able to succor them that are tempted."

In the wilderness Christ and Satan met in combat, Christ in the weakness of humanity, apparently with not a friend to aid Him. Satan is subtle. It is by falsehood that he seeks to prevail. With all the power that he possessed, he tried to overcome the Son of Man. Could he lead the Saviour to swerve a hair's breadth from His allegiance to God, the victory would be his. The world would pass under his control.

Satan charmed the first Adam by his sophistry, just as he charms men and women today, leading them to believe a lie. Adam did not reach above his humanity for divine power. He believed the words of Satan. But the second Adam was not to become the enemy's bonds slave.

Adam had the advantage over Christ, in that when he was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing full vigor of body and mind. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation.

Every device that the enemy could suggest was brought against Him. It was when Christ was in a weakened condition, after His long fast of forty days, that the wisest of the fallen angels used the most enticing words at his command in an effort to compel the mind of Christ to yield to his mind.

"If Thou be the Son of God, command that these stones be made bread." Here is the insinuation of distrust. In the tones of the tempter's voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? Satan insinuated that God never meant His Son to be in such a state as this. "If Thou be the Son of God," he says, "show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread."

In His reply Christ made no reference to the doubt. He was not to prove His divinity to Satan, or to explain the reason of His humiliation. "It is written," He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He met Satan with the words of Scripture. In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as the sign of His divinity. But that which is greater than all miracles, a firm reliance on a "Thus saith the Lord," was a sign that could not be controverted. So long as Christ held this position, the tempter could gain no advantage.

When Christ said to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: "The Lord thy God led thee these forty years in the wilderness, ... and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not,

neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out the mouth of the Lord doth man live." In the wilderness, when all means of sustenance failed, God sent His people manna from heaven, and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God, and walked in His ways, He would not forsake them. The Saviour now practised the lesson He had taught to Israel. By the word of God succor had been given the Hebrew host, and by the same word it would be given to Jesus. He awaited God's time to bring relief. He was in the wilderness in obedience to God, and He would not consent to obtain food by following the suggestions of Satan. In the presence of the witnessing universe He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God.

(Concluded next week.)

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December 10, 1902

"In All Points Tempted Like As We Are"

(Concluded.)

Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

When Satan quoted the promise, "He shall give His angels charge concerning Thee," he omitted the words, "to keep thee in all Thy ways;" that is, in all the ways of God's choosing, Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself unbidden in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission.

Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord Thy God." These words were spoken to the children of Israel when they thirsted in the desert, and demanded that Moses should give them water, exclaiming, "Is the Lord among us, or not?" God had wrought marvelously for them, yet in trouble they doubted Him, and demanded evidence that He was with them. In their unbelief they sought to put Him to the test. And Satan was urging Christ to do the same thing. God had already testified that Jesus was His Son; and now to ask for proof that He was the Son of God would be putting God's Word to the test,—tempting Him. And the same would be true of asking for that which God had not promised. It would be to manifest distrust, and would be really tempting, or proving, Him. We should not present our petitions to God in order to prove whether He will fulfil His word, but because He will fulfil it; not to prove that He loves us, but because He loves us. "Without faith it is impossible to please Him; for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

“Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.”

This was Satan's crowning effort. Into this effort he threw all His beguiling power. It was the charm of the serpent. He exerted the power of his fascination upon Christ, striving to make Him yield His will to him.

In His weakness, Christ laid hold of God. Divinity flashed through humanity. Christ stood revealed as the commander of heaven, and His words were the words of One who has all power. “Get thee hence, Satan,” He said, “for it is written, Thou shalt worship the Lord Thy God, and Him only shalt thou serve.”

Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. He had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam.

Christ knew of the long years of conflict to be waged between man and his subtle foe. He is the refuge of all who, beset by temptation, call upon Him. Temptation and trial will come to us all, but we need never be worsted by the enemy. Our Saviour has conquered in our behalf. Satan is not invincible. Day by day he meets those who are on trial, striving by his wiles to gain the mastery over them. But they have a Helper who was tempted in all points like as they are, and who knows how to succor them. Temptation is not sin; the sin lies in yielding. To the soul that trusts in Jesus, temptation means victory and greater strength.

Christ is ready to pardon all who come Him confessing their sins. To the tried, struggling soul is spoken the word, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” Thank God, we have a High Priest who is touched with the feeling of our infirmities; for He was in all points tempted like as we are.

December 17, 1902

Holiness Unto the Lord

God has from eternity chosen men to be holy. “This is the will of God concerning you, even your sanctification.” The echo of His voice comes to us, ever saying, “Holier, holier still.” And ever our answer is to be, “Yes, Lord, holier still.”

No man receives holiness as a birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed. With clearer vision they behold eternal realities. They are adopted into God's family, and they become conformed to His likeness, changed by His Spirit from glory to glory. From cherishing supreme love for self, they come to cherish supreme love for God and for Christ.

“Being justified by faith, we have peace with God through our Lord Jesus Christ.” Justification means pardon. It means that the heart, purged from dead works, is prepared to receive the blessing of

sanctification. God has told us what we must do to receive this blessing. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

The love of God, cherished in the heart and revealed in the words and acts, will do more to elevate and ennoble human beings than all else can. In the life of Christ, this love found full and complete expression. On the cross of Christ the Saviour made an atonement for the fallen race. Holiness is the fruit of this sacrifice. It is because He has died for us that we are promised this great gift. And Christ longs to bestow this gift on us. He longs to make us partakers of His nature. He longs to save those who by sin have separated themselves from God. He calls upon them to choose His service, to give themselves wholly into His control, to learn from Him how to do God's will.

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Jesus is the light of the world. Those who do not receive Him as a personal Saviour can never, never come to the light. They can never have eternal life. But those who follow Him have the light of life. He who commanded the light to shine out of darkness shines into their hearts, revealing through their lives the light of the knowledge of Christ. In His light they see light.

Accepting Christ as a personal Saviour, and following His example of self-denial,—this is the secret of holiness. God exalted Christ above every name that is named. But Christ first reached to the depths of humiliation, working out in behalf of the human race a perfect character, and drawing men and women to God by His unselfish ministry. He has set an example that all who engage in His service are to follow. The more Christlike our efforts for God, the wider will be their influence for good, and the greater the work they will accomplish.