

Ellen G. White 1903 Sign Of The Times

January 7, 1903

A Happy New Year

The old year has gone. The words, "I wish you a Happy New Year," are repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems more appropriate than the "Merry Christmas," so lately echoed from lip to lip. On every hand are pale faces, brows furrowed from pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child or a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. To that bereaved family a merry Christmas seems a mockery. But whatever the cares and sorrows of life, whatever its mistakes and errors, the words, "A Happy New Year," uttered as an expression of love and respect, fall pleasantly upon the ear.

And yet, are not these kindly wishes often forgotten with the utterance? How often we fail of carrying their import into the daily life, and thus aid in their fulfilment! How often the New Year's greeting is uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make others happy!

Fathers and mothers, while you wish your children a Happy New year, will you not strive in the fear of God to make it a happy year? Will you not lead your dear ones to the true source of peace and joy? Will you not consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you not separate them from sin, and by living faith connect them with God?

A mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. A father may give his sons a capital worth more than gold or silver, by teaching them to love useful employment. Parents, now is the time to form in your children habits of industry, self-reliance, and self-control; to cultivate economy and business tact. Now is the time to teach them to show courtesy and benevolence toward their fellow-men, and love and reverence for God.

By a faithful discharge of duty you may make this a happy year for your children. Home should be to them the most attractive place on earth; and it may be made such by kind words and deeds, and, underlying all, a steadfast adherence to the right. Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God; and emphasize this lesson by your example. Let the children see that the peace of Christ rules in your hearts, and that His love controls your lives.

Children who greet your father and mother with "A Happy New Year," will you make this a happy year to them? It is in your power to make it happy or unhappy. You may lighten their burdens and give them courage and hope, or you may fill their hearts with anxiety and distress. You can not make their new year happy if you live for self-gratification.

Begin this year with right purposes and pure motives. Bear in mind that day by day your words and acts are recorded in the books of heaven. You must meet them when the judgment shall sit and the books shall be opened.

How often your lips utter the kindly greeting, "I wish you a Happy New Year," and then in a few moments speak impatient, fretful words! How many children are always ready to dispute about trifles, unwilling to make the smallest sacrifice for others! To such the new year will bring no real happiness. They may indulge in boisterous mirth, but their hearts know no peace or joy. Will you not come to Jesus with penitence and humility, that He may cleanse you from sin, and prepare you for His kingdom? As you do this, you will have the happiest year that you have ever known. It will bring joy in heaven and joy on earth.

Many are the gifts and greetings exchanged on New Year's day, by parents and children, husbands and wives, brothers and sisters, friends and acquaintances. When the day is over, many feel a sense of relief. They have done their duty in bestowing presents, and smiles and compliments for the occasion, and there the matter is supposed to end. The next day, and the next, and onward to the end of the year, bring fretful, passionate words, faultfinding, recrimination, and careless neglect of the dear ones of the household. Oh, the record of such a year is one that angels are grieved and ashamed to register. It brings to friends and kindred a gift of sorrow, a burden of unkindness, that crushes hope and makes the grave look desirable.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, His Spirit will flow through us, to refresh and bless all around us.

This year may be our last year of life. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence, mark our deportment toward all? May this year be a time that shall never be forgotten,—a time when Christ shall abide with us, saying, "Peace be unto you."

January 14, 1903

Our Assurance of Victory

What is man," the psalmist inquires, "that Thou art mindful of him? and the son of man, that Thou visitest him?" "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing." Thus, Isaiah declares, God regards the inhabitants of this world, not excepting those who stand at the head of the nobility of the earth, those who have acquired the greatest learning, those to whose lot has fallen great riches and much honor.

Notwithstanding the insignificance of this world in comparison with the whole universe, Christ volunteered to take upon Himself the nature of humanity, and to bear on His divine soul the sins of mankind, in order that He might redeem the fallen race and enable them to gain life eternal. Laying aside His kingly crown and royal robe, He left His high command in the heavenly courts, clothed His divinity with humanity, and entered the world as a helpless babe. For our sakes He became poor, that through His poverty we might be made rich.

Satan, the powerful angel who had been cast out of heaven, had long claimed dominion on earth. Christ came to conquer this foe, in order that through divine grace we also might obtain the victory over the enemy of our souls. Standing at the head of humanity, Christ by perfect obedience to God's commandments, demonstrated to the universe that man could withstand Satan's temptations.

It was necessary for Christ to clothe His divinity with humanity. Only thus could He become the Redeemer of the fallen race. In order to be a Saviour indeed, it was necessary for Him to know the power of temptation, to endure every trial and affliction that befalls us. In all our afflictions He was afflicted. He endured every hardship that comes to the poor and the needy. He suffered weariness and hunger. He understands every inconvenience to which we may be put. Under all circumstances He remained faithful to every precept of God's law, living in our behalf a perfect life. From childhood to manhood He stood the test of obedience.

Everything that could be done has been done to make our salvation possible. Christ has obtained an everlasting victory, in order that He might open to us the door of heaven. To obtain our salvation, He hung on Calvary's cross. For our sake He was laid in the tomb. For us He was raised from the dead; and for us, too, He declared over the rent sepulcher of Joseph. "I am the resurrection and the life." And when at the close of His earthly ministry He ascended to heaven, the portals of the city of God were opened wide, and He entered as a conqueror, there to take up, in the heavenly sanctuary, His ministry in behalf of those for whom He had given His life. The divine human Son of God is now standing in the presence of the Father, pleading our cases and presenting His sacrifice as the atonement for our transgressions.

In view of Christ's infinite sacrifice, how cruel it is for men and women to refuse the great salvation, or to misrepresent their Saviour after professing to give themselves to His service! How cruel of them to doubt that He will hear their prayers! He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened."

Christ represents His heavenly Father as sustaining the same tender relation to us that an earthly parent sustains to his children. "What man is there of you," He inquires, "whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask Him?" God gives the Holy Spirit to every one who asks in faith.

Having access to the Source of all strength, why do we remain so weak that we yield to temptation? Having so great an assurance of power to enable us to overcome, why are we so faithless? Why do we not always come to our heavenly Father, to ask in simple, childlike faith for the things we need? We should pray much more than we do. In every hour of trial we may gain victory through the strength given in answer to earnest prayer.

Christ desires that we shall finally enter the heavenly city as conquerors. Through the grace that He constantly imparts to humanity, He is preparing a people to live with Him throughout the ceaseless ages of eternity. This preparation every one who chooses to follow Him may receive. Let us glorify His name by accepting the salvation so freely offered.

January 28, 1903

Lessons From the First Chapter of Revelation

Verses 1-10

The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the word of God and of the testimony of Jesus Christ, and of all things that he saw.”

There should be a closer and more diligent study of the Revelation, and a more earnest presentation of the truths it contains,—truths that concern all who are living in these last days. Into the very designs and principles of the church of God these truths are to enter. If we take up the study of this book in a receptive frame of mind, with hearts susceptible of divine impressions, the truths revealed will have a sanctifying influence upon us.

To encourage a study of this book, God declares: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

The Revelation is regarded by many as a closed book. Not a few ministers declare that it can not be understood. But it is our privilege to know something in regard to it. By no means should we become weary of looking into it because of its apparently mystical symbols. Christ can give us understanding. The benediction pronounced upon those who read, and hear, and keep the words of this prophecy, may be ours.

The Revelation was written to the seven churches in Asia, which represented the people of God throughout the world. “John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.”

Banished to the solitudes of the Isle of Patmos, John was favored with the presence of Jesus Christ. How comforting are the words of the aged apostle as he wrote to the churches of his Saviour! “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever.”

“Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of him.” Whether we be saved or lost, we shall sometime see the Saviour as he is, in all His glory, and shall understand His character. At His second coming, conviction will be brought to every heart. Those who have turned from Him to the trivial things of this earth, seeking selfish interests and worldly honor, will in the day of His coming acknowledge their mistake. These are the ones spoken of by the Revelator as “all kindreds of the earth,” who “shall wail because of Him.” Let us not be content to be numbered among the “kindreds of the earth.” Remembering that our citizenship is in heaven, let us lay hold on the hope set before us in the Gospel.

“And they also which pierced Him.” These words apply not only to the men who pierced Christ when He hung on the cross of Calvary, but to those who by evil-speaking and wrong-doing are piercing Him today. Daily He suffers the agonies of the crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will.

The Lord desires us to be men and women in Christ Jesus. Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh. Our Saviour lived on this earth a perfect life. He is our Example. If we now follow Him, doing His will in all

things, we shall in the world to come live with Him forever. Let us keep Him constantly in view. It should be our life-purpose to glorify Christ. This is the great purpose that has inspired Christians in every age. It is by cherishing this purpose that we make sure of eternal salvation. Let us learn to know Him whom to know aright is peace and joy and life everlasting.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

“I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ.”

In his old age the apostle talked continually of Christ, and the people tired of his words, which rebuked their stubborn refusal of Christ as their Saviour. To rid themselves of John's testimony, they banished him to Patmos. But in sending him to that lonely isle, they did not place him beyond the reach of Jesus. It was there that he was given a wonderful revelation of his Saviour and of the things that were to come to pass on the earth; and it was on Patmos, too, that he wrote out the record of his visions that we have in the book of Revelation,—a record that will be present truth until all the events foretold shall have taken place.

February 4, 1903

Lessons From First Chapter of Revelation

Verses 10-20

I was in the Spirit on the Lord's day,” writes the prophet of Patmos, “and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead. And, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.”

It may seem wonderful to us that Christ should reveal Himself to John as He is, strange that He should thus address Himself to the churches. But we should remember that the church, enfeebled and defective tho it is, is the object of Christ's supreme regard. Constantly He watches over it with tender solicitude, and strengthens it by His Holy Spirit. Will we, as members of His church, allow Him

to impress our minds and to work through us to His glory? Will we heed the messages He addresses to the church? Let us determine to be among the number who shall meet Him with joy at His coming, and not among those who “shall wail because of Him.” Let us make certain our redemption by obeying the messages that He gives to His church.

Christ bears to the church the words of consolation: “Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God, and I will write upon Him My new name.”

To the overcomer is promised a crown of unfading glory, and a life that measures with the life of God. “To Him that overcometh,” Christ declares, “will I give to eat of the tree of life, which is in the midst of the paradise of God.” “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” Let us strive to obtain an abundant entrance into the kingdom of our Lord. Let us diligently study the Gospel that Christ came in person to present to John on the Isle of Patmos,—the Gospel that is termed, “The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.” Let us remember always that “blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.”

February 18, 1903

“Stand, and Rejoice”

Life is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart.

The standard is high to which we must attain if we would be children of God, pure, holy, and undefiled. How could we reach this standard if there were no difficulties to meet, no obstacles to surmount, nothing to develop patience and endurance? Trials are not the smallest blessings that come to us. They are designed to nerve us to determination to succeed. Instead of allowing them to hinder, oppress, and destroy us, we are to use them as God's means of enabling us to gain the victory over self.

In the daily life we often come in contact with those who are full of pettishness. In dealing with such ones, we are enjoined to “stand, and rejoice.” By obeying this injunction we shall be able always to gain the victory. When some one speaks fretfully, simply “stand, and rejoice.” Do not speak a word in reply to the provoking utterance. If the lips are opened to speak in vindication of self, a volume of words will flow out. Keep silent. This is the easiest way to gain the victory.

Words spoken in reply to those who are angry, usually act as a whip, lashing the temper into fury instead of soothing it. Great blessings are lost because of passionate words. Let us learn lessons of self-control. Feelings of anger, when met with silence, die out very quickly. Silence is eloquence, and

puts to shame the one who is full of wrath. We can mortify Satan by keeping the tongue with all diligence.

Not only are we to rejoice, but we are to “glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly.” Wonderful love! “Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him.”

The apostle Paul declares, “Being justified by faith, we have peace with God through our Lord Jesus Christ.” Those who do not have this peace are liable to become irritable. He who manifests a fretful, scolding spirit may well ask himself the question, Am I a Christian? So long as he frets and scolds, he is not a Christian, and is exerting an influence that does great harm. Let us put on Christ; let us be Christ-like in every word and act; let us so live that others may see the difference between the disposition of a Christian and the disposition of one who makes no claim to be a follower of Jesus.

We are to realize that the divine Presence is constantly by our side. Christ has said, “Lo, I am with you always, even unto the end of the world.” He hears every unkind word, every harsh, cutting expression. Could we see Him standing by our side, would we speak such words? Words that create heart-burnings and disunion should never escape our lips. Let us guard carefully every word and act, walking in all lowliness of mind, cherishing a spirit of meekness and kindness.

Fathers and mothers, whether you are in your home or elsewhere, it is never right for you to speak one disrespectful word to each other. If you are harassed, say firmly to yourself, “This is from Satan. He wants me to echo his words, to communicate his spirit; but this I will not do.” Determine to speak in love; to cultivate patience, kindness, long-suffering, courtesy, and delicacy in dealing with one another. Why?—Because you are Christians; because you are preparing for the society of the heavenly angels, for a home in the kingdom of glory, where no harsh, unkind, impatient words are ever spoken. Remember that it is Satan who prompts men and women to speak unkindly. Sanctify your talent of speech. Words are a precious gift, capable of doing much good, of accomplishing a great work for the Master. Every thought, every word, is recorded in the books of heaven. Guard well your thoughts and words, that in the judgment you may not be ashamed to meet your record.

As Satan failed utterly in his attempt to cause Christ to sin, so he will fail of overcoming us, if we will act sensibly. Let us firmly resolve that when the enemy tempts us to speak hastily, feeling that we are treated unjustly or are misunderstood, we will not open our lips. If we should speak even one word in reply, the enemy would be almost sure to gain the victory. We must learn the lesson of silence. With tongues bridled, we may be victorious in every trial of patience through which we are called to pass.

March 11, 1903

The New Life in Christ

There is a higher life for Christians to live than many of them are living. It is the new life in Christ. Those only who constantly behold Him—the One full of grace and truth—can live this life. Beholding

Him, they are changed into the same image, from glory to glory. As they behold Him, He gives them power to become the sons of God. With love and compassion, without a trace of harshness, the Saviour meets them in their necessity. With sympathetic helpfulness, by the gentle touch of grace, He changes the sinner into a saint. With unwearying patience, He works to expel from the soul all disturbing elements, changing enmity to love, and unbelief to confidence.

Those who submit to the solemn rite of baptism pledge themselves to devote their lives to God's service; and the three great powers of heaven, the Father, the Son, and the Holy Spirit, pledge themselves to cooperate with them, to work in and through them. As men and women thus enter into covenant relation with God, they take the name of Christian. Henceforth they are to live the life of Christ. They have been buried with Him, and they are to "seek those things which are above, where Christ sitteth on the right hand of God."

There is a scriptural figure in which the soul is represented as being delivered from sin to receive the fashion of the new man, Christ Jesus. Those who are "born again" are to live for God, and all that they do and say is to represent His holiness. Constantly they must receive power from Him. This is necessary, in order that the new life in Christ may be lived. No part of the diseased life of sin is to remain. Christ diffuses sanctified activity through all parts of the being, and there is developed unselfishness in the service of God.

The Saviour is the divine example of God's perfection, and He fashions the soul anew. Those who receive His grace impart it to others, making known His virtue of character by self-denial and sacrifice, by meekness and lowliness, by good words and works. In the life there is seen no deception, no falsehood. The words spoken are faithful, trustworthy words, which mean all that they express. The life is not a falsehood—a claim to represent Christ, and at the same time a denial of Him.

Christ is waiting for us to give ourselves to Him. Then He will mould and fashion us after the divine likeness, taking the things of God, and showing them to us. And as we behold the beauty of the Saviour's character, we shall grow more and more like Him, until at last God can say of us, "Ye are complete in Him." To create the soul anew, to bring light out of darkness, love out of enmity, purity out of impurity, is the work of Omnipotence alone. What is the honor conferred upon Christ? Without employing any compulsion, any violence, He conforms the will of the human subject to the will of God, making the life complete, bringing perfection to the character. This is the science of eternity; for by it a mighty change is wrought,—the change that must be wrought in the life of every one who passes through the gates of the city of God.

March 18, 1903

Christ Gives Repentance

Many think that repentance is a work which devolves wholly upon man, but this is an error. The Bible does not teach that man must repent before he comes to Christ. Repentance must precede forgiveness; but the sinner does not repent till he has faith in Christ as his mediator. Christ is the author and finisher of our faith. His love, shining from the cross, speaks eloquently of the sufferings of the only-begotten Son of God for fallen man. This love draws sinners to Him. The transgressor

may resist this love; he may refuse to be drawn to Christ; but if he does not resist, he will be led to the foot of the cross, in repentance for the sins that caused the death of the Son of God.

If it were possible for man of himself to repent, Christ's atoning sacrifice would be in vain. But this is not possible. Repentance comes from Christ just as verily as does pardon. It is a false theory which teaches that repentance is a work which man must do himself, without any special help from Christ. If one step in the way of salvation could be taken without Christ, every step could be taken without Him. But without His help, the sinner can not take the first step in this way. The grace that brings forgiveness brings also contrition and repentance.

It is true that great reformations in outward conduct are made by those who have never expressed faith in Christ, and who may not have even a knowledge of Him. But it is none the less true that it is the influence of His grace that put into their hearts the desire to reform. The change in their life is the result of a blind faith. Ignorantly they worship that which leads them to respect true manhood. If they continue to walk toward the light, increased light will shine upon them; and they will bow in adoration before God, filled with gratitude for the love that led Him to give His only-begotten Son as a sacrifice for the lost race.

The repentance that God accepts is a repentance that needs not to be repented of,—a repentance revealed by a radical change of mind and heart. The heart must be brought into subjection to Christ, and a repentance that brings about such a change can never originate with man. Only from Him who declared, "I, if I be lifted up from the earth, will draw all men unto Me," can such repentance proceed. As the sinner yields to the drawing power of Christ's love, sorrow for sin and a desire to turn from his evil ways fill his heart, and as he seeks help from God, strength from on high is given him. The Saviour says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Those whom God pardons He first makes penitent. Some will say that this leaves man with nothing to do, with no part in the struggle against sin. This is not so; all the powers with which man has been entrusted must be employed in the effort to do the will of God. Man can never be saved in indolence. Christ declared, "My Father worketh hitherto, and I work;" and those for whom He has given His life are to be co-workers with Him. We must watch and pray, lest we enter into temptation. We must fight against pride, self-exaltation, jealousy, evil thinking, and evil-speaking. Our earnest effort to overcome the evil in our characters will make manifest the sincerity of our prayers.

We must exercise faith in God. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." It is by faith alone that we can claim His promise, saying, "I receive the things I ask for; Thy Word is sure; it can not fail."

We must be willing to realize our need. Those who feel that they are sinful and poor and wretched are the very ones to whom the invitation of mercy is extended. Jesus says, "I came not to call the righteous,"—those who are clothed with the garments of their own righteousness,—"but sinners to repentance." Those who are rich and honorable in their own estimation do not hunger and thirst after righteousness. They feel no need; therefore they do not ask for and receive the blessing of God.

Without the help of the Saviour, fallen man could never keep the law of God. But how glorious is the truth of the atonement? What a firm foundation have the saints of the Most High on which to place their hope of salvation! Not one of God's promises can fail. Through the righteousness of Christ the condemned sinner may be purified and made white. The Redeemer has carried the world's burden of guilt and woe, and He is able to strengthen His children for the conflicts that day by day they will meet in the path to heaven.

April 1, 1903

Child-training

Men and women are generally designed for the home life, and from an early age they should be taught to perform the duties of this life. They should be taught to see and improve opportunities for helping others.

Such a training is of untold value to a child, and it can be so given that the child will find pleasure and happiness in learning to be helpful. This is the mother's work,—patiently to train her children for usefulness. In doing this work, she will gain an invaluable experience.

Children are as easily interested in useful employment as in play. Each child should have his given duties, and should be taught to perform them with thoughtfulness and care. And when he does well, let the mother express her thanks. This will fill his heart with joy. Let her show her children that she appreciates their efforts to help. A word of praise will encourage them in well-doing. Thus teaching her children, the mother becomes their companion; and they are bound together by ties of love and helpfulness.

In the training of a child, there are times when the firm, matured will of the mother meets the unreasoning, undisciplined will of the child. At such times there is need of great wisdom on the part of the mother. By unwise management, by stern compulsion, she may do her child great harm.

Whenever possible, this crisis should be avoided; for it means a severe struggle for both mother and child. But once such a crisis is entered into, the child must be led to yield its will to the wiser will of the parent.

The mother should keep herself under perfect control, doing nothing that will arouse in the child a spirit of defiance. She is to give no loud-voiced commands. She will gain much by keeping the voice low and gentle. She is to deal with the child in a way that will draw him to Jesus. She is to realize that God is her Helper; love, her power. If she is a wise Christian, she will not attempt to force the child to submit. She prays earnestly, and as she prays, she is conscious of a renewal of spiritual power. She sees that the same power that is working in her is working also in the child. He becomes more gentle, more submissive. The battle is won. The mother's patience, her words of wise restraint, have done their work. There is peace after the storm, like the shining of the sun after rain. And the angels, who have been watching the scene, break forth into songs of joy.

My brother, my sister, are you living in close connection with God, so that you represent Him in the home? Do your children see in your daily life that which strengthens them in every right purpose? Your words and actions, yes, and the tones of your voice and the expression of your countenance, are leaving on their minds impressions that can never be effaced. The influence that you exert in the

home mingles with the first conceptions of your children, and it should be to them a savor of life unto life. If your heart is sanctified by Christ's grace, you will stand in the home as an oracle of the cross. Christ will teach you to speak right words. He will speak through you, revealing the power of His grace.

Let not your hearts grow faint or your hands weary. By and by the portals of the heavenly city will open to you and your children, and you may bring them to God, saying, "Here am I, and the children whom Thou hast given me." What a reward will then be yours!—to see your children crowned with immortal life in the city of God.

April 8, 1903

The Home-Life

We have only one life to live, only one probation in which to form characters that God can approve. Let parents take heed, first to themselves, and then to their children. Let them learn from the Word of God what their duty is. The work committed to them is a most solemn and important one,—a work that they can not neglect without incurring heavy guilt. They should make all else secondary to the training of their children, remember that as these children are in the home, so they will be when they go out into the world.

Too much importance can not be placed on the early training of children. The lessons that the child learns during the first seven years of its life have more to do with the formation of character than all that it learns in future years.

To the mother is entrusted an important part in the training of her children. But all the responsibility does not rest on her. Father and mother should unite in this great work. The husband should show his wife that he appreciates her. If he wishes to keep her fresh and gladsome, so that she will be as sunshine in the home, let him help her to bear her burdens.

Parents, make home happy for your children. By this I do not mean that you are to indulge them. The more they are indulged, the harder they will be to manage, and the more difficult it will be for them to live true, noble lives when they go out into the world. If you allow them to do as they please, their purity and loveliness of character will quickly fade. Teach them to obey. Let them see that your word must be respected. This may seem to bring them a little unhappiness now but it will save them from much unhappiness in the future. Let the home government be just and tender, full of love and compassion, yet firm and true. Do not permit one disrespectful word or disobedient act.

Patience and Kindness in Correction

Do not become impatient with your children when they err. When you correct them, do not speak abruptly and harshly. This confuses them, making them afraid to tell the truth. Remember that in them you are meeting your own traits of character,—traits that you have given them. Therefore be very kind, very compassionate, very careful to do nothing that will arouse the worst passions of the human heart. Be so calm, so free from anger, that they will be convinced that you love them, even tho you punish them.

Never forget the words, "Take heed that ye despise not one of these little ones. For I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

Let the mother teach her children to be her willing helpers, gladly assisting her to bear life's burdens. Let cheerfulness reign in the home. The mother should put forth every effort to make home the most pleasant place in the world for her children. Let the long winter evenings be devoted to useful reading, or to some other form of self-improvement.

From the child's earliest years he is to be made acquainted with the things of God. In simple words let the mother tell him about Christ's life on earth. And more than this, let her bring into her daily life the teachings of the Saviour. Let her show her child, by her own example, that this life is a preparation for the life to come, a period granted to human beings in which they may form characters that will win for them entrance into the city of God.

April 22, 1903

The Co-operation of Humanity with Divinity

As our Creator and Redeemer, Christ has embraced the world in His arms of infinite love. All things belong to Him by original and mediatorial efficiency. He is the first and the last, and the efficiency of everything. All the value that there is in any human being is from Christ, and all belongs to Him. All that we have was entrusted to us in order to fulfil His mediatorial plan.

In the divine plan, evil was foreseen and provided for. A remedy was provided sufficient for complete restoration. But in this plan man himself must act a part. Humanity is the instrument through which God works for humanity. As Christ labored for sinners; so man must labor, that humanity may be brought into connection with divinity.

In His vast plan God has embraced all humanity. He calls for men and women to fill their appointment as agents chosen to carry out His purposes.

Christ enlists in His service all who will consent to stand under His authority, all who will wear His yoke and accept the conditions which unite the human with the divine. Those who do this are moulded by the influence that, through the grace of Christ, unites heart to heart, mind to mind, in one complete whole.

We were brought into existence because we were needed. How sad the thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer; the powers He designed for His service are used to oppose His grace and matchless love.

God gave His only-begotten Son that man might be restored to oneness with Him. And however indifferent the human agent may think it his privilege to be, he will be judged according to the provisions of grace that cost Heaven so much. Man may ignore his responsibility; he may choose to be inspired and controlled by Satan, to withdraw from all righteous principles. Nevertheless he will be judged as one who might have used all his capabilities in the service of God, but who refused to do this. His failure to do the good he might have done, had he been a partaker of the divine nature,

will be recorded against him as a sign that he despised and neglected the great mercy and loving-kindness of God, refusing to recognize the Creator's claim to his service.

Those who love God will not live as if they were under little or no obligation to Him. They will not live to please themselves. They will work as Christ worked. All that they have and are will be placed on the altar of service. Earnestly and untiringly they will labor to save the souls for whom Christ died. He, the Redeemer of the world, can and will save the souls of all who come to Him. And to us He has given the privilege of co-operating with Him in the carrying out of His great plan.

The work left for us to do is to endeavor to draw all men to Christ, to uplift a crucified and risen Saviour, to tell others of His compassion, pointing to Him as did John the Baptist, saying, "Behold the Lamb of God, which taketh away the sin of the world."

April 29, 1903

Our Elder Brother

Christ came to this world as the unwearied servant of man's necessity. He clothed His divinity with humanity that He might stand among men as one of them, a sharer in their poverty and their grief. Love for the lost race was manifested in all that He said and did.

What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. Humble, gracious, tenderhearted, pitiful, He went about doing good, lifting up the bowed-down and comforting the sorrowing. None who came to Him went away unhelped. To all He brought hope and gladness. Wherever He went He carried blessing.

During His childhood and youth, the Saviour lived with His parents at Nazareth, willingly acting His part in bearing the burdens of the household. He had been commander of heaven's hosts, and angels had delighted to fulfil His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His work. When the time came for His public work to begin, He went forth proclaiming the Gospel of the kingdom.

Christ brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing." He answered—and His answer is the key-note of His life-work—"How is it that ye sought Me? wist ye not that I must be about My Father's business?"

His life was one of constant self-sacrifice. He came to this world to live in our behalf the life of the poorest, to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much. The Owner of the world, He had no home in it. "Foxes have holes," He said, "and the birds of the air have nests; but the Son of Man hath not where to lay His head." "Surely He hath borne our griefs, and carried our sorrows." "He is despised and rejected of men, a man of sorrows, and acquainted with grief."

Christ's work was not confined to any time or place. It was bounded only by His love and sympathy for those for whom He was soon to give His life. His compassion knew no limit. On so large a scale did he conduct His work of healing and teaching that there was no building in Palestine large enough to hold the multitudes that thronged to Him. In every town and village through which He passed was to be found His hospital. On the hillsides of Galilee, in the great thoroughfares of travel, by the seashore, in every place where there were hearts to hear His message, Jesus healed the people and pointed them to their heavenly Father. His life laid the foundation for a religion in which there is no caste, where Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God.

Christ lived a life of prayer. Daily beset by temptation, constantly opposed by the leaders of the people, He knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, from Him obtaining energy, perseverance, steadfastness.

Christ is our Burden-bearer. He came to bear the trials that we must bear, to resist the temptations that we must resist. He came to show that by receiving power from on high man can live an unsullied life. With sympathetic love and tender compassion, without a trace of harshness, He meets us in our necessities. He works with gracious helpfulness and unwearying patience. By the gentle touch of love He drives from the soul unrest and doubt, changing enmity and unbelief to confidence and faith. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us ... full of grace and truth." "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

May 20, 1903

Christ's Way of Helping Us

When the Lord sees His disciples deficient in spiritual power, day by day losing ground, day by day wandering farther and farther from the Source of strength, He sends them affliction and adversity. Disappointed hopes cause them to stop and think, and there come to them repentance, and a desire to draw near to God. And as they return to Him, He draws near to them, saying, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." He receives the repentant sinner with loving assurances of pardon.

There is no power in repentance to change the life. But when the helpless soul casts itself on Christ, there comes transformation of character. The Saviour declares, "A new heart also will I give you, and a new spirit will I put within you."

God often brings men to a crisis to show them their weakness, and to point them to the Source of strength. If they will pray, and watch unto prayer, fighting bravely, their weak points will become their strong points. Jacob's experience contains many valuable lessons for us. All night Jacob wrestled with the angel. Finally the strong wrestler was weakened by a touch on his thigh. He was now disabled, and suffering the keenest pain, but he would not lose his hold. All penitent and broken, he clung to the angel; "he wept, and made supplication," pleading for a blessing. He must

have the assurance that his sin was pardoned. His determination grew stronger, his faith more earnest and persevering, until the very last. The angel tried to release himself; he urged, "Let me go; for the day breaketh," but Jacob answered, "I will not let thee go, except thou bless me." Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts to the faithfulness of a covenant-keeping God.

Jacob "had power over the angel, and prevailed." Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp on the promises of God, and the heart of infinite Love could not turn away the sinner's plea.

As an evidence that Jacob had been forgiven, his name was changed from one that was a reminder of his sin to one that commemorated his victory. "Thy name," said the angel, "shall be no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed."

Shall we obtain strength from God, and win victory after victory, or shall we try in our own strength, and at last fall back defeated, worn out by vain effort? Victory is sure when self is surrendered to God. The Lord is not slack concerning His promise. He has given His angels charge over His children. Hereafter the witness will be heard, "My feet had well-nigh slipped, but the Lord upheld me." His way was best—to come in trial to the one He wished to help.

And when we obtain the blessing, let us not selfishly hoard it. Let us use for the help of some struggling fellow-being the strength that we have gained. Remember that no one is ever made better by denunciation and recrimination. To charge a tempted soul with his guilt in no way inspires him with a determination to reform. Point the erring, discouraged one to Him who is able to save to the uttermost all who come to Him. Show him what he may become. Tell him that there is in him nothing that recommends him to God, but that Christ died for him, that he might be accepted in the Beloved. Inspire him with hope, showing him that in Christ's strength he can do better. Hold up before him the possibilities that are his. Point him to the heights which he may reach. Help him to take hold upon the mercy of the Lord, to trust in His forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life.

May 27, 1903

Man's Responsibility

Justice requires that man shall have light, and it also requires that he who refuses to walk in this heaven-sent light, the giving of which cost the death of the Son of God, shall receive punishment. It is a principle of justice that the guilt of the sinner is proportionate to the knowledge given him, but not used, or used in a wrong way. "If ye were blind, ye should have no sin," Christ said to the Pharisees; "but now ye say, We see; therefore your sin remaineth." "This is the condemnation, that light is come into the world, and men loved darkness rather than light."

Christ came that we might have life, and that we might have it "more abundantly." God expects human beings to accept His Son as the propitiation for sin, and to receive into their lives the truths He came to bring. Those who are overcome in the struggle with sin are without excuse, for the Saviour offers to all power that will enable them to overcome the evil that assails them.

If God had failed to act His part, if He had given human beings any reason for neglecting the great salvation offered them, man might plead ignorance as a valid excuse. But He has made the way plain. When has He required any one to do anything without giving him full directions as to what He requires him to do? God would have all men to be saved. He communicates to all a knowledge of His will, that each may say, I know what the Lord desires me to do.

To some is given greater light than to others. Each will be judged by the light given him. The degree of light bestowed is the measure of responsibility. Mark the woe pronounced on those who, having seen great light, refused to walk in God's way. Speaking of the cities in which most of His mighty works had been done, Christ said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

To those busy towns about the Sea of Galilee, Heaven's richest blessings had been freely offered. Day after day the Prince of Life had gone in and out among them. The glory of God, which prophets and kings had longed to see, had shone upon the multitudes that thronged the Saviour's steps. Yet they refused the heavenly Gift. And as they rejected the Son of God, so God rejected them.

The people of each age will be judged by the light they have received. The church of today has been favored with great light and many opportunities—favored even as Chorazin and Bethsaida were favored. How Christ longed to see some fruit from the labor He expended on these cities! And today how greatly He longs to see His church standing in freedom from sin! O that those for whom He has wrought so mightily would strive to be like Him in character! How it would cheer His heart to see them partaking of His nature, their works testifying to their faith in God, and to their realization of the obligation resting on them to work for Him!

Many wonder at the blindness of the Jews in rejecting Christ. Had we lived in His day, they declare, we would gladly have received His teaching; we would never have been partakers of the guilt of those who rejected the Saviour. But when obedience to God requires self-denial and humiliation, these very ones stifle their convictions and refuse obedience.

God expects us to gain every day a clearer understanding of His will. He asks for the consecration to His service of all that we have and are. We are not our own; we have been bought with a price; and we are to use for God all the gifts He has entrusted to us. He places us where we have opportunity to know His will, and He offers us power to fulfil it. If we choose, we may be witnesses for Him. He who ignores his duty, and neglects his opportunities must bear the consequences of his neglect.

If you have caught a glimpse of Heaven's truth, turn not away. Be not disobedient to the heavenly vision. Walk in the light you have received, and your pathway will grow brighter and brighter. In the light shining from Calvary you will see the sinfulness of sin, and you will see also God's willingness and power to save from sin.

June 3, 1903

“Walk in the Light”

The Christian pilgrim is not left to walk in darkness. Jesus leads the way. Those who follow Him walk in the sunshine of His presence. The path that the pilgrim treads is clear and well defined. Christ's righteousness goes before him—the righteousness that makes possible the good works characterizing the life of every true Christian. God is his rearward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavor to win others to accompany him. Constantly receiving the light of Christ's presence, constantly he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God's law, which distinguishes him from those who are not following the pathway that leads to life eternal.

The Christian pilgrim can not be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. He who walks in the light cherishes no such spirit, but, by conscientious, consistent behaviour, heeds the apostle's admonition to provoke his fellow pilgrims to love and good works. Those who have a careful regard for one another's needs, those who speak words of kindly sympathy, those who give thoughtful assistance to others, to help them in their work, encourage not only their fellow men, but themselves as well, because they thus become laborers together with God.

If it were not for the light that is given us from above, we could not follow step by step in the footprints of Jesus. Christ came to this world in order that we might have this light. He is “the true light, which lighteth every man that cometh into the world.” He, the Majesty of heaven, the Son of the living God, the One equal with the Father, came to our world to stand by the side of fallen beings, through His sacrifice giving value to humanity. Lower and still lower He stepped in humiliation, until it was impossible for Him to descend any lower. For our sake He suffered and died. While hanging upon the cross, He exclaimed, “It is finished.” He had accomplished His work for us; He had become the propitiation for our sins; He had made it possible for us to be accepted of God through faith in the atoning merits of the Crucified One.

If from the beginning of our Christian experience we had walked in the counsel of God, many more would have been converted to the Saviour. But often crooked paths have been made. Let us make straight paths, lest the lame be turned out of the way. Let no one follow a crooked path that some one else has made; for thus he would not only go astray himself, but would make this crooked path plainer for some one else to follow. Dear reader, determine that as for yourself, you will walk in the path of obedience. Know for a certainty that you are standing under the broad shield of Omnipotence. Realize that the characteristics of Jehovah must be revealed in your life, and that in you must be accomplished a work that will mould your character after the divine similitude. Yield yourself to the guidance of Him who is Head over all.

We are doing a work for the judgment. Let us be learners of Jesus. We need His guidance every moment. At every step we should inquire, “Is this the way of the Lord?” not, “Is this the way of the man who is over me?” We are to be concerned only as to whether we are walking in the way of the Lord. Unconsciously every true follower of the Master will say, “Are there not but twelve hours in the day? and am I not working at the close of the day? I must walk in the light as one of the children of light. I must lay aside every weight, and the sin which doth so easily beset, and run with patience the race that is set before me. I am striving for a crown of glory that fadeth not away.”

To “walk in the light” means to resolve to exercise thought to exert will-power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. Let no one rest satisfied simply in saying, “I am a child of God.” Are you beholding Jesus, and by beholding, becoming changed into His likeness? To “walk in the light” means advancement and progress in spiritual attainments. Paul declared, “Not as tho I had already attained, neither were already perfect: but ... forgetting those things which are behind,” constantly beholding the Pattern, I reach “forth unto those things which are before.”

To “walk in the light” means to “walk uprightly,” to walk “in the way of the Lord,” to walk by faith,” to “walk in the Spirit.” to “walk in the truth,” to “walk in love,” to “walk in newness of life.” It is “perfecting holiness in the fear of God.”

What a terrible thing it is to darken the pathway of others by bringing shadow and gloom upon ourselves! Let each one take heed to himself. Charge not upon others your defects of character. Talk light; walk in the light. “God is light, and in Him is no darkness at all.” Study not how to please self. Lose sight of self, and behold the multitudes perishing in their sins. Gather to your souls the courage that can come only from the Light of the world. Forgetting self, help the many who are within reach around you. Talk faith, and your faith will increase. Cease lamenting. Work in Christ's lines. With loving endeavor strive to please Him. His excellence will help you to be Christlike. Ever stand ready to lift up the hands that hang down, and to strengthen the feeble knees. Shine as lights in the world, attracting others by the brightness of Christ's glory revealed through your good works.

God will honor and uphold every true-hearted, earnest soul who is seeking to walk before Him in the perfection of Christ's grace. He will never leave nor forsake one humble, trembling follower of His. He will work in the hearts of those who receive Him, making His children pure and holy, by His rich grace qualifying them to be laborers together with Him. With keen sanctified perception they will appreciate the strength of His promises, and appropriate them, not because of any worthiness of their own, but because by living faith they avail themselves of the benefits of Christ's sacrifice, and receive the robe of His righteousness.

My fellow traveler in the Christian way, as you walk in the light, pray, simply trusting in Jesus your Redeemer. Walk so that your life will reflect rays of light to others. Confide in the love of Jesus, and you will have grace to save perishing souls. Your path will be as the path of the just,—a “shining light that shineth more and more unto the perfect day.”

June 10, 1903

Triumphant Through Christ

Christians are engaged in a warfare. The church militant is not the church triumphant. The followers of Christ, marching toward Zion, must fight at every step. His adversary is the one who once stood in the heavenly courts as the first of the covering cherubs. The beams of glory enshrouding the eternal God, once rested constantly upon him. But, not content with his position, tho honored above the heavenly host, he began to covet the glory with which the Father had invested the Son. Lucifer desired to be first in heaven. Thus he introduced sin into the universe. Entering the Garden of Eden after his expulsion from heaven, he succeeded in deceiving our first parents. Ever since he has

claimed this world. Declaring that no human-being can keep the law of God's kingdom, he claims all men as his subjects.

The Redeemer of the Fallen Race

It was the existence of sin in the human heart that led Christ to come to this earth. He covenanted with God to lay aside His kingly crown and royal robe, clothe His divinity with humanity, and, standing on this earth at the head of humanity, bear testimony against the assertion of darkness that man could not live without sin. To save sinners, the Majesty of heaven, the King of glory, descended step by step to the lowest depths of humiliation.

If we should ask Isaiah who Jesus of Nazareth is, we should receive this reply: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Such are the titles Isaiah gives to the One who came to our world to save the fallen race.

Christ came to subject Himself to all the temptations wherewith man is beset. In human nature He suffered all the trials and disappointments, the humiliations and afflictions, that man suffers. In our behalf Christ took humanity upon Himself, and stood at the head of humanity. In His humanity, He touched humanity; in His divinity, as His right, He laid hold on the throne of God.

When the Pharisees asked the disciples why their Master ate with publicans and sinners, Christ, overhearing the question, turned to His accusers, and, in the dignity of His mission, said: "I am not come to call the righteous, but sinners to repentance." In His life He has given us a representation of what repentant sinners may become. He was pure and undefiled. From His lips escaped no word that could leave a stain upon His character. All through the Scriptures He has given us assurances that through His grace we may attain the same perfection of character that He attained.

Our High Estate

By giving Himself, Christ offered a complete sacrifice, that we, by believing on Him, might become "sons and daughters of the Most High." What are we willing to do in return for this infinite sacrifice? What sacrifice are we willing to make, that we may be sons and daughters of God, "partakers of the divine nature, having escaped the corruption that is in the world through lust?"

My brother, my sister, do you desire to be a member of the royal family, a child of the heavenly King? Do you desire to share in the final reward of the faithful? It matters not what your surroundings are; if you look to Christ for counsel and strength, you will be able to withstand every temptation.

Let those who are so desirous of worldly pleasure, so ambitious for worldly honor, think of the one who sacrificed His all in order to show them what they may become through His grace and strength. Will those for whom He has died do what they must do to be saved? Will they learn from His life the lessons they should learn in regard to the character they must form in order to be prepared to unite with the loyal, holy family that shall enter through the gates into the city?

"Set your affection on things above, not on things on the earth." If the affections are set on earthly things the life is tainted and corrupted. Ever remember that by submitting to the rite of baptism you

have signified that you “are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear then shall ye also appear with Him in glory.” Precious promise!

The Christ-Life

How thankful we should be that Christ came in poverty! No one can say, He knows nothing about the trials and hardships of poverty. Altho He knew that He was the Majesty of heaven and the Redeemer of the lost race, He worked for many years at the carpenter's trade. From childhood he did his part toward sustaining a family living in poverty. And in His daily work He taught lessons in regard to the perfecting of character. In every detail of the work connected with the construction of buildings—in every stroke He made, in every piece He prepared and joined to other pieces—He showed the care and exactness with which character should be built. It is He who inspired Paul to declare, “Ye are God's building.”

The companions of Jesus often said to Him, Why need you be so particular? It is unnecessary to work in that way. You could just as well work with less exactitude, and save time. Instead of arguing with them, Jesus answered their criticisms by beginning to chant one of the Psalms in which David taught that faithfulness and integrity must mark the character. The spirit of the song affected the hearts of those who were with Jesus, and almost before they realized what they were doing, they caught the strain and joined with [Him] in singing. And when a quarrel arose, instead of stopping to argue or to justify His course, Jesus began to sing. Soon His companions would forget their differences of opinion and their angry words. Those who, a few moments before, had felt provoked with Him or with one another, now joined in singing the hymn of praise.

By pursuing the same course we may hide in Christ. Then we shall be partakers of the divine nature.

The Victory

The Captain of our salvation was made perfect through suffering, that He might bring many sons and daughters to the Father above. We are standing under the blood-stained banner of Prince Emmanuel. As faithful soldiers of the cross we are not to fight against principalities and powers, but against spiritual wickedness in high places. We are to meet Satan and his host. In this warfare there is no rest, no release. We must conquer in the name of Jesus, or be conquered. Armed with the mind of Christ, we shall be more than overcomers.

The Lord desires us to be victorious over the powers of darkness. He is willing to save to the uttermost all who come to Him. It is through Him that “we have access by faith into this grace wherein we stand.” Through Him we have access to heaven's treasure-house—His Word, the Holy Scriptures. From this treasure-house we are to draw the weapons of our warfare—the weapons so effectively used by our Saviour. With the sword of truth—“it is written”—He vanquished the foe. Armed with this sword, and protected by the shield of faith, we, the church militant, shall be able to stand unmoved by Satan's assaults. Continuing to resist the enemy, we shall constantly gain strength, and finally become the church triumphant.

June 17, 1903

The Hope of the World

We can not understand the mystery of redemption. It is enough for us to know that God so loved the world that He gave His only-begotten Son to die for us. The penalty of our transgression fell upon a pure, holy, innocent Substitute, even the Son of God. He bore our sins in His own body on the tree, that we might at last stand before God clothed in the robe of sinlessness.

The Gospel is the hope of the world. The cross is God's agency for counterworking Satan's plans, and restoring man to his original purity. The plan of salvation devised by the Father and the Son will be a grand success. Christ's atoning sacrifice will arouse the sluggish mind, quickening into activity man's mental and spiritual powers.

A Teacher Sent from God

Darkness had covered the earth, and gross darkness the people. The time had come when a Teacher from heaven must be sent to the world. Prophecy had foretold the advent of this teacher. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days,"—the days when Christ's authority would be supreme and His power invincible.

As the scroll is further unrolled, we read, "O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young."

It is by the power of the cross that man is to be redeemed. "Behold my servant, whom I uphold," God says; "mine elect, in whom My soul delighteth; I have put My spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."

"Thus saith God the Lord, ... I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.... Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.... I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."

Delivered from Death

Christ laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and the temptations of human beings. He came to be their Surety, to overcome in their behalf, to live for them a sinless life, that through His power they might obtain the victory over evil. He came, saying, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto thee." He placed Himself on a level with human beings, saying, I will stand at the head of the race, that through My humiliation they may be accepted as members of the royal family. I will declare the name of God unto my brethren. "I will put my trust in Him,"—just as I desire My disciples to do.

Only by bearing the penalty of our disobedience could Christ deliver us from eternal death. He became sin for us, that we might become the righteousness of God in Him.

Thus He placed us on vantage ground, where we could live pure, sinless lives. Repentant sinners stand before God justified and accepted, because the Innocent One has borne their guilt. The undeserving are made deserving, because in their behalf the Deserving became the undeserving.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Rich in an Eternal Inheritance

Christ died to purchase salvation for us. He was raised for our justification, and He ever lives to make intercession for us. His life and death bring salvation to every believing child of God. By His death we are reconciled to God; by His life, as it is wrought out in our life, we shall be saved. We may be poor in temporal things, but we are rich in the treasure that endures forever. We have the deeds to an immortal inheritance, the title papers to a life that measures with the life of God.

June 24, 1903

The Formation of Character

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

It greatly dishonors God for any one to disregard the wonderful salvation brought to mankind at so infinite a cost—even the life of the Only-begotten of the Father. Men and women are inexcusable for refusing to accept the invitation of Him who has died for their redemption. Christ offers life eternal to those who choose to be obedient and submissive to God's will. By bearing the yoke of

willing obedience, men and women testify to worlds unfallen, to angels, and to men that they have accepted Christ as their Ruler, and are conforming their lives to His will.

Those who refuse to accept Christ's invitation to wear His yoke of obedience and to learn of Him His meekness and lowliness, will not form characters that fit them to become members of the royal family, children of the Heavenly King. Before the universe such persons bear a direct testimony against Christ. They do their Saviour a great wrong. By their choice they reveal that they despise the great salvation which the heavenly Father has placed within their reach. They do not fully appreciate the value that Christ has placed on them. They fail of realizing that He has purchased them at an infinite cost. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Co-operation with Christ

Christ took upon Himself the nature of humanity, to make it possible for Him to suffer and to die as a propitiation for the sins of the fallen race. Through His merits, repentant sinners may unite with Divinity. His they are by creation and by redemption. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The Lord is doing a great work in the earth. With intense interest He is examining every man's fitness to associate with the sinless angels and with the redeemed family in heaven. Not one of the ransomed host will be disposed to begin a rebellion similar to the one that Satan began before the creation of our race. The Lord gives men and women probationary time in which to acquaint themselves with His terms of salvation. They are given opportunity to unite with Him, as "laborers together with God," to mould their characters after the similitude of the divine character. By improving this opportunity, they heed His words of counsel: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

In these closing days of probation let us profit by the words of warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Those who are careless and indifferent, those who have given themselves to the world—body, soul, and spirit—will find themselves, whatever their position, unready for His appearing. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Christ is made the judge of every man's character. All judgment is given by the Father into His hands. Daily an examination of the characters of men and women is being carried on. God is particular in requiring every one to conform to His standard of character.

The Fabric Ofttimes Marred

Many, many are trusting to their own righteousness. Refusing to submit to the will of Christ or to allow Him to clothe them with the robe of His righteousness, they set up a standard for themselves, forming characters according to their own will and pleasure. They misrepresent the perfect character—the righteousness—of Christ. Themselves deceived, they deceive others, leading many into false paths. Satan is well pleased with their religion, but they are not accepted of God. They will at last receive punishment with the great deceiver.

There is a large number of professing Christians who do not really follow Jesus. They do not bear the cross with willing self-denial and self-sacrifice. Altho making a high profession of being earnest Christians, they weave into the fabric of their characters so many threads of personal imperfections that the beautiful pattern is spoiled. Of them in effect Christ says: You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with conceit. Unless converted, you can not be saved; for with your unsanctified wisdom you would mar heaven. I can not endorse your spirit or your work. You do not act in accordance with the divine example, but are following a pattern of your own invention. Because of your lukewarm condition I must spew you out of My mouth.

I, your Redeemer, know your works. I am familiar with the motives that prompt you to declare boastingly, in regard to your spiritual condition, "I am rich, and increased with goods, and have need of nothing." Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Those who are in this condition are wilfully ignorant. They do not discern the real character of sin. By their wrong doing, they constantly misrepresent the character of Christ and put Him to open shame. Professing to have a knowledge of the truth, they act as novices. They do not seem to understand the truth that must be expressed in word and deed in order to show a decided difference between him that serveth God and him that serveth Him not. They are false claimants of every Christian blessing and privilege. They claim to be Christ's representatives, but they are not rich in spiritual grace or in good works. Standing in their own light, they are wretched, poor, blind, maimed. What a position to be in!

Be Zealous, and Repent

Notwithstanding their wilful ignorance, they are not left by the Lord without adding warning and counsel. "I counsel thee," He pleads, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

There are some who will not hear. So long have they chosen to follow their own way and their own wisdom, so long have they cherished hereditary and cultivated tendencies to wrong, that they are blind and can not see afar off. By them, principles are perverted; false standards are raised; tests are made that bear not the signature of heaven. They are assimilating worldly ideas and forming characters that will exclude them from heaven. And yet some of these very ones make their boasts in the Lord as a people who do righteousness, and forsake not the ordinances of their God!

The Reward of the Upright

"O fear the Lord, ye his saints." "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy." "Trust in Him at all times; ... pour out your heart before Him." "Trust in the

Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.”

“Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.” “For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.” “The Lord knoweth the days of the upright; and their inheritance shall be forever.”

July 1, 1903

Worldliness and Licentiousness

Lessons from the Past

Satan has ever achieved his greatest successes through the neglect of God's people to maintain their separation from the world,—its customs, its practises and principles. There are but two great parties among men—the servants of Christ, and the servants of Satan. Their leaders are opposites in every particular. Our Lord Jesus Christ, who came to conquer the prince of darkness, says, “If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” Here Christ makes a marked distinction between His followers and the world. Those who are of the world are in direct opposition to those who love God and keep His commandments. The heart must be kept with all diligence, that the human be not exalted above the Divine. If those who profess to love and serve God, follow blind impulse, rather than reason and conscience, they will fall by the artifice of Satan. The affections should be guarded and controlled, lest they be placed upon unworthy objects that are forbidden in the Word of God.

Samson, that mighty man of valor, was under a solemn vow to be a Nazarite during the period of his life; but, becoming infatuated by the charms of a lewd woman, he rashly broke that sacred pledge. Satan worked through his agents to destroy this ruler of Israel, that the mysterious power which he possessed might no longer intimidate the enemies of God's people. It was the influence of this bold woman that separated him from God, her artifices that proved his ruin. The love and service which God claims, Samson gave to this woman. This was idolatry. He lost all sense of the sacred character and work of God, and sacrificed honor, conscience, and every valuable interest, to base passion.

The life of Solomon should prove a beacon of warning to God's people in every age. The Lord had erected a barrier between Israel and other nations. He had made that people the depositaries of His law, and their safety lay in preserving their peculiar, holy character. But as King Solomon's heart was lifted up in pride, he became eager for still greater wealth and power. To secure these, political alliances were formed with idolatrous nations.

Honor and riches flowed in to him as the result; but these temporal advantages were dearly purchased at the sacrifice of principle. His kingdom was enriched with the gold of Tarshish, but the fine gold of character was tarnished by the corrupting influence of paganism. Once over the wise barrier which God had erected, the king took, one after another, the fatal steps that led him away from hope and happiness and heaven. From the wisest of the rulers, Solomon became a despot. Satan triumphed as this man, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the bewitching power of woman.

The cases mentioned are sufficient to show the danger of corrupting the soul by mingling with God's enemies. These examples are placed on record for the benefit of those who live amid the perils of the last days. The devices of Satan are no less now than in ancient times. Indeed, as we near the period of Christ's second coming, Satan redoubles his efforts to work with all deceivableness of unrighteousness. The youth especially are in constant and fearful danger of being overcome by his temptations.

Watchfulness and vigilance are needed now. The lustful eye must be turned off from beholding vanity. Boldness and immodesty must be met with a decided rebuke. Let none yield to a spirit of self-confidence, and feel that they are in no danger. As long as Satan lives, his efforts will be constant and untiring to make the world as wicked as before the flood, and as licentious as were the inhabitants of Sodom and Gomorrah. The prayer may well be offered daily by all who have the fear of God before them, that He will preserve their hearts from evil desires, and strengthen their souls to resist temptation. Those who, in their self-confidence, feel no need of watchfulness and unceasing prayer, are near some humiliating fall. All who do not feel the importance of resolutely guarding their affections will be captivated by those who practise their arts to ensnare and lead astray the unwary.

Satan exulted to see Samson, a man whom God could have used to His glory, so infatuated that he could betray his strength into the hands of Delilah. Satan knew that he had taken Samson captive. Few who go thus far again see clearly the aggravated character of sin. Reputation, strength, and usefulness are sacrificed for sinful indulgence. Blind infatuation leads men on in the way to destruction. The power of Satan, his arts and machinations,—who can know them? Those who, in defiance of all the warnings and entreaties of God's Word, venture to indulge in sin are sleeping on the very brink of eternal ruin. Because God bears long with transgressors, of His law, because He sends them warnings and entreaties, because punishment does not immediately follow their evil deeds, they abuse His mercy and forbearance, and blindly rush on in a course of crime. When assailed by temptation, many have not moral strength to say, as did Joseph, "How then can I do this great wickedness, and sin against God?" They do not give a decided refusal to the first invitation to transgress the law of God, and soon unlawful indulgence becomes habitual, and they are ready to deny that it is a sin.

Unwise marriages are the curse of this age. Such an alliance can but be disastrous to both parties. That love which has no better foundation than mere sensual gratification will be headstrong, blind, and uncontrollable. Honor, truth, and every noble, elevated power of the mind, is brought under the slavery of passions. The man who is bound in the chains of this infatuation is too often deaf to the voice of reason and conscience; neither argument nor entreaty can lead him to see the folly of his course.

Men and women professing godliness should tremble at the thought of entering into a marriage covenant with those who do not respect and obey the commandments of God. It was this that opened the flood-gates of sin to the antediluvians. Such a connection with the world is a direct departure from God's express requirements,—“Be ye not unequally yoked together with unbelievers.”

In these alliances the creature receives the love which should be given to the Creator. There is danger in entering into any intimate relation with those who have no connection with Heaven. This

is the friendship which Inspiration calls enmity with God. We can not be too jealous of ourselves, lest, by associating with worldlings, we fall into the same habits. It was for this reason that the Israelites were commanded to dwell alone, as a people separate from all other nations. The friendship of the Lord's enemies is more to be dreaded than their enmity; for Satan is constantly working through pleasing, intelligent unbelievers, to tempt the people of God to sin.

When one commandment of the Decalogue is broken, the downward steps are almost certain. When once the barriers of female modesty are removed, the basest licentiousness does not appear exceeding sinful. Alas, what terrible results of woman's influence for evil may be witnessed in the world today! Through the allurements of "strange women," thousands are incarcerated in prison cells, many take their own lives, and many cut short the lives of others. How true the words of Inspiration, "Her feet go down to death; her steps take hold on hell."

Beacons of warning are placed on every side in the pathway of life, to prevent men from approaching the dangerous, forbidden ground; but, notwithstanding this, multitudes choose the fatal path, contrary to the dictates of reason, regardless of God's law, and in defiance of His vengeance.

Those who would preserve physical health, a vigorous intellect, and sound morals, must "flee youthful lusts." Those who will put forth zealous and decided efforts to check the wickedness that lifts its bold, presumptions head in our midst, are hated and maligned by all wrong-doers, but they will be honored and recompensed of God.

August 5, 1903

"Go Ye Therefore, and Teach All Nations"

Standing but a step from His heavenly throne, Christ gave the commission to His disciples. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the Gospel to every creature." Again and again the words were repeated, that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be co-laborers with their Redeemer in the work of saving the world.

The commission had been given to the twelve when Christ was with them in the upper chamber; but it was now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. Of this meeting Christ Himself, before His death, had designated the time and place. The angel at the tomb reminded the disciples of His promise to meet them in Galilee. The promise was repeated to the believers who were gathered at Jerusalem during the Passover week, and through them it reached many lonely ones who were mourning the death of their Lord.

With intense interest all looked forward to the interview. They made their way to the place of meeting by circuitous routes, coming in from every direction to avoid exciting the suspicion of the jealous Jews. With wondering hearts they came, talking earnestly together of the news that had reached them concerning Christ.

At the time appointed about five hundred believers were collected in little knots on the mountain-side, eager to learn all that could be learned from those who had seen Christ since His resurrection. From group to group the disciples passed, telling all that they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told how his doubts had been swept away. Suddenly, Jesus appeared among them. Many were present who had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshiped Him.

But some doubted. So it will always be. There are those who find it hard to exercise faith, and who place themselves on the doubting side. These lose much because of their unbelief. This was the only interview that Jesus had with many of the believers before His ascension. He came and spoke to them, saying, "All power is given unto Me in heaven and in earth." The disciples had worshiped Him before He spoke, but these words, falling from lips that had been closed in death, thrilled them with peculiar power. He was now the risen Saviour. Many of them had seen Him exercise His power in healing the sick and controlling Satanic agencies. They believed that He possessed power to set up His kingdom in Jerusalem, power to quell all opposition, power over the elements of nature. He had stilled the angry waters, He had walked upon the white crest billows; He had raised the dead to life. Now He declared that "all power" was given unto Him.

Christ's words on the mountain-side were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. Clothed with boundless authority, He gave His commission to the disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

The Jewish people had been made the depositaries of sacred truth; but Phariseism had made them the most exclusive, the most bigoted of all the human race. Everything about the priests and rulers,—their dress, customs, ceremonies, traditions,—unfitted them to be the light of the world. They looked upon themselves, the Jewish people, as the world. But Christ commissioned His disciples to proclaim a faith and a worship that would have in it nothing of cast or country, a faith that would be adapted to all peoples, all nations, all classes of men.

August 12, 1903

"Lo, I am With You Alway"

Before leaving His disciples, Christ plainly stated the nature of His kingdom. He called to their minds things that He had previously told them in regard to it. He declared to them that it was not His purpose to establish in this world a temporal kingdom, but a spiritual kingdom. He was not to reign as an earthly king on David's throne. Again He opened to them the Scriptures, showing them that all that He had passed through had been ordained in the councils between the Father and Himself. This was foretold by prophets and men inspired by the Holy Spirit.

Christ told the disciples to begin their work at Jerusalem. Jerusalem had been the scene of His amazing condescension for the human race. There He had suffered, been rejected, and condemned. The land of Judea was His birthplace. There, clad in the garb of humanity, He had walked with men, and few had discerned how near Heaven came to earth when Jesus was among them. At Jerusalem the work of the disciples must begin.

There were at Jerusalem many who had secretly believed on Jesus, and many who had been deceived by the priests and rulers. To these the Gospel was to be preached. They were to be called to repentance. The wonderful truth that through Christ alone could remission of sins be obtained, was to be made plain. While all Jerusalem was stirred by the thrilling events of the past few weeks, the preaching of the Gospel would make the deepest impression.

But the work of the disciples was not to end in Jerusalem. They were to carry the truth to earth's remotest bounds. To His disciples Christ said, You have been witnesses of My life of self-sacrifice in behalf of the world. You have witnessed My labors for Israel. Altho they would not come unto Me that they might have life, altho priests and rulers have done unto Me as they listed, altho they have rejected Me as the scriptures foretold, they will still have another opportunity of accepting the Son of God. You have seen that all who come unto Me confessing their sins, I freely receive. Him that cometh to Me I will in nowise cast out. To you, My disciples, I commit this message of mercy. It is to be given to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church.

The disciples were to carry their work forward in Christ's name. Their faith was to center in Him who is the Source of power. In His name they were to present their petitions to the Father, and they would receive answer. Christ's name was to be their watchword, their badge of office, their bond of union, the authority for their action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription.

Thus Christ gave the disciples their commission. He did not tell them that their work would be easy. He showed them the vast confederacy arrayed against them. He told them that they were to fight, not merely against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But they were not left to fight alone. He assured them that He would be with them, and that if they would go forth in faith, they would move under the shield of Omnipotence. "Lo, I am with you alway," He said. He made full provision for the prosecution of their work, and took upon Him the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you.

The disciples went forth preaching the Word. They prepared themselves for their work. Before the day of Pentecost, they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing was to be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The Gospel was to be carried to the uttermost parts of the earth, and they claimed the power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

August 19, 1903

Power for Service

The commission that Christ gave to His disciples just before His ascension is given also to us. To every believer are spoken the words, "Go ye into all the world, and preach the Gospel to every creature." The Lord has given His church a special work of personal service. He could have given to angels alone the work of soul-saving, but He did not do this. Humanity must touch humanity.

It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the Gospel. All who receive the life of Christ are ordained to work for the salvation of souls. For this work the church was established, and all who take upon themselves the sacred vows are thereby pledged to be co-workers with Christ.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." He who is truly converted is filled with a desire to save sinners. He goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." His whole soul reaches out after others in a desire that they may enjoy the peace that he has found. The light that has entered heart and mind can not be shut in. It must shine forth.

To us, as to the disciples, Christ says, "I am with you alway, even unto the end of the world." The power promised to them is promised to us also. Christ assures us that if we go forth in His strength, we shall do the deeds of Omnipotence. But have we placed ourselves where God can give us the power that He gave the disciples,—power which enabled them to preach the Gospel so mightily that thousands were converted in a day? How can we expect the approval of Heaven while we leave our fellow-beings unwarned?

The privileges that God has given us, the advantages that He has bestowed, the promises that He has made, should inspire us, with far greater zeal and devotion. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ came to this world to live and die for sinners. He bids His disciples put forth untiring effort for those who know not the joy of communion with Him. He stands ready to give them power for the fulfilment of the commission.

The veil has been rent from top to bottom. A new and living way has been opened. And now, all who will may reach forth their hands unto God, and take hold of His strength, and they shall make peace with Him. The heathen world is no longer to be wrapped in darkness. The gloom of superstition is to disappear before the bright beams of the Sun of Righteousness. The powers of hell have been overcome. The truth of the words has been proven, "I am sought of them that asked not for Me; I am found of them that sought Me not; I said, Behold Me, behold Me, unto a nation that was not called by My name."

Go, teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy. Teach the people. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! ... Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

August 26, 1903

Our Helper

Nearly two thousand years ago a Voice of mysterious import was heard in heaven, saying, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me... Lo, I come, ... to do Thy will, O God."

Christ came to our world to be man's surety, to overcome in his behalf, to live for him a sinless life, that in His power they might obtain the victory over sin. He came, saying, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." He placed Himself on a level with human beings, saying, I will stand at the head of the race, that through My humiliation, they may be accepted as members of the royal family. I will declare the name of God unto My brethren. I will put My trust in Him, just as I desire My disciples to do.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

As Christ took upon Him this work, He saw all that it would bring,—His betrayal, because of envy, pride, and the love of money; His trial in the judgment hall, the scourging, the cruel death. He had led the children of Israel from Egyptian bondage into the land of Canaan. He had come now to lead them from spiritual bondage into the City of God. But they rejected Him, and delivered Him up to death. He came to His vineyard to receive the fruit thereof, but those who should have welcomed Him, said, "This is the heir; come, let us kill Him, and let us seize on His inheritance."

Looking into the future, Christ saw the return that would be made for His love. He saw Himself condemned to suffer the punishment inflicted only on those most deeply sunken in crime. He saw Himself hanging on the cross, while priests and rulers looked on with exultation, saying mockingly, "He saved others; Himself He can not save."

Christ looked down through the ages, and saw His humiliation carried into every successive generation. He heard the false testimony borne that He came to abrogate the law of God. He saw the law which He came to magnify and make honorable, trampled upon and dishonored.

Knowing all this, Christ bore the penalty of transgression. He was crucified and buried, but He broke the fetters of the tomb, and over the rent sepulcher of Joseph proclaimed, "I am the Resurrection and the Life." To all who receive Him, He gives power to become the sons of God. He paid the redemption price for every son and daughter of Adam, and He is abundantly able to save all who come to Him.

Only by bearing, on the cross, the punishment for our disobedience could Christ deliver us from eternal death. He became sin for us, that we might be made the righteousness of God in Him. Repentant sinners stand before the Father justified, because the Innocent One has borne their guilt.

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with Me.... I looked, and there was none to help; and I wondered that there was none to uphold; therefore Mine own arm brought salvation unto Me.”

“In all their affliction He was afflicted, and the Angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.”

This is our hope. “The Word was made flesh, and dwelt among us, ... full of grace and truth.... And of His fulness have all we received, and grace for grace.”

September 2, 1903

“Wherefore Didst Thou Doubt?”

Wherefore didst thou doubt?” Christ asked Peter. To many today the same question might be addressed. Because the outlook is not pleasant, they draw closely around them the garment of unbelief. They look within, and, because all is darkness, they think that God is forsaking them. Why do we thus dishonor God? He has pledged Himself to be our Helper in every time of need. In His Word we may find ground for confidence, and provision for efficiency. It is our privilege to say confidently and yet humbly, The Lord is my helper; therefore shall I not fear. My life is hid with Christ in God. Because He lives, I shall live also.

Let us pledge ourselves before God and the angels of heaven that we will not dishonor God by yielding to discouragement and unbelief. Let us close the door of the heart against distrust, and open it wide to faith. If we feel despondent, let us look to Jesus. If we think that our friends misunderstand us, let us remember that Jesus, our Elder Brother, never makes a mistake. He judges righteously.

Let every word you utter, every line you write, give evidence of unwavering faith. Do not think of Jesus as the friend of some one else, but as your personal friend. Never are you left to struggle alone. Christ says, “Lo, I am with you alway.” And angels are your helpers. The Comforter that Jesus promised to send abides with you.

Constantly exercise faith. Trust in God whatever your feelings may be. “Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.” Let him say with the psalmist, “Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.”

Do not think that because you have sinned, you must always be under condemnation. When the tempter tells you that your sins are so great that you have no right to claim the promises of God, say, "It is written, 'Tho your sins be as scarlet, they shall be as white as snow;' and 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

"If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." Christ died to rescue souls from the bondage of sin, and those who return to their loyalty are precious in the sight of the Lord. He loves them even as He loves His only-begotten Son.

He who died that we might live forever in heaven, is now standing before His Father, pleading in our behalf. He ever lives to make intercession for us, and to dispense to us grace and blessing in abundant measure. He will give His children the help that He sees they need. He has promised, "As thy days, so shall thy strength be." He lays upon them no burden greater than they are able to bear.

With the hand of faith grasp the promises of God, and stand on vantage-ground. Then you will be where Satan can not come near to you to say, God will not help you, because you have sinned. The enemy desires us to think that the way of life is so difficult that it is impossible for us to reach heaven. But do not allow his insinuations of doubt to keep you from pressing forward. In the strength of God we may be more than conquerors. His purpose for us is that we shall develop perfect characters. He can help us so to live in this world that we shall be accounted worthy to join the family of the redeemed in the courts above. He is willing to do for us more than we can ask or think.

September 16, 1903

Words to Parents

The home is a training-school, in which children are to learn from their parents the meaning of self-discipline and self-control. Let parents remember that in the authority of God they are to do the work that He has laid upon them. In the sanctuary of the home His work for their children is to begin. They are to co-operate with Him by doing all in their power to make themselves fit teachers for their children. They are to acquaint themselves with the duties devolving upon them, and by a faithful performance of these duties prove themselves true to God and to their children.

Parents, remember that the training of your children is your life-work. You are under obligation to make yourselves examples of what you desire your children to become. In the home you are to be the Lord's physicians,—healers of physical, mental, and spiritual afflictions. Keep in touch with your sons and daughters as they grow from childhood to manhood and womanhood. Be sure that their physical habits are such as will help them to build up strong, symmetrical characters. Allow in the home nothing that savors of cheapness or commonness. You are preparing your children for entrance into the City of God, and nothing that defiles can enter there.

Be pleasant and cheerful. Remember that love is the power that binds your children to you. Keep your words and actions free from anger. Do nothing that will destroy the harmony of the home. Let the sharp words that you are tempted to speak die unspoken. Such words wound and bruise the hearts of the hearers.

It is not the Lord's will that parents shall be so fully engrossed in other things that they neglect their children. It should be the constant study of both father and mother to train their children in such a way that they will be qualified to act well their part in the service of God. Patiently, wisely, tenderly, parents are to teach their little ones, in their lives showing that strength is gained by obedience.

It is the mother's privilege to bless the world by the faithfulness with which she works for her children; and, in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only as she herself seeks to follow the teaching of Christ that she can hope to form the characters of her children after the divine similitude. Let every mother go often to God with the prayer, "How shall we order the child, and how shall we do unto him?" Let her heed the instruction that God has given, and, as she has need, wisdom will be given to her.

But all the burden is not to rest on the mother. The father is to share it with her. Never is his interest in his children to flag. The father who has a family of restless boys should not leave them wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend, doing all in his power to keep them from evil associates.

Fathers and mothers, think earnestly of the importance of your work. It rests with you to decide whether good or evil thoughts shall occupy the minds of your children. Daily sanctify yourselves to God. In all your plans and purposes, let your first question be, How can I best minister to the present and future good of my children. To prepare them to inherit eternal life requires patient, untiring effort. Let not your perseverance fail. Study with your children. Remember that you yourselves are God's little children, and that you must first learn of Him before you can teach your children aright.

Guard the hearts of your children against evil. Forget not the subtlety of the enemy who seeks to gain entrance into the heart, that he may take possession of the whole being. Once firmly seated on the throne of the heart, no human power can cast him from his stronghold.

The Heart-searcher knows the cruel power of the enemy, and the weakness of human beings. He knows how untiringly Satan seeks to gain control of the children and youth, and how often he is aided in his efforts by the neglect of fathers and mothers. O, how many families there are where the children, their temporal needs abundantly supplied, are allowed to grow up without a knowledge of the Saviour! Their spiritual needs are neglected. God is not in the home. His place is filled by the enemy.

O parents, give your children wise care, that they may grow up to be noble men and women, and that, should death call them before the Saviour comes, they may lie down to rest, knowing that in the morning of the resurrection they will rise to newness of life.

September 30, 1903

A Divine Sin-Bearer

Through disobedience Adam fell. The law of God had been broken. The divine government had been dishonored, and justice demanded that the penalty of transgression be paid.

To save the race from eternal death, the Son of God volunteered to bear the punishment of disobedience. Only by the humiliation of the Prince of heaven could the dishonor be removed, justice be satisfied, and man be restored to that which he had forfeited by disobedience. There was no other way. For an angel to come to this earth, to pass over the ground where Adam stumbled and fell, would not have sufficed. This could not have removed one stain of sin, or brought to man one hour of probation.

Christ, equal with God, the brightness of the Father's "glory, and the express image of His person", clothed His divinity with humanity, and came to this earth to suffer and die for sinners. The only-begotten Son of God humbled Himself, and became obedient unto death, even the death of the cross. By bearing in His body the curse of sin, He placed happiness and immortality within the reach of all.

One honored of all heaven came to this world to stand in human nature at the head of humanity, testifying to the fallen angels and to the inhabitants of the unfallen worlds that through the divine help which has been provided, every one may walk in the path of obedience to God's commands. The Son of God died for those who had no claim on His love. For us He suffered all that Satan could bring against Him.

Wonderful—almost too wonderful for man to comprehend—is the Saviour's sacrifice in our behalf, shadowed forth in all the sacrifices of the past, in all the services of the typical sanctuary. And this sacrifice was called for. When we realize that His suffering was necessary in order to secure our eternal wellbeing, our hearts are touched and melted. He pledged Himself to accomplish our full salvation in a way satisfactory to the demands of God's justice, and consistent with the exalted holiness of His law.

No one less holy than the Only-begotten of the Father, could have offered a sacrifice that would be efficacious to cleanse all—even the most sinful and degraded—who accept the Saviour as their atonement and become obedient to Heaven's law. Nothing less could have reinstated man in God's favor.

What right had Christ to take the captives out of the enemy's hands?—The right of having made a sacrifice that satisfies the principles of justice by which the kingdom of heaven is governed. He came to this earth as the Redeemer of the lost race, to conquer the wily foe, and, by His steadfast allegiance to right, to save all who accept Him as their Saviour. On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to take the captives from the grasp of the great deceiver, who, by a lie, framed against the government of God, caused the fall of man, and thus forfeited all claim to be called a loyal subject of God's glorious everlasting kingdom.

Ransomed from Sin

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our all-powerful helper. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

“He came unto his own, and his own received him not. But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name.... And the Word was made flesh, and dwelt among us, ... full of grace and truth.... And of his fullness have all we received, and grace for grace.”

Those who are adopted into the family of God are transformed by His Spirit. Self-indulgence and supreme love for self are changed for self-denial and Supreme love for God. No man inherits holiness as a birthright, nor can he, by any methods that he can devise, become loyal to God. “Without me,” Christ says, “ye can do nothing.” Human righteousness is as “filthy rags.” But with God all things are possible. In the strength of the Redeemer, weak, erring man can become more than conqueror over the evil that besets him.

October 21, 1903

The Power of Influence

Gather up my influence, and bury it with me,” a man upon his death-bed exclaimed. But could this be done?—No, no! Like the thistle seed carried by the wind, his influence had been borne everywhere, never to be recalled.

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

No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity. No man can be independent of his fellow-men; for the well-being of each affects others.

Each soul is surrounded by an atmosphere of its own, an atmosphere, it may be, charged with the life-giving power of faith and hope and courage, and sweet with the fragrance of love, or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every one with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we can not free ourselves. Our words, our acts, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or for evil which no man can measure. Every impulse thus imparted is a seed sown which will produce its harvest. It is a link in the long chain of human events extending we know not whither. If, by our example, we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence many may be blessed. On the other hand, one rash act, one thoughtless word, may prove the ruin of some soul. One blemish on the character may turn many away from Christ.

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others this holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, or of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension, is a seed that will spring up as a “root of

bitterness," whereby many shall be defiled. And how much larger number will the "many" poison! Thus the sowing of good and evil goes on for time and for eternity.

No man will perish alone in his iniquity. However contracted may be one's sphere, he exerts an influence for good or for ill. That our influence should be a savor of death unto death is a fearful thought, yet this is possible. Many who profess Christ are scattering from Him. Frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence.

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling against temptation, trembling on the very verge of yielding to evil, such a life is one of the most powerful enticements to sin.

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to Him by the persuasive force of loving service. Men and women who commune with God, who, because they co-operate with the heavenly angels, are surrounded by a holy influence, are needed at this time.

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

October 28, 1903

The Lord's Prayer

It is of the utmost importance that we understand how to pray aright. A careful study of the prayer that Jesus gave His disciples will be of great benefit to us. This prayer is just as valuable to Christ's followers today as it was to His disciples when it was given to them. Let parents teach their children the meaning of this prayer. And let them teach them that God will not accept it if offered as a form. Only as we offer this prayer with an understanding of its meaning and a realization of our need, will it be acceptable to God.

"When Ye Pray Say, Our Father"

Christ points us to God as our heavenly Father. We are to ask Him for what we need, even as a child asks its earthly father for what it needs. Jesus says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." As adopted children of God, it is our right to ask Him for the things we need.

Would that all could understand the value that there is in acknowledging our relationship and loyalty to Him whom we claim as our Father. Before taking up our daily work, we should draw near to God, to talk with Him whom we reverence and love, and to ask for help, not only for ourselves, but for others. He is well pleased when we come to Him in full confidence, asking for grace to overcome. He will not be to us as an offended Judge, but as a loving gracious Father.

The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father. Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations. God dwells in every abode; He hears every word that is spoken, listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment given to father, mother, sister, friend, and neighbor. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need.

“Hallowed Be Thy Name”

God would have us seek for those things that will honor His name. In no case are we to glorify ourselves; we are to seek God for grace and blessing, that we may glorify His name in our lives; God is glorified, His name is hallowed, when, through the lives of His children, Christ is revealed.

God's name is hallowed by the angels of heaven and by the inhabitants of the unfallen worlds. When you pray, “Hallowed by Thy name,” you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonor to the “worthy name by which ye are called.” God sends you into the world as His representatives. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You can not hallow His name, or represent Him to the world, unless, in life and character, you represent the very life and character of God. This you can do only through the acceptance of Christ.

“Thy Kingdom Come”

Christ sent forth His disciples with the message, “The kingdom of God is at hand.” The proclamation of this message is our work. Jesus said, “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations.” His kingdom will not come until the good tidings of His grace have been carried to all the earth. Let us proclaim the message, “Behold the Lamb of God, which taketh away the sin of the world.” Thus we may hasten the coming of the Saviour. “Thy kingdom come.” For ages this prayer has been ascending to God from contrite hearts. It will surely be answered. The kingdoms of this world will become the kingdoms of our Lord and of His Christ. The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel shall be King over all the earth; in that day there shall be one Lord, and His name shall be one. “The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.”

“Thy Will Be Done on Earth as It Is in Heaven”

In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. So, in every

soul, wherein Christ, the hope of glory, dwells, are re-echoed the words, "I delight to do Thy will, O my God; yea, Thy law is within my heart." The homes of God's people on this earth should be a symbol, so far as possible, of the heavenly home, where God has His throne. We are His subjects, His little children, whom He wishes to make happy. The members of every family circle should seek to carry out the methods of God as revealed in His Word. Those who bring their lives into harmony with the prayer that Christ has given will be sanctified through the truth.

November 4, 1903

The Lord's Prayer

"Give Us This Day Our Daily Bread"

Like the child, you shall receive day by day what is required for the day's need. Every day you are to pray, "Give us this day our daily bread." Be not disturbed if you have not sufficient for tomorrow. You have the assurance of His promise, "Thou shalt dwell in the land, and verily thou shalt be fed." David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor His seed begging bread." That God who sent the ravens to feed Elijah by the brook Cherith, will not pass by one of His faithful, self-sacrificing children. Of him that walketh righteously it is written, "Bread shall be given him; his waters shall be sure." "They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" He who lightened the cares and anxieties of His widowed mother, and helped to provide for the household of Nazareth, sympathizes with every mother in her struggle to provide her children food. He who had compassion on the multitude because they "fainted and were scattered abroad," still has compassion on the suffering poor. His hand is stretched out toward them in blessing and in the very prayer which He gave His disciples, He teaches us to remember the poor.

"Forgive Us Our Sins; For We Also Forgive Every One That is Indebted to Us"

After completing the Lord's Prayer, Jesus added, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. We are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us.

Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; although undeserving, He has borne our iniquity. "If we confess our sins," God "is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." Glorious truth,—just to His own law, and yet the justifier of all who believe in Jesus. "Who is a god like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy."

"Bring Us Not into Temptation, but Deliver Us From the Evil One"

This prayer is itself a promise. If we commit ourselves to God, we have the assurance, He “will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” Christ will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation, but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend. Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. “The name of the Lord is a strong tower; the righteous runneth into it, and is safe.”

“Thine is the Kingdom, and the Power, and the Glory”

The last, like the first sentence of the Lord's prayer, points to our Father as above all power and authority and every name that is named. The Saviour beheld the years stretched out before His disciples, not, as they had dreamed, lying in the sunshine of worldly prosperity and honor, but dark with the tempests of human hatred and Satanic wrath. Amidst national strife and ruin, the steps of the disciples would be beset with perils, and often their hearts would be oppressed by fear. They were to see Jerusalem a desolation, the temple swept away, its worship forever ended, and Israel scattered to all lands, like wrecks on a desert shore. Jesus said: “Ye shall hear of wars and rumors of wars.” “Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.” Yet Christ's followers were not to fear that their hope was lost, or that God had forsaken the earth. The power and the glory belong to Him whose great purposes would still move on unthwarted toward their consummation. In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil unto the Lord their God, whose kingdom ruleth over all, and who is their Father and everlasting Friend.

November 11, 1903

The Home-Life

Husband and wife are to be faithful to each other as long as time shall last, ever revealing the self-sacrifice that brings true happiness. They are to be one in Christ, and as children are born to them, they are to receive them as a trust from the Lord, to be carefully trained for Him, taught to live pure, holy lives.

The husband and wife have duties to perform that before their marriage they did not have. Let them give careful study to the following instruction: “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church.... Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it.”

Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other.

Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other.

Parents can be ministers for Christ in the training of their children. From its babyhood the child is to be taught to obey. Those parents who allow their children to grow up wilful and disobedient are preparing them for a life of sorrow and disappointment. Parents, teach your children to obey. And from the grief you feel when they disregard your wishes, learn how you grieve and disappoint Christ when you disobey Him. The effort to train your children aright will teach you many lessons in regard to your duty to obey the Lord.

Never treat your children harshly; for harshness arouses stubbornness and resistance. You will find that they are most easily and successfully governed by kindness and gentleness. Love breaks down all barriers, and gentleness subdues the most stubborn will. Treat your children as you would wish to be treated were you in their place. Let there be no scolding, no loud-voiced, angry commands. Obey the injunction, "Be still, and know that I am God."

Disobedience and rebellion must be punished; but remember that the punishment is to be given in the spirit of Christ. When called upon to discipline your child, remember your own relation to your heavenly Father. Have you walked perfectly before Him? Are you not wayward and disobedient? Do you not often grieve him? But does He deal with you in anger? Remember, too, that it is from you that your children have received their tendencies to wrong. In spite of your years of Christian experience, in spite of your many opportunities for self-discipline, how easily you are provoked to anger! Deal gently, then, with your children, remembering that they have not had the opportunities that you have had to gain self-control.

All Heaven is interested in your home. God and Christ and the heavenly angels are intensely desirous that you shall so train your children that they shall be prepared to enter the family of the redeemed. Teach them to be loyal to Christ. Bring into the home the transforming power of the grace of Christ. Make your home an object-lesson that will help other parents to fulfil God's purpose for them. Teach your children to live Christlike lives. Set your own heart in order. An unreserved surrender to God will sweep away the barriers that have so long defied the approaches of heavenly grace. Bring your lives into conformity to the will of Christ, and your children will be won to Him. The world will take knowledge of them that they have been with Jesus, and have learned of Him. In word and deed they will bear witness to the power of His grace.

November 18, 1903

Effectual Prayer

Prayer is not an expiation for sin. It is not a penance. We need not come to God as condemned criminals; for Christ has paid the penalty of our transgression. He has made an atonement for us. His blood cleanses from sin.

Our prayers are as letters sent from earth, directed to our Father in heaven. The petitions that ascend from sincere, humble hearts will surely reach Him. He can discern the sincerity of His adopted children. He pities our weakness, and strengthens our infirmities. He has said, "Ask, and ye shall receive."

Many of the human family know not what they should ask for as they ought. But the Lord is kind and tender. He helps their infirmities by giving them words to speak. He who comes with sanctified desire has access through Christ to the Father. Christ is our Intercessor. The prayers that are placed in the golden censer of the Saviour's merits are accepted by the Father.

Every promise in the Word of God is for us. In your prayers, present the pledged word of Jehovah, and by faith claim His promises. His word is the assurance that if you ask in faith, you will receive all spiritual blessings. Continue to ask, and you will receive exceeding abundantly above all that you ask or think. Educate yourself to have unlimited confidence in God. Cast all your care upon Him. Wait patiently for Him, and He will bring it to pass.

We are to come to God, not in a spirit of self-justification, but with humility, repenting of our sins. He is able to help us, willing to do for us more than we ask or think. He has the abundance of heaven wherewith to supply our necessities. "Every good gift and every perfect gift is from above." God is holy, and we must pray, "lifting up holy hands, without wrath and doubting."

We are to pray in the name of Christ, our Mediator. Our petitions are of value only as they are offered in His name. He has bridged the gulf that sin has made. By His atoning sacrifice, He has bound to Himself and His Father those who believe in Him. His is the only name under heaven whereby we may be saved.

God is our King, and we are His subjects. A mere knowledge of His will does not set aside the necessity of offering earnest supplications to Him for help, and of diligently seeking, by obeying His law, to co-operate with Him in answering the prayers offered. Thus His kingdom is established in our hearts.

"Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let them return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." We are to seek "first the kingdom of God and His righteousness." We are to be ready to receive the blessing which God will bestow upon those who seek Him with the whole heart, in sincerity and truth. We must keep the heart open, if we would receive of the grace of Christ.

In our prayers we are not to preach a sermon to the Lord. We need not tell him the history of our lives. We can tell Him nothing with which He is unacquainted. He knows our inmost thoughts. Every secret is open before Him. Nothing can be hid from Him.

High-flown language is inappropriate in prayer, whether the prayer be offered in the pulpit, in the family circle, or in secret. Especially should one use simple language when offering public prayer, that others may understand what he says, and unite with his petition.

God hears the prayers that are offered in the family circle, if they come from devoted hearts. Jesus says, "Where two or three are gathered together in My name, there am I in the midst of them."

Do not neglect secret prayer. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

We are not to be so overwhelmed with the thought of our sins and errors that we shall cease to pray. Some realize their great weakness and sin, and become discouraged. Satan casts his dark shadow between them and the Lord Jesus, their atoning sacrifice. They say, It is useless for me to pray. My prayers are so mingled with evil thoughts that the Lord will not hear them. These suggestions are from Satan. In His humanity, Christ met and resisted this temptation, and He knows how to succor those who are thus tempted. In our behalf, He "offered up prayers and supplications with strong crying and tears."

Many, not understanding that their doubts come from Satan, become faint-hearted, and are defeated in the conflict.

Do not, because your thoughts are evil, cease to pray. If we could in our own wisdom and strength pray aright, we could also live aright, and would need no atoning sacrifice. But imperfection is upon all humanity. Educate and train the mind that you may in simplicity tell the Lord what you need. As you offer your petitions to God, seeking for forgiveness for sin, a purer and holier atmosphere will surround your soul.

When you pray for temporal blessings, remember that the Lord may see that it is not for your good or for His glory to give you just what you desire. But He will answer your prayer, giving you just what is best for you.

When Paul prayed that the thorn in his flesh might be removed, the Lord answered his prayer, not by removing the thorn, but by giving him grace to bear the trial. "My grace," He said, "is sufficient for thee." Paul rejoiced at this answer to his prayer, declaring. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." When the sick pray for the recovery of health, the Lord does not always answer their prayer in just the way they desire. But even tho they may not be immediately healed, He will give them that which is of far more value,— grace to bear their sickness.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed."

November 25, 1903

Service

A life of idleness and self-pleasing is not the life of a Christian, nor has it ever been. Christ was an untiring worker, and He has given to His followers the law of service,—a law that is the link binding man to God and to his fellow-men.

Christ found His highest joy in service. Not to be ministered unto, but to minister, did He come to this earth. See Him teaching in the temple, by the sea, on the mountainside, in the great thoroughfares of travel. See Him by the bedside of the sick, speaking peace and hope to the

afflicted. He went about doing good, comforting the mourners, helping the helpless, healing the wounds that sin had made.

“The Spirit of the Lord is upon Me,” He declared, “because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.”

A life of service is the truest, noblest life that man can live. By such a life we are brought into touch with Him who is the light and life of the world. Service is an honor conferred on man as an heir of heaven. He is to find his joy in true-hearted, unselfish efforts to help and bless those around him.

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

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” No soul who believes in Christ, even tho his faith may be weak and his steps wavering, is to be lightly esteemed. By all that has given us advantage over another,—be it education, refinement, Christian training, religious experience, we are in debt to those less favored, and, so far as lies in our power, we are to stay up the hands of the weak. Angels of glory, that do always behold the face of the Father in heaven, joy in ministering to His little ones. Trembling souls, who have many objectionable traits of character, are their special charge. Angels are ever present where they are most needed, with those who have the hardest battle with self to fight, and whose surroundings are the most discouraging.

We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are just as much brought into account as those that are used. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God. Even if we do not lose our souls, we shall realize through all eternity the result of our unused talents.

The Reward of Service

As you open your doors to Christ's needy and suffering ones, you are welcoming unseen angels. You invite the companionship of heavenly beings. They bring a sacred atmosphere of peace and joy. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy makes music there. The Father from His throne numbers the unselfish workers among His most precious treasures.

At the last great day Christ will say to these workers, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.

“Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee?”

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

December 9, 1903

A New Commandment

Just before His crucifixion, Christ said to His disciples, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples.”

By this badge they were to be recognized as Christ's followers and friends. The manifestation of His love was to distinguish them from the world.

Why was this a new commandment? The disciples had not loved one another as Christ had loved them. They had not yet seen the fulness of the love that Christ was to reveal in man's behalf. They were yet to see Him dying on the cross for their sins. Through His life and death they were to receive a new conception of love. In the light shining from the cross of Calvary, they were to read the meaning of the words. “As I have loved you, that ye also love one another.”

After His resurrection, they were to take the name of Christian. They were not to be recognized as members of some secret society. By their unselfish love they were to be known as Christians. They were without wealth, learning, or fame. They were not to aspire to be recognized as the great men of the world.

The Son of God took human nature upon Him, and came to this earth to stand at the head of the fallen race. He lived here as a man among men. He died on the cross that men and women might live in glory. His work stands before us as the work of the greatest medical missionary that the world has ever known. If we would study His love, and try to comprehend its greatness, we should reveal more of it in our lives.

The seventeenth chapter of John is an unfolding of the love that we are to cherish for one another. In this prayer Christ said, “I have glorified Thee on the earth; I have finished the work that Thou gavest Me to do.” Christ came to represent the Father by revealing a love that is without a parallel. So untiring were His efforts, that when time came for Him to leave the earth, He could say, “I have finished the work that Thou gavest Me to do.

“And now, O Father, glorify Thou Me with thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for

them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them.”

This prayer touches my heart, and thrills my whole being. Shall we not strive to make our lives, which cost the Son of God so much, such that He can be glorified in us?

“Neither pray I for these alone; but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.”

Many are to believe on Christ through the communication of truth by His servants. As they see the beauty of the Word of God, and as they see Jesus revealed in the lives of His children, they will praise Him with heart and soul and voice.

“I beseech you therefore, ... that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Let us gather up our gifts, and bring them to the Master, to be used in His work.

Shall those for whom Christ's prayer was offered be careless and indifferent? The angels of heaven have their appointed part to act in answering this prayer. We, too, have a part to act. We are to be faithful and true, showing Christlikeness in all that we do and say. The world needs light. Darkness has covered the earth, and gross darkness the people. We are to be light-bearers, carrying the light of heaven to those in darkness. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” We are to be witnesses for God, revealing in the daily life the love that led Him to suffer and die for sinners.

The world has an abundance of professors of religion. What it needs today is men and women, whose practise is in harmony with their profession, whose lives are fragrant with Christlike love.

December 16, 1903

God's Love for the Individual

In the parable of the Lost Sheep the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one.

The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it can not find its way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep, and unless divine love had come to his rescue, he could never find his way to God.

The shepherd who discovers that one of his sheep is missing, does not look carelessly upon the flock that is safely housed, and say, “I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in,” No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the more earnest his search. He makes every effort to find that one lost sheep.

With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights; he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold.

Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure, but of success, and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsuccored. Every one that will submit to be ransomed, Christ will rescue from the pit of corruption, and from the briers of sin.

Desponding soul, take courage, even tho you have done wickedly. Do not think that perhaps God will pardon your transgressions, and permit you to come into His presence. God has made the first advance. While you were in rebellion against Him, He went forth to seek you. With the tender heart of the shepherd He left the ninety and nine, and went out into the wilderness to find that which was lost. The soul, bruised and wounded, and ready to perish, He encircles in His arms of love, and joyfully bears it to the fold of safety.

When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon His friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heaven and earth unite in thanksgiving and rejoicing.

December 30, 1903

Help in Every Time of Need

It is for our present happiness and future good that God subjects us to trial. The greatest blessing that His wayward children have is the correction that He sends them. When called to pass through trials, we may know that thus God is striving to lead us to know Him and to place our trust in Him.

Your way may seem very dark. Your friends may seem to have forsaken you, and circumstances may seem to be against you. Hereditary tendencies to wrong strive for the mastery, and you are ready to sink down in discouragement. But you are not forsaken. The Lord God of Israel is looking upon you with compassion and sympathy. His thoughts toward you are thoughts of good, and not of evil. He sees the forces arrayed against you, and He sends you the message, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Do not depend on human help. Why turn from the One who is all-powerful, to ask help of finite, human beings? Why not make God your counselor, saying, "Lord, to whom shall we go? Thou hast the words of eternal life." Have we not acted discourteously toward the One to whom we owe all that we have? Let us no longer turn from the light that lighteth every man to the uncertain wisdom of those who have no power save that which they receive from God.

Our Saviour is not lying in Joseph's new tomb. Over the rent sepulcher He has proclaimed, "I am the resurrection and the life," He has withdrawn from human sight into the immediate presence of God. There He is making intercession for those who by faith come to God. He presents them to the Father, saying, "By the marks of the nails in My hands, I claim pardon for them. I have made an atonement for them."

Then do not take your sorrows and difficulties to man. When you need help, go to Him to whom has been given "all power in heaven and in earth." In your weakness and unworthiness come to Christ, saying, "Lord, save, or I perish." From Him you can learn the manifold wisdom of God, wisdom more precious than words can tell. You may gather strength from Jesus; for in Him all fulness dwells.

God sees and tenderly sympathizes with those who are tempted. He hears the voice of supplication and distress. Not a groan, not a sigh, not a tear, escapes His notice. Did not Christ come to this world to work out the plan of redemption in man's behalf, to show him how to overcome the temptations of the enemy? Will God, then, withhold from His children anything that will perfect their characters? If He did not love us, this great sacrifice would not have been made.

In the darkest hour, let faith pierce the cloud surrounding you; for Christ is behind, and He does all things well. We have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty the gentleness and tenderness of the shepherd. He has pledged Himself to supply all our need. Have faith in Him; for His honor is at stake. He will not alter the thing that has gone out of His mouth. He will fulfil His promise. Absolute power is His, and no obstacle can stand before Him. His understanding is infinite. He can not err. He is never in perplexity in regard to the means that He will employ. He says, "Fear thou not; for I am with thee.... I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Bring rejoicing into your experience. When you are depressed, sing to the praise of God. Rejoice in the hope set before you,—the hope of eternal life. Talk faith, even tho you seem to be surrounded with darkness. He would have you pluck and eat the leaves of the tree of life.

The Lord Jesus has chosen those who believe in Him to be heirs of God and joint-heirs with Him to an inheritance incorruptible and undefiled, and that fadeth not away. Let us believe the messages of cheer that He sends us. Let us live lives of hope and trust. Christ has given us the key that unlocks heaven's treasure-house of blessing. He declares, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Christ promises not only to present our petitions to the Father, and to intercede in our behalf, but to bestow the blessings sought.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Let us draw near with a true heart in full assurance of faith."

The gift of Christ is our pledge of help in trouble and of victory in conflict. In Christ is the strength of His people; for to Him all power has been given. "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men

shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.”